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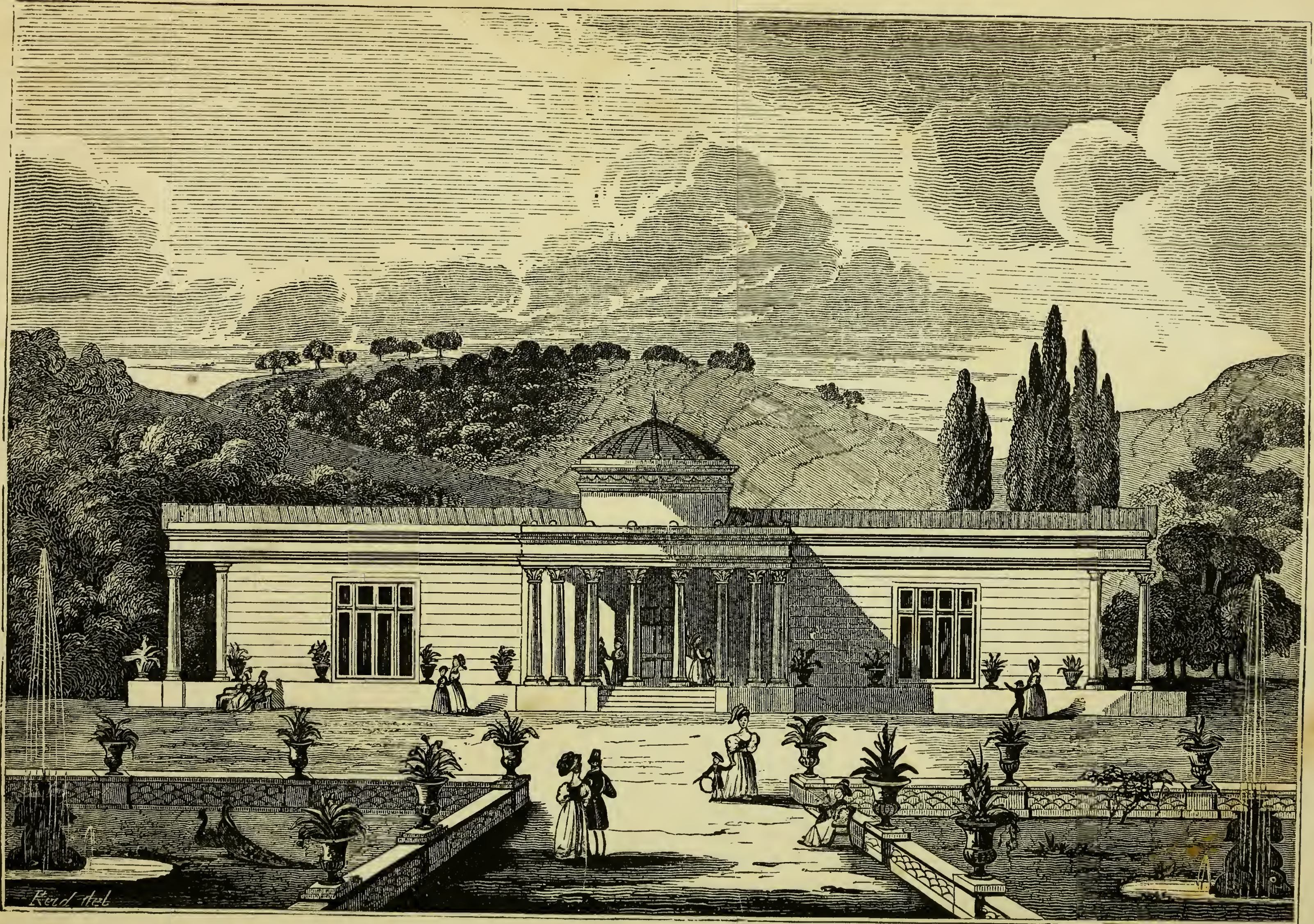

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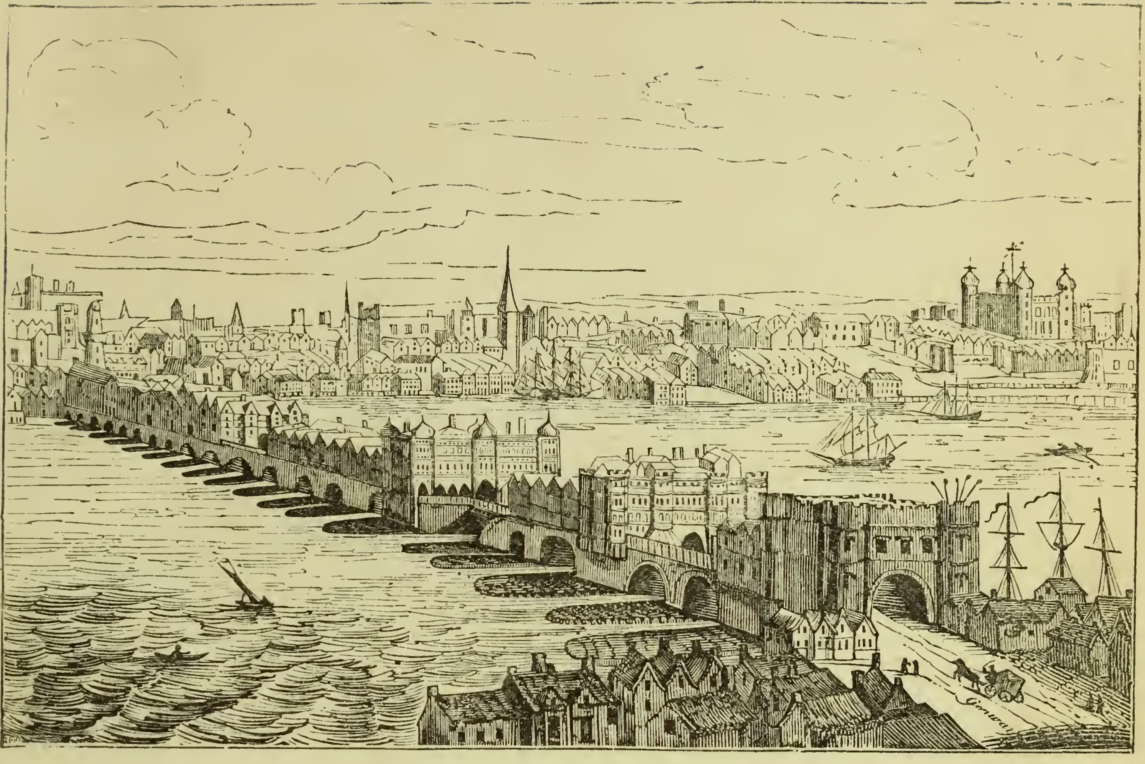


OLD LONDON BRIDGE

AS IT APPEARED IN 1599.

INTRODUCTION.

> " Lives there a man with soul so dead,
> Who never to himself has said,
> This is my home—my native land!"—Scott.

If the above quotation be trite, it nevertheless answers our present purpose so well, that we cannot resist the temptation of making it. Gentle Reader,—for so doth custom require thee to be addressed, and we are not ungentle enough to challenge the appellation,—these lines introduce to thy notice a little work, meant to be purely English:—English in its subjects, in its style, in its tone of thought. We shall be much deceived if this intimation does not excite some degree of interest in the minds of those we address. Love of country, when not stretched to the extent of prejudice, tends to expand, instead of contracting, the human heart; and the desire of becoming intimate with all the characteristics and peculiarities of the land that gave us birth is a sentiment at once both natural and laudable.

To administer to this desire;—to inform the inhabitant of the United Kingdom upon all subjects calculated to interest in what pertains either to the British Islands or their dependencies;—will be the chief purpose of the " National Magazine." We intend to take our reader by the hand, and visit with him the most picturesque—the most fascinating spots of our green and beautiful island: to canvass with him points of historical or zoological curiosity: to soar occasionally into the higher and purer region of morals: to arouse and stimulate his imagination by the strains of lofty poetry, or divert his fancy by anecdote and repartee: to summon in review before him the host of the " mighty dead," whose actions, as with a trumpet, may awaken his heart, and kindle it to the love, if not to the emulation, of virtue and genius.

Such is an outline of our plan; and in accomplishing it, we shall call in the aid of the graver—that beautiful, that speaking companion of the pen. By its assistance, we shall frequently be enabled both to illustrate and explain;—to give the bodily form of the worthies we invoke, as well as a reflex of their intellectual power. With this auxiliary, likewise, we shall from time to time present our reader with a sketch of the most celebrated of our National Monuments, Public Buildings, &c.

But though the present work is thus principally devoted to the examination of British objects physical and moral, yet we beg it to be understood that we do not preclude ourselves from now and then penetrating into foreign countries, and endeavouring, like the bee, while our fancy skims over their surface, occasionally to drop upon the wing, and extract from the flowers beneath us some essence, of quality to be converted either into sweetness or utility—or both

The prologue is over, and the curtain about to rise: and as, in a well-constructed play, every scene, as it proceeds, advances in piquancy and interest,—so, we hope that the successive numbers of our humble miscellany may gather, in an increasing ratio, " golden opinions from all sorts of people."

ANNALS OF LONDON BRIDGE.

One of the most ancient, and, in many respects, one of the most interesting objects in the metropolis, was London Bridge, as it stood from the year 1209—the date of its original completion—until its recent final demolition. Despite of its heaviness and want of grace; and, which were more grievous evils, its great inconvenience and even danger,—the primitive structure could not be viewed by curious eyes without a considerable degree of veneration.

We design to give our readers a little digest of the most entertaining circumstances relative to this—the first stone bridge which ever spanned the broad waters of the Thames where they meander through the capital; and in order to introduce the subject more methodically, shall first take a glance at those methods which had been previously used in crossing the river.

The peculiar boat in which, for a series of years, Audery the shipwright (as the Saxons called him) rowed his fare across the River, resembled somewhat in shape a crescent laid upon its back, except that the sharp horns turned over into a sort of scroll; and when it was pushed off, if the passengers trimmed not the bark with caution, there was no small hazard of its capsizing, since it was the centre of the keel alone which touched the water. But Audery had another wherry for extra passengers, which presented the appearance of a blanket gathered up at each end, while the parties within looked as though they were about to be tossed in it. His oars were in the shape of shovels, or like an ace of spades stuck on the end of a yard measure—though one of them rather looked as if he were rowing with an arrow, having the barb broken off and the flight held downwards.

It is curious to send the fancy—piercing through the veil thrown over these circumstances by the lapse of nearly a thousand years—back to that period when a single ferry sufficed to convoy from shore to shore the worthy inhabitants and visitors of the English capital; and by a little farther stretch of the same etherial power, we may conjure up the cluster of small hive-shaped dwellings which originally constituted London, rising in fantastic groups beside the majestic stream—interspersed between trees, and formed either of bark, of boughs, or of reeds from the rushy banks of Father Thames.

This same Audery, or Overs, mentioned above, is the individual whose story was adapted to the stage some years since by an ingenious modern dramatist. Tradition reports him to have amassed great riches by the exercise of his humble calling, joined to the most rigid parsimony—a quality, the undue display whereof eventually cost him his life. To save the expense of one day's food in his family, he formed a scheme to feign himself dead for twenty-four hours, vainly expecting that his labourers and apprentices would, out of propriety, fast until after his funeral. Having procured his only child—a daughter—against her better feelings, to accede to this plan, he was put into a sheet, and stretched out in his chamber. When, however, his servants were informed of his decease, instead of bewailing the event, they danced round the body, broke open the larder, and fell upon its meagre contents. This was "too bad." Their irreverent mirth the old miser could have endured; but the consumption of his viands was a thing to be at once resisted. He accordingly—losing sight of the character he was enacting—proceeded to qualify himself for the grave in good earnest. He started up to rebuke the banquettors—one of whom, greatly amazed, and thinking the devil himself was rising in likeness of his master, caught hold of the butt-end of a broken oar, and, in a mixture of dread and desperation, hoping to dispatch the devil at one blow, actually struck out the old man's brains. Mary Overs, his daughter, declining the numerous suitors for her hand and fortune, retired into a cloister, having first provided for the foundation of that church which still perpetuates her name.

It is generally believed, that in the year 994 there was built a low wooden bridge over the Thames, near St. Botolph's wharf—a rude structure of thick rough-hewn timber planks, placed upon piles, with moveable platforms to allow the Saxon vessels to pass through it westward. Nevertheless, however rude, a bridge of any kind is not so small a concern but it may be imagined one might avoid running against it; yet William of Malmsbury (who lived in the reign of Stephen) asserts, that the invader king Sweyn of Denmark ran foul of it with all his fleet.

About fourteen years after this odd incident, namely, in the year 1008, we find the wooden bridge assuming an air of importance. "There was at that time a bridge erected over the River so wide, that two carriages might pass each other. At the sides of the bridge—namely, those parts which looked upon the water, were erected ramparts and castles, defended on the top by pent-house bulwarks and sheltered turrets." In a strife, however, between the citizens and Ethelred, surnamed the Unready, aided by Olaf of Norway, this bridge became a point of contention—and the last-mentioned chief, determining on its destruction, "rowed his ships close up to it; then making them fast to the piles with ropes and cables, and straining the piles therewith, the tide seconding their united efforts, the piles gradually gave way, and were withdrawn from under the bridge. At this time there was an immense pressure of stones and other weapons; so that, the piles being removed, the whole bridge broke down, and involved in its fall the ruin of many."

The wooden structure appears to have been quickly rebuilt; but there is much doubt and obscurity hanging over its consecutive history. Fires and inundations, from time to time, either partially or entirely swept away the unsubstantial fabric; until at length, in the year 1176, Peter, the chaplain of Colechurch, commenced the erection of the first stone bridge; an edifice which, although at various periods undergoing the most extensive alterations and repairs, was never wholly replaced but by that magnificent structure the first stone of which was laid on the 15th of June, 1825.

Peter of Colechurch paid the last debt to nature before his undertaking was completed, as he expired in the year 1205, whereas the bridge was not finished until 1209, having occupied thirty-three years in building. It consisted of a stone platform 926 feet long, and 40 in width, standing about sixty feet above the level of the water; and containing a drawbridge and nineteen broad pointed arches, with massive piers varying from twenty-five to thirty-four feet in solidity, raised upon strong elm piles covered by thick planks bolted together. At a further point of this article, the reader will find representations of it, and of the buildings originally thereon.

The venerable Peter, however, albeit both public-spirited and enterprising, has been charged with having been a very bad civil engineer. He seems to have delighted in the number of his piers, which amounted to nineteen; and he was so ignorant of the true principles by which he should have been governed, that the centre was swelled into a chapel, reducing the adjoining arches to half the diameter of the remainder. Indeed, it is wonderful that those piers maintained their situation, when we reflect how the torrent lately rushed through, (hurling heavy-laden barges along as if they were feathers on the stream,) when every practicable remedy to enlarge them had been applied.

That sorrowful exclamation, "no sooner born than dead!" might well be uttered over this scarcely-completed edifice; for in the night of the 10th of July, 1212, (within four years after its being finished,) a dreadful conflagration took place upon it. Stow says, "the Borough of Southwark upon the south side of the river of Thames, as also the church of our lady of the canons there,"—that is to say, the church of St. Mary Overies, which changed its name upon being re-founded in 1106, for canons regular, by William de Pont de l'Arche, and William D'Auncy, Norman knights,—these "being on fire, and an exceeding great multitude of people passing the Bridge, either to extinguish and quench it, or else to gaze and behold it; suddenly the north part, by blowing of the south wind, was also set on fire; and the people which were even now passing the Bridge, perceiving the same, would have returned, but were stopped by the fire: and it came to pass, that as they stayed or protracted the time, the other end of the Bridge also, namely, the south end was fired; so that the people, thronging themselves between the two fires, did nothing else but expect present death. Then there came to aid them many ships and vessels, into which the multitude so unadvisedly rushed, that the ships being thereby drowned, they all perished. It was said, that through the fire and shipwreck, there were destroyed above three thousand persons, whose bodies were found in part or half burned, besides those that were wholly burned to ashes, and could not be found."

Phœnix-like, however, the pile sanctified by Peter the Chaplain soon rose, both in this and subsequent instances, from its ashes. In the succeeding year we find it "commanded to the Mayor and Sheriffs of London, that the halfpence which are now taken of foreign merchants, shall be given to the work of London Bridge."

It was after the return of the fourth expedition of King

Edward I. into Scotland, about the beginning of August, 1305, that London Bridge was defaced, by the placing upon it the trophies of his vengeance. Matthew of Westminster, in his "*Flowers of Histories*," tells the sorrowful story of Sir William Wallace's execution, in his Second Book, page 451. "This man of Belial," says he, "after innumerable crimes, was at last taken by the king's officers, and, by his command, was brought up to be judged by himself, attended by the nobles of the kingdom of England, on the Vigil of St. Bartholomew's day," the 23d of August,—"where he was condemned to a most cruel, yet most worthy death. Firstly, he was drawn at the tail of a horse through the fields of London, to a very lofty gibbet, erected for him, upon which he was hung with a halter; afterwards he was taken down half dead, embowelled, and his intestines burned by fire; lastly, his head was cut off, and set upon a pole on London Bridge, whilst the trunk was cut into four quarters. His body, thus divided, was sent into four parts of Scotland. Behold! such was the unpitied end of this man, whom want of pity brought to such a death!"

The head of the gallant but ill-fated Wallace, respecting whom we by no means sympathize with Matthew of Westminster, was not, however, the only ghastly spectacle upon London Bridge; for the Catalogue of the Harleian Manuscripts has the following notice:—"A long Ballad against the Scots, many of whom are here mentioned by name, as also many of the English, besides the king and prince. But, particularly of William Walleys, taken at the Battle of Dunbar, A. D. 1305, and of Simon Friseil,—or Fraser,—taken at the Battle of Kyrkenclyf, A. D. 1306, both of whom were punished as traitors to our King Edward I. and their heads set among others of their countrymen upon London Bridge."

And now, let us suppose the parapet of London Bridge decorated with rich hangings of tapestry and cloth of gold, such as we know it was customary to adorn those edifices with on occasions of rejoicing and triumph. The lists for a Justing were sixty paces in length by forty in breadth; but as the whole width of the Bridge was but forty feet, this rule must have been dispensed with; for, estimating the pace at two feet and a half, the measurement amounts to 150 feet by 100. The ground within the lists was to be paved with large stones, hard, level, and firm; and the entrances, which were commonly erected east and west, were to be fenced with bars, seven feet, or more, in height, that a horse might not be able to leap over them. At either end of the lists were erected the tents of the tilters, having their shields suspended over the entrances; which it was also customary to hang up at the windows of the houses where they lodged, at once to denote their residence, and to declare their knightly intentions.

On one memorable occasion of this kind, Sir John de Welles, an English, and Sir David de Lyndeseye, a Scotish knight, being armed, were most honourably conducted to the Bridge, which was filled in all parts with noble spectators, among whom Richard II. was seated in an eminent place; though a great concourse of the common people also was collected, excited by the novelty of the event, and the fame of the champions. The signal being given—tearing their barbed horses with their spurs, they rushed hastily together with a mighty force, and with square-ground spears, to the conflict. Neither party was moved by the vehement impulse and breaking of the spears; so that the common people affected to cry out that David was bound to the saddle of his horse, contrary to the law of arms, because he sat unmoved, amidst the splintering of the lances on his helmet and visage. When Earl David heard this, he presently leaped off his charger, and then as quickly vaulted again upon his back without any assistance; and, taking a second hasty course, the spears were a second time shivered by the shock, through their burning desire to conquer. And now a third time were these valorous enemies stretched out and running together: but then the English knight was cast down breathless to the earth, with great sounds of mourning from his countrymen that he was killed. Earl David, when victory appeared, hastened to leap suddenly to the ground; for he had fought without anger, and but for glory, that he might shew himself to be the strongest of the champions; and casting himself upon Lord Welles, tenderly embraced him until he revived, and the surgeon came to attend him. Nor, after this, did he omit one day to visit him in the gentlest manner during his sickness, even like the most courteous companion. He remained in England three months by the king's desire, and there was not one person of nobility who was not well-affected towards him.

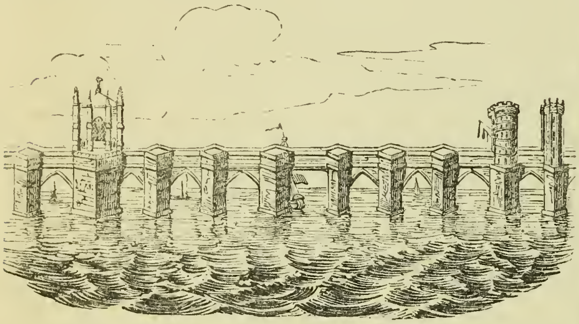
It is extremely probable, that London Bridge did not even in 1395 present that form of a continued street which was afterward its most celebrated and peculiar character. There were doubtless several places open to the water; perhaps, as Stow says, "plainly coped with stone;" and in one of these, it is most probable the Justing took place.

On the night of Sunday, July 5th, 1450, the celebrated rebel Jack Cade being then in Southwark, the city captains, the mayor, aldermen, and commonalty of London, mounted guard upon the Bridge. "The rebelles," says Hall in his Chronicle, "which neuer soundly slepte, for feare of sodayne chaunces, hearing the Bridge to be kept and manned, ran with great haste to open the passage, where betwene bothe partes was a ferce and cruell encounter. Matthew Gough, more experte in marciall feates than the other Cheuetaynes of the Citie, perceiuing the Kentishmen better to stand to their tacklyng than his ymagination expected, aduised his company no farther to procede toward Southwarke, till the day appered; to the entent, that the Citizens hearing where the place of the ieopardye rested, might occurre their enemies and releue their frendes and companions. But this counsail came to smal effect: for the multitude of the rebelles drave the Citizens from the stoulpes,"—wooden piles,—"at the Bridge-foote, to the Drawe-bridge, and began to set fyre in diuers houses. Alas! what sorow it was to beholde that miserable chaunce: for some desyringe to eschew the fyre lept on hys enemies weapon, and so died: fearfull women, with chyldren in their armes, amased and appalled, lept into the riuer; other, doubtinge how to saue them self betwene fyre, water, and swourd, were in their houses suffocate and smoldered, yet the Captayns nothyng regarding these chaunces, fought on this Draw-Bridge all the nyghte valeauntly, but in conclusion the rebelles gat the Draw-Bridge and drowned many, and slew John Sutton, Alderman, and Robert Heysande, a hardy Citizen, with many other, besyde Matthew Gough, a man of greate wit, much experience in feates of chiualrie, the which in continuall warres had valeauntly serued the King, and his father, in the partes beyond the sea. But it is often sene, that he which many tymes hath vanquyshed his enemies in straunge countreys, and returned agayn as a conqueror, hath of his owne nation afterward been shamfully murdered and brought to confusion. This hard and sore conflict endured on the Bridge till ix. of the clocke in the mornynge in doubtfull chaunce and Fortune's balaunce: for some tyme the Londoners were bet back to the stulpes at Sainct Magnes Corner; and sodaynly agayne the rebelles were repulsed and dryuen back to the stulpes in Southwarke, so that both partes beynge faynte, wery, and fatygate, agreed to desist from fight, and to leue battayll till the next day, vpon condition that neyther Londoners should passe into Southwarke, nor the Kentish men into London."

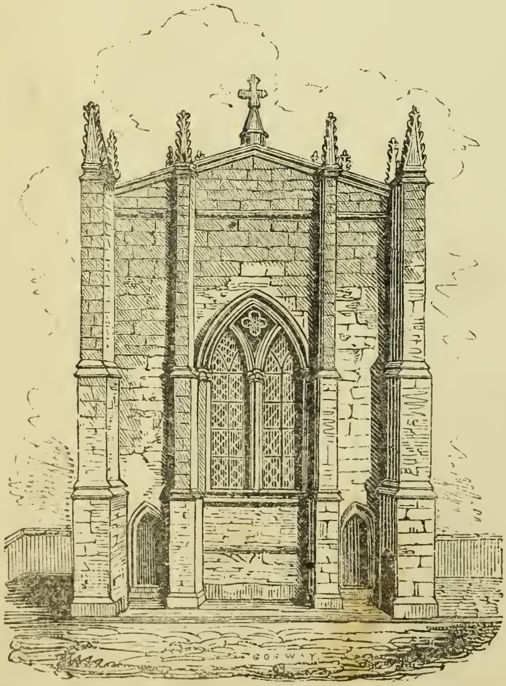
During the truce that followed this defence of London Bridge, a general pardon was procured for Cade and his followers, by John Stafford, Archbishop of Canterbury, Lord High Chancellor. Upon which, some accepted of the King's grace, and all began, by degrees, to withdraw from Southwark with their spoil, whilst Cade himself was soon after slain by Alexander Iden, Esquire, of Kent, in consequence of a reward being offered for his apprehension. His dead body was brought to London, and his head erected on the Bridge-gate, where he had so recently placed that of one of his greatest victims, Sir James Fynes, Lord Say, Treasurer of England.

We will next mention an event occurring on London Bridge in 1536, which is probably better known, and more often related, than most other portions of its history; namely, the anecdote of Edward Osborne leaping into the Thames from the window of one of the Bridge-houses, to rescue his master's daughter. The particulars of this circumstance are given by Stow in his "Survey," in the list of lord-mayors of London; when having arrived at the year 1559, and the mayoralty of Sir William Hewet, a clothworker, he farther speaks of him as follows:—"This mayor was a merchant, possessed of a great estate, of £6000 per annum; and was said to have had three sons and one daughter"—Anne, "to which daughter this mischance happened, the father then living upon London Bridge. The maid playing with her out of a window over the river Thames, by chance dropped her in, almost beyond expectation of her being saved. A young gentleman, named Osborne, then apprentice to Sir William, the father, which Osborne was one of the ancestors of the Duke of Leeds, in a direct line, at this calamitous accident leaped in, and saved the child. In memory of which deliverance, and in gratitude, her father afterwards bestowed her on the said Mr. Osborne, with a very great dowry. Several persons of quality courted the young lady, and particularly the Earl of Shrewsbury; but Sir William was pleased to say, "Osborne saved her, and Osborne should enjoy her." Pennant says, "I have seen the picture of Osborne's master at Kiveton, the seat of the Duke of Leeds, a half-length on board; his dress is a black gown furred, and red vest and sleeves, a gold chain, and a bonnet. There is also an engraved portrait of Osborne himself, said to be unique, in a series of wood-cuts in the possession of Sir John St. Aubyn, Baronet.

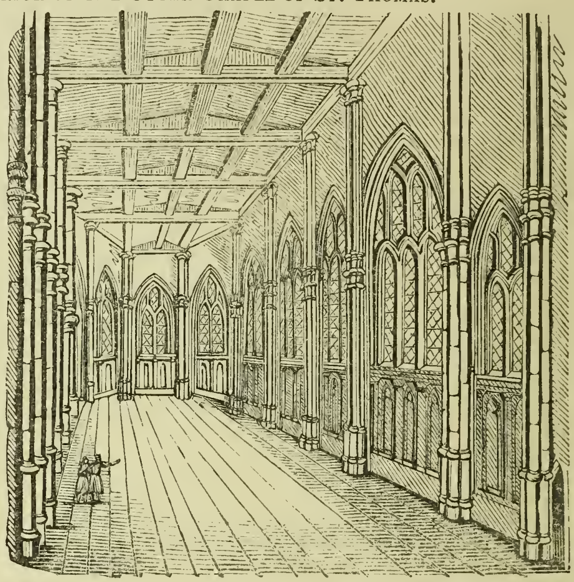
But before proceeding further, we will keep our word with the reader, by presenting to him a view of the old or First Stone London Bridge, as it appeared on its original erection by Peter of Colechurch.



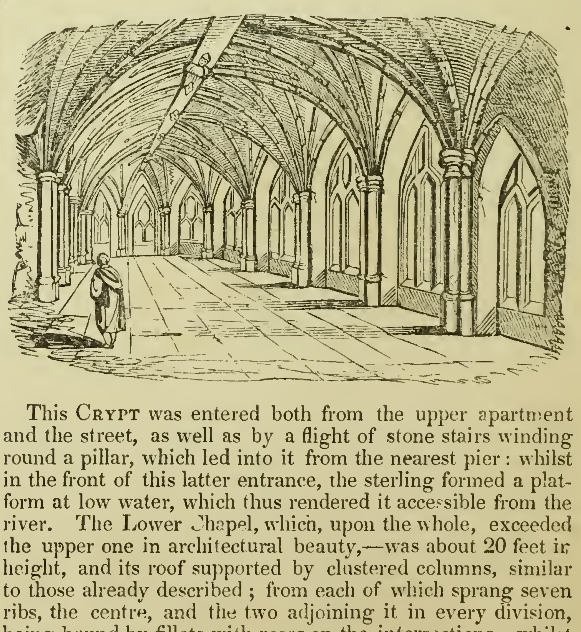
The famous chapel dedicated to St. Thomas à Becket, the martyr of Canterbury, whence it was familiarly called St. Thomas of the Bridge, was erected upon the tenth or great pier, which measured 35 feet in breadth, and 115 from point to point; whilst the edifice itself was 60 feet in length, by 20 feet broad, and stood over the parapet on the eastern side of the Bridge, leaving a pathway on the west, about a quarter of the breadth of the pier, in front of the chapel. The face of the building itself was forty feet in height, having a plain gable, surmounted by a cross of about six feet more; whilst four buttresses, crowned by crocketted spires, divided the western end into three parts. The wide centre contained a rich pointed-arch window, of one mullion, with a quatrefoil in the top; and the two sides were occupied by the entrances to the chapel from the Bridge-street, each being ascended by three steps. Such was the general appearance of the West Front of the Chapel on London Bridge.



The interior of this edifice consisted of two stories, both consecrated to sacred purposes, and greatly resembling each other in their appearance. The upper chapel was lofty, being supported by fourteen groups of elegant clustered columns, and lighted by eight pointed-arch windows divided by stone mullions into a double range of arches, surmounted by a lozenge. Beneath each of the windows were three arched recesses, separated by small pillars; and the roof itself was also originally formed of lofty pointed arches; though, when this magnificent fane was transformed into a warehouse, a wooden ceiling, with stout beams crossing each other in squares, was erected, which cut off the arches where they sprang from the pillars, and divided into two parts the Interior of the Upper Chapel of St. Thomas.



The eastern extremity of this building formed a semi-hexagon, having a smaller window in each of its divisions, with richly carved arches under them, corresponding with the series already mentioned on the side: and the architectural lightness and elegance of the whole merited the highest encomium. Beneath this principal edifice, was a short descending passage, having, on the left hand, a stone basin cut in a recess in the wall, for containing holy water, and leading through the solid masonry of the pier, into the Lower Chapel of St. Thomas, which was constructed in the bridge itself.



This Crypt was entered both from the upper apartment and the street, as well as by a flight of stone stairs winding round a pillar, which led into it from the nearest pier: whilst in the front of this latter entrance, the sterling formed a platform at low water, which thus rendered it accessible from the river. The Lower Chapel, which, upon the whole, exceeded the upper one in architectural beauty,—was about 20 feet in height, and its roof supported by clustered columns, similar to those already described; from each of which sprang seven ribs, the centre, and the two adjoining it in every division, being bound by fillets with roses on the intersections; whilst the great horizontal ribs had clusters of regal and ecclesiastical masks, producing an effect little to be expected in such a structure, in such a situation.

The floor was beautifully paved with black and white marble; for in this place did the pious architect propose to rest his bones. His monument, remarkable only for its plainness, was formed, according to Maitland, under the chapel staircase, in the middle of the building; and it measured seven feet and a half, by four in breadth. There was, indeed, neither brass plate, nor inscription, nor carving found about the sepulchre, when Mr. Yaldwin, the inhabitant of the chapel in 1737, then a dwelling and warehouse, discovered the remains of a body in repairing the staircase; though, from the "Annals of Waverly," we know that the reliques of Peter were certainly entombed in this place.

We shall next week continue these Annals, and meanwhile acknowledge our obligations to the interesting volume entitled "Chronicles of London Bridge."

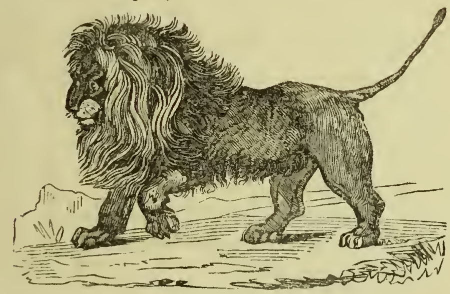
NATIONAL INSTITUTIONS.

TOWER MENAGERIE.—The Lion.

"To see the lions" is a phrase in general use, and applied to the viewing any rarities or matters of show, in common with its more obvious signification.

The custom of going to *see the lions* at the Tower prevailed more than a hundred years past; when the following curious intimation was issued:—"All persons whom it may concern are desired to take notice, That the master keeper of his Majesty's lion-office, in the Tower of London, is informed, that several persons do expose to publick view several wild beasts, against his Majesty's prerogative royal, and a prohibition given and published to the contrary, as in the words following—'That no person whatsoever (except Thomas Dymocke, and the keeper of his Majesty's lions for the time being) do for the future carry abroad, or expose to publick view, for their own private gain, any lions, lionesses, leopards, or any other beasts which are *feræ natura*, as they will answer the contrary at their perils.' There is now a convenient place made at the lion-office, in the Tower, for the shewing of that strange and wonderful beast, called a hyena, brought from Aleppo—the beast never seen in England before: he hath such great strength, that he breaks the biggest of oxbones, and eats them. This is the beast that Gesner, Pliny, and many others, have so much written of. There is also to be seen the large lioness and the jackall, presented to his Majesty by the right honourable the Earl of Orford; as also the large tyger, brought from the East Indies."

At present this monopoly, as our readers are well aware, no longer exists; and since the establishment of the Regent's Park and Surrey Zoological Gardens, (which we shall notice in future numbers), together with several travelling collections, that in the Tower is fallen into minor repute. There are still, however, some interesting animals to be viewed there; and as we began talking of that king of the beasts the lion, we will, in conclusion, present our readers with a representation of his feline Majesty.



Mr. Burchell, who travelled in Africa a few years since, gives an account of the following interesting adventure with a Lion:—

"The day," says he, "was exceedingly pleasant, and not a cloud was to be seen. For a mile or two we travelled along the banks of the river, which in this part abounded in tall rushes. The dogs seemed much to enjoy prowling about, and examining every bushy place, and at last met with some object among the rushes which caused them to set up a most vehement and determined barking. We explored the spot with caution, as we suspected, from the peculiar tone of their bark, that it was, what it proved to be, Lions.

"Having encouraged the dogs to drive them out, a task which they performed with great willingness, we had a full view of an enormous black-maned Lion, and a Lioness. The latter was seen only for a minute, as she made her escape up the river, under concealment of the rushes; but the Lion came steadily forward and stood still to look at us. At this moment we felt our situation not free from danger, as the animal seemed preparing to spring upon us, and we were standing on the bank at a distance of only a few yards from him, most of us being on foot and unarmed, without any visible possibility of escaping.

"I had given up my horse to the hunters, and was on foot myself, but there was no time for fear, and it was useless to attempt avoiding him. I stood well upon my guard, holding my pistols in my hand, with my finger upon the trigger, and those who had muskets kept themselves prepared in the same manner. But at this instant the dogs boldly flew in between us and the Lion, and, surrounding him, kept him at bay by their violent and resolute barking. The courage of these faithful animals was most admirable; they advanced up to the side of the huge beast, and stood making the greatest clamour in his face, without the least appearance of fear.

"The Lion, conscious of his strength, remained unmoved at their noisy attempts, and kept his head turned towards us. At one moment, the dogs, perceiving his eyes thus engaged, had advanced close to his feet, and seemed as if they would actually seize hold of him; but they paid dearly for their imprudence, for without discomposing the majestic and steady attitude in which he stood fixed, he merely moved his paw, and at the next instant I beheld two lying dead. In doing this, he made so little exertion that it was scarcely perceptible by what means they had been killed.

"Of the time which we had gained by the interference of the dogs, not a moment was lost; we fired upon him; one of the balls went through his side just between the short ribs, and the blood immediately began to flow, but the animal still remained standing in the same position. We had now no doubt that he would spring upon us; every gun was instantly re-loaded; but happily we were mistaken, and were not sorry to see him move quietly away; though I had hoped in a few minutes to have been enabled to take hold of his paw without danger.

"This was considered, by our party, to be a Lion of the largest size, and seemed, as I measured him by comparison with the dogs, to be, though less bulky, as large as an ox. He was certainly as long in body, though lower in stature; and his copious mane gave him a truly formidable appearance. He was of that variety which the Hottentots and boors distinguish by the name of the Black Lion, on account of the blacker colour of the mane, and which is said to be always larger and more dangerous than the other, which they call the Pale Lion. Of the courage of a Lion I have no very high opinion; but to his majestic air and movements, as exhibited by this animal, while at liberty in his native plains, I can bear testimony. Notwithstanding the pain of a wound, of which he must soon afterwards have died, he moved slowly away with a stately and measured step.

"At the time when men first adopted the Lion as the emblem of courage, it would seem that they regarded great size and strength as indicating it; but they were greatly mistaken in the character they have given to this indolent, skulking animal, and have overlooked a much better example of true courage, and of other virtues also, in the bold and faithful dog."

VALUE OF THE IMAGINATION.

SONNET WRITTEN ON THE SEA-SHORE.

The World is too much with us: late and soon,
Getting and spending, we lay waste our powers;
Little there is in Nature that is ours,
We've given our hearts away—a sordid boon!
This sea that bares her bosom to the moon,
The winds that will be howling at all hours,
And are up-gather'd now, like sleeping flowers;
For this, for ev'ry thing we're out of tune,
It moves us not:—Great God, I'd rather be
A Pagan, suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that might make me less forlorn.
Have sight of Proteus coming from the sea,
Or hear old Triton blow his wreathed horn!

Wordsworth

THE DUKE OF BRIDGEWATER'S CANAL.

The Duke of Bridgewater's magnificent work, near Manchester, is perhaps the greatest artificial curiosity of its kind in the world. This is a subterranean canal, constructed to convey coals out of a mine to Manchester and other places, and capable of being applied to many other considerable purposes. It begins at a place called Worsley Mill, about seven miles from Manchester, where, at the foot of a large mountain is a basin that forms a great body of water, which serves as a reservoir, or head, to this navigation; and in order to draw the coals out of the mine, which runs through the hill to an amazing extent, a subterraneous passage is formed, large enough for long flat-bottomed boats to go up to the mines. This passage also serves to drain the coal-pits of that water which would otherwise obstruct the work, and is carried on under ground to a considerable extent.

Having obtained a ticket to see this curiosity, you enter with lighted candles the subterraneous passage, in a boat made for bringing out the coals. This boat is fifty feet long, four and a half broad, two feet three inches deep, and each end terminates in a point. Through this passage you proceed, towing the boat on each hand by a rail, to the extent of a thousand yards, which is nearly three quarters of a mile, before you come to the coal-works. The passage then divides, one branch continuing in a straight line three hundred yards further, among the coal-works, while another turns off, and proceeds three hundred yards to the left; and each of them may be extended farther, or other passages be opened from them, to any other part, as the mines may run, and necessity require. Hence those who go up both passages, travel nearly three miles under ground before they return. The passages in those parts where there were coals or loose earth are arched over with brick, and in others the arches are cut out of the rock. At certain distances there are niches on the side of the arch, with funnels or openings through the rock, to the top of the hill, (which is in some places thirty-seven yards perpendicular,) in order to preserve a free circulation of fresh air, as well as to prevent noxious damps and exhalations, and to let down men to work, in case any accident should happen to the passage. Near the entrance of the passage, and farther on, there are gates to close up the arch, and prevent the admission of too much air, in windy and tempestuous weather.

The arch is at the entrance about six feet wide, and about five feet high from the surface of the water; but on entering farther it grows wider, so that in some places boats that are going to and fro can easily pass each other; and among the pits, the arch is ten feet wide.

Coals are brought from the pits to this passage in low waggons, that hold nearly a ton each; and as the work is on the descent, they are easily pushed forward, on a railway, to a stage over the canal, and there shot into one of the boats, each of which holds about eight tons. One of these boats thus loaded, is conveyed through the passage by a single man, to the basin at its mouth, where five or six boats being linked together, are drawn by one horse, or two mules, by the side of the canal, to Manchester, or other places.

There are also on the canal a considerable number of broad boats, that hold about fifty tons, which are likewise drawn by one horse; besides about fifty of the narrow ones.

It is necessary to take some notice of an overshot mill, near the mouth of the passage, which is so well contrived as to work, by the force of the current, three pair of grinding stones for corn, a dressing or bolting mill, and a machine for sifting sand, and compounding mortar for the buildings. The mortar is made by a large stone, which is placed horizontally, and turned by a cog-wheel underneath it; and this stone, on which the mortar is laid, turns in its course two other stones that are placed upon it obliquely, and by their weight and friction work the mortar underneath, which is tempered and taken off by a man employed for that purpose. The bolting-mill is made of wire, of different degrees of fineness, and at the same time discharges the finest flour, the middling sort, and the coarse flour, as well as the pollard and the bran, without turning round: the work being effected by brushes of hogs' bristles within the wire.

From the basin, of which we have been speaking, the canal takes its course to Manchester, which is nine miles by water, though but seven by land, the other two miles being lost in seeking a level for the water. The canal is broad enough for the barges to pass or go abreast; and on one side of it there is a good road, for the passage of the people concerned in the work, and for the animals that draw the boats and barges. To perfect this canal, without impeding the public roads, or injuring the people in the country, the duke has in many places built bridges over it—and where the earth was raised to preserve the level, arches under it, all of which are built chiefly of stone, and are both elegant and durable. But what principally strikes the common observer, is a work raised near Barton-bridge, to convey the canal over the Mersey, a large navigable river, that runs from Manchester to Liverpool. This is done by means of three stone arches, so spacious and lofty as to admit a vessel sailing through them; and it is indeed a noble sight to see large vessels in full sail under this aqueduct, with the duke's vessel sailing at the same time over all, and nearly fifty feet above the navigable river. At convenient distances there are, by the sides of the canal, receptacles for the superfluous water; and at the bottom of the canal, machines constructed on very simple principles, and placed at proper distances, to stop and preserve the water, in case any part of the bank should happen to break down.

A branch of this celebrated canal runs through part of Cheshire, entering it at the east of Ashton, and leaving it at Runcorn Gap, where it flows into the Mersey. This cut was planned by his Grace, and that justly-celebrated engineer Mr. Brindley. Prior to the execution of this canal, the river navigation from Manchester to Liverpool was twelve shillings per ton, but by the canal conveyance it is only six shillings per ton; and independent of this advantage to commerce, a species of boats has been constructed for passengers, by which means a cheap and pleasant intercourse has been opened between Liverpool, Manchester, and several intervening places.

Origin of the term Cockney.—The term cockney, applied to the natives of the city of London, or that part of it in ancient times enclosed by a wall, and supposed to lie within reach of the sound of Bow-bell, is of greater antiquity than may be imagined. Shakspeare makes use of it in a ludicrous sense: but Mr. Douce, in his comments on certain passages, seems to think, "that it originated in an Utopian region of indolence and luxury, formerly denominated the county of Cocaigne." However this may be, we know that other English writers anterior to Shakspeare used it in the same sense. As the inhabitants of all great cities live in habits of comparative ease and luxury with those in the country (and particularly so when the word was introduced), Mr. Douce's solution appears extremely probable. At present we seldom hear it applied except in a playful way. Indeed, sundry witticisms are annually indulged upon the efforts of the Londoners in sporting, when the first of September arrives; they describe, with no small whimsicality, the supposed mistakes of the cockney in shooting cats for hares, tame ducks for wild, and pigs, dogs and poultry, for game.

Stephen Gardiner, Bishop of Winchester.—A biographer of a singular cast, who wrote about a century after Gardiner's death, gives us a part of that prelate's original character, in the following original terms: "His reservedness was such, that he never did what he aimed at, never aimed at what he intended, never intended what he said, and never said what he thought; whereby he carried it so, that others should do his business when they opposed it, and he should undermine theirs when he seemed to promote it. A man that was to be traced like the fox, and read like Hebrew, backward: if you would know what he did, you must observe what he did not." Gardiner was a prime actor in the scenes of horror which disgraced the reign of our first Mary.

NATIONAL CUSTOMS.

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE—No. I.

Dull and monotonous would the circle of existence have been, had not the Divinity decreed moments when the mind, o'erworn with thought, may seek for innocent relaxation. It is of little importance what mode is adopted to employ these moments, provided every immoral and dangerous pursuit is avoided. Many of the amusements of the aborigines of England would now be considered by their descendants as fatiguing and almost impossible, particularly those which required strength and energy in the limbs, and long privation of rest. The natural suggestions of the human mind, unassisted by reflection and contrivance, produced dancing: every fortunate event occurring to individuals prompted the joyous leap, the contagious motion. Families thus infected introduced method, to avoid collision; and as some one or other excelled in the gracefulness or agility of their movements, imitation soon effected improvement. Singing originated from the same source; and the utterance of pleasing sounds being coeval with the active expression of pleasure, the step unavoidably regulated the voice, and the voice the step. Instrumental assistance might have been the consequence of accident: any substance producing a heavy deep sound, when struck, marked pauses in the leap; but the pipe resulted from some exertion of the ideas. Judging from the circumstances already mentioned, and the modes of dancing, accompanied by rude drums and flutes, in savage nations at present, we cannot doubt our countrymen and women had their dances as early as they were aggregated.

If the generality of the Celtic nations were in the habit of indulging upon all great occasions in the pleasures of eating and drinking, as it is asserted they were, their feasts must often have ended in dancing, if not in the contentions of inebriety. At a later period, refinement might introduce bards, who sang or recited the favourite exploits of their wars: whether they had dances appropriated to martial purposes, is doubtful at least, though probable: a rude harp is, however, assigned them by ancient authors.

The instinctive sports of infancy suggested subsequent usefulness in the provision of food, and resistance of enemies. All young animals are in the habit of springing upon each other, struggling together, and chasing one another; and in this respect the youth of the human species closely resemble them—wrestling, leaping, and running, being universally the first attempts at infantile amusement; to these are added throwing of stones, swimming, &c. Emulation may be assigned as a sufficient reason for improvement in these exercises; and as youth were not originally taken from them for the purposes of modern times, they were pursued till uncommon address and excellence were attained, and each branch became a part of the system of offensive and defensive war, at the period of manhood. Hunting cannot be considered altogether as an amusement, as it was a necessary labour in the then state of society. Several other methods may have existed to prolong the hours of relaxation, but they are totally unknown to us at present. We shall proceed to the time when the Romans introduced their customs in this particular.

The policy of these people was as conspicuous and eminent as their courage; hence we may suppose those athletic exercises which were practised by themselves on the Continent, tending to make the youth fearless and skilful in combat, were in some degree suppressed in the earlier stages of their residence here, for very obvious reasons. After some time elapsed, we find that amphitheatres were erected, though not of the best materials, where the soldiers and the natives were entertained in miniature with wrestling and all the other sports of the Circus; and as some of those were practised by slaves, it is not improbable captive Britons occasionally glutted the savage vengeance of the invaders by cutting one another to pieces before them. Many of the little games of chance used by the Romans—that of *latrunculi*, similar to the modern chess, the *ludus talorum*, and the *ludus tesserarum*, or dice, we still persevere in admiring. The ball served for the foundation of several kinds of diversion, and nearly as we practise it at present; and beating the hoop (set with rings) amused many a muscular Roman, though with us it has descended to youth alone. Pitching of quoits is also another of the arts we have derived from them.

The theatrical representations of Rome were imitated in her colonies, if not immediately after their conquest, yet certainly when the government of them became settled and secure; but as they do not appear to have been naturalized, they cannot be considered as belonging to the Britons. With respect to the instruments of music, the Romans introduced to us the Tubæ, the Cornua, the Buccinæ, and the Litui, each of which were made of brass, and resembled our trumpet, the bugle or French horn, and the hautboy or pipe.

BIOGRAPHICAL SKETCHES.—No. I.

WILLIAM CAXTON.

We scarcely need insist on the advantages which the introduction of the art of printing has opened to the world. It has been the greatest engine ever known, in the diffusion of knowledge and in working a gradual but radical change upon the whole face and constitution of society. The inventors, therefore, and earliest practisers of this art are eminently entitled to our gratitude and esteem; and, as regards its introduction in our own country, the name of William Caxton stands out in strong and almost sole relief. It is true, his claim has been disputed on the strength of a book which was discovered in the public library at Cambridge, the date whereof was Oxford, 1468. The probability is, however, that the date of this book is incorrect, and that it should have been 1478, not 1468; this is inferred from its being printed with separate fusile metal types, very neat and beautiful; from the regularity of the page and the appearance of signatures; and, moreover, from the fact, that no other production issued from the Oxford press till eleven years after 1468, it being highly improbable that a press connected with a university should have continued so long unemployed. But, even granting that the date is accurate, and that the book was printed in 1468, six years before the execution of any work by Caxton, the merit of Caxton, and the obligations of this country to him, are but little lessened by this circumstance.

John Lewis, minister of Margate, in Kent, says, in his life of Caxton, he was a native of the above county, and born about 1412. His mother, it seems, taught him to read and write, which was something remarkable for her situation in life and residence in the Wealds. A mercer, named Robert Large, who died in 1441, received Caxton as an apprentice, employed him after the expiration of his term, and left him a legacy of twenty-four marks. Subsequently he went to the Continent, and resided there near thirty years, principally in Holland, Flanders, and Brabant, it is supposed in the character of agent to the Company of Mercers; by which means he acquired sufficient credit to receive the appointment from Edward IV. of one of the commissioners to conclude a treaty of commerce with the Duke of Burgundy. A marriage having taken place between the king's sister and the young Duke, Caxton was included in the lady Margaret's suite of English domestics; and to her he was indebted for great improvement in his native language, and for many valuable presents, probably with a view to encourage him in his eager observation of the progress of printing, then practised at Mentz, that she might eventually communicate the invention to England through his means. Not long after he became one of the Duchess's family, he received her commands to translate a French work into English, relating to the history of Troy. This he undertook with reluctance and diffidence, as he had never been in France, and had nearly lost his own language. He, however, completed it in 1471, four years after he began it, and it was printed; whether by himself or through the immediate interference of the Duchess does not appear; but she was highly gratified on his presenting it to her, and well rewarded him. Dr. Middleton observes of this book, "That it has all the common marks of earlier antiquity," that "the letter is rude, the language incorrect, and that there is a greater mixture of French words in it than in his later pieces, done after his return to England; and that this is one proof of this being the first book that Mr. Caxton printed, though not the first he printed in England."

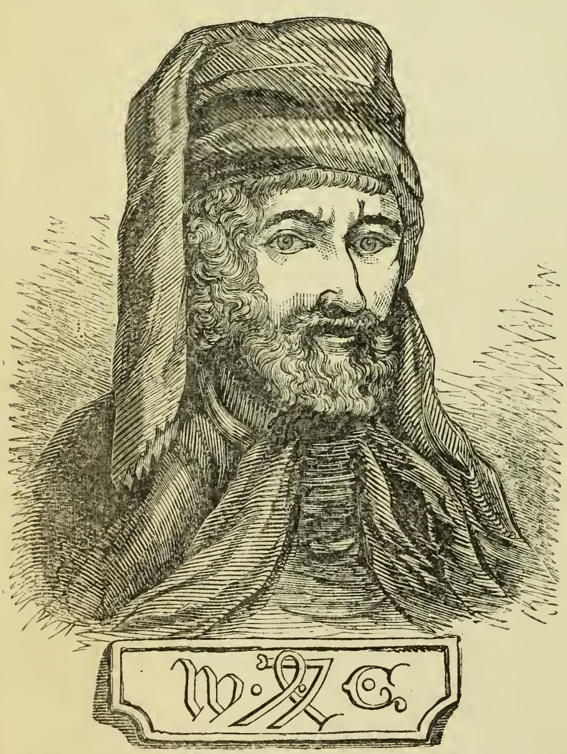
It is supposed that Caxton formed a connexion with Wynkin de Worde, Theodoric Rood, and Thomas Hunte, who were printers at Cologne. De Worde came to England with him, and the others went to Oxford not long after. It is by no means certain when Caxton established himself here as a printer, but it has been conjectured it was about 1474; and his residence was at Westminster, where some of his books were printed in the Abbey, through the generous encouragement of Abbot Milling, who assigned him the almonry as his office. The government seems to have justly appreciated the value of this art; and in the 1st of Richard III. an act of Parliament was passed, which permitted the importation of printed books for sale; and a subsequent statute expressly mentions, that there were but few printers in England expert in the use of types.

The common opinion is, that the "Game of Chess" was the first book printed by Caxton at Westminster: Mr. Dibdin, however, thinks it more probable that the Romance of Jason was the earliest specimen of his press in England. These are supposed to have been printed in 1474; this date is, indeed, specified in the "Game of Chess," but it is doubtful whether it signifies the year when it was written, or that in which it was printed. This book was dedicated to George Duke of Clarence, the oldest surviving brother of King Edward. Caxton enjoyed the patronage of Henry VII., and his son, Prince Arthur, as well as of Edward and his brother

Besides the labour necessarily attached to his press, he translated not fewer than five thousand closely printed folio pages, though well stricken in years. From the colophon of Wynkyn de Worde's edition of the Vitas Patrum, 1495, it appears that this book was translated out of French into English by William Caxton, of Westminster, late dead, and that he finished it "at the last day of his life." The productions of his press amount to sixty-four.

Caxton, probably like most other persons when they become old, regarded the manners of youth as much worse than they were in his early days. We must make allowance for this failing, in reading his Picture of London, and its youthful inhabitants. "I have known it in my young age much more wealthy, prosperous and richer, than it is at this day; and the cause is, that there is almost none that intendeth to the commonweal, but only every man for his singular profit." And, in another place, "I see that the children that ben borne within the said citye encrease and proufitte not like their faders and olders: but for moste parte, after that they ben coming to their perfite years of discretion and ripeness of age, how well that their faders have left to them grete quantity of goods, yet scarcely amonge ten, two thryve. O blessed Lord, when I remember this I am all abashed; I cannot juge the cause; but fayrer, ne wiser, ne bet bespoken children in theyre youth ben no wher then ther ben in London; but at their full ryping there is no carnel, no good corn founden, but chaffe for the most parte."

A curious volume was printed by Caxton, about the period when the French, which had hitherto been spoken almost exclusively at court, was giving place to the English language; it is entitled the "Book for Travellers." It contains the corresponding terms in both languages, for those things most commonly talked of at court, especially such as relate to dress.—This worthy and valuable man, whose portrait will be found below, died in 1491.



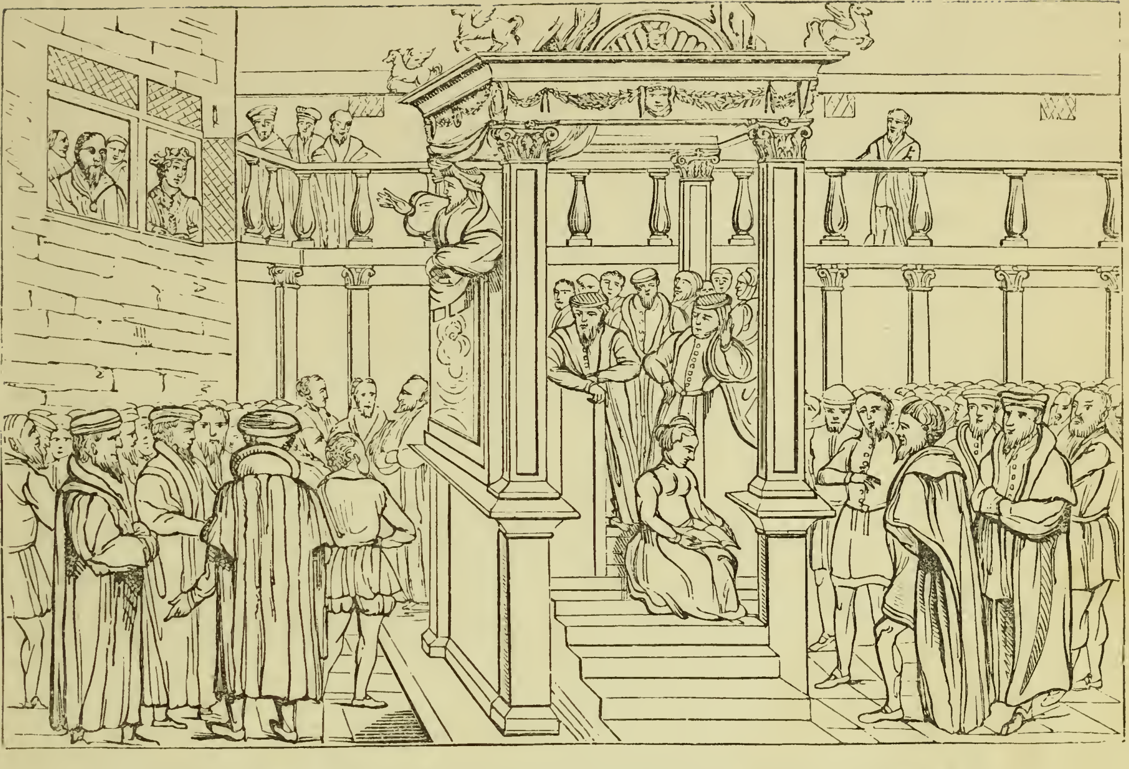
"The Library of Useful Knowledge" comprises an agreeable Memoir of Caxton, to which we are indebted for one or two of the above paragraphs.

The Wife of Four Husbands.—Elizabeth, the second wife of George, sixth Earl of Shrewsbury, (who had no children by the marriage) was so remarkable a character as to have excited the notice not only of her contemporaries, but of succeeding ages. When this species of immortality is the result of virtuous actions, it is a meed that reflects the highest honour on those names which receive it: Elizabeth's title thereto is not, however, of this proud description. When she became Countess of Shrewsbury she had been already thrice married,—to Robert Barley, of Barley in Derbyshire; to Sir William Cavendish; and to Sir William St. Lo, captain of the guard to Queen Elizabeth. She prevailed on the first gentleman, who died without issue, to settle his estate on her, and her heirs, who were abundantly produced from her second marriage: her third husband, who was very rich, was led by her persuasions to make a similar disposition of his fortune, to the utter prejudice of his daughters by a former wife; and now, unsated with the wealth and the caresses of three husbands, she finished her conquests by marrying the Earl of Shrewsbury, the richest and most powerful peer of his time. "Him she brought," says a right reverend author, who thought it became him to speak kindly of her because he had preached her great grandson's funeral sermon, "to terms of the greatest honour and advantage to herself and her children; for he not only yielded to a considerable jointure, but to an union of families, &c." In other words, she drew the Earl into the same disgraceful and imprudent concessions which she had procured from his unlucky predecessors; and, partly by intreaties, partly by threats, induced him to sacrifice, in a great measure, the fortune, interest, and happiness, of himself and his family, to the aggrandizement of her children by Sir William Cavendish.—To sum up her character, she was a woman of a masculine understanding and conduct; proud, furious, selfish, and unfeeling. She was a builder, a buyer and seller of estates, a money-lender, a farmer, and a merchant of lead, coals, and timber: when disengaged from these employments, she intrigued alternately with Elizabeth and Mary, always to the prejudice and terror of her husbands. She lived to a great old age, continually flattered, but seldom deceived, and died in 1607, immensely rich, and without a friend.

This woman's third daughter, who seems to have inherited no small portion of her mother's strange disposition, was united to Gilbert, seventh Earl of Shrewsbury, her nominal half-brother, though no way related by blood. The following curious anecdote of her is taken from a manuscript, entitled "Johnson's Extracts from Norfolk Papers."

"In 1592 the families of Cavendish and Stanhope, in the county of Nottingham, were upon exceeding ill terms, insomuch that blood was shed on both sides. The following is a copy of a message sent by Mary Cavendish, Countess of Salop, to Sir Thomas Stanhope, of Shelford, Knight, by two men called Holt and Williamson; and delivered by the said Williamson, February 15, 1592, in the presence of certain persons whose names were subscribed:—'My Lady hath commanded me to say thus much to you. That though you be more wretched, vile, and miserable, than any creature living; and, for your wickedness, become more ugly in shape than the vilest toad in the world; and one to whom none of reputation would vouchsafe to send any message; yet she hath thought good to send thus much to you—that she be contented you should live, (and doth no waies wish your death) but to this end; that all the plagues and miseries that may befall any man may light upon such a caitiff as you are; and that you should live to have all your friends forsake you; and, without your great repentance, which she looketh not for because your life hath been so bad, you will be damned perpetually in hell fire.' With many other opprobrious and hateful words which could not be remembered, because the bearer would deliver it but once, as he said he was commanded; but added, if he had failed in any thing, it was in speaking it more mildly, and not in terms of such disdain as he was commanded."

Such is the picture of a countess in the sixteenth century; and although we fear similar bad passions still operate, it is rare that in high life they are so coarsely expressed.—Our object in giving this sketch is consonant with the legitimate aim of biographical labours—which is as much to repel and disgust, by the records of evil, as, by those of virtue, to delight and allure.



BISHOP LATIMER PREACHING BEFORE KING EDWARD VI.

IN THE ANCIENT PREACHING-PLACE AT THE PALACE OF WESTMINSTER.

The events connected with the Reformation are naturally among the most important and interesting pictures of British history. Among those individuals on whose name a light is reflected from the dawning radiance of religious liberty, the "boy-king," Edward the Sixth, and the zealous prelate, Latimer, who in the succeeding reign sealed his devotion with his blood, occupy a prominent place—the former by his situation and amiability—the latter by his martyrdom and talents. The engraving above represents these celebrated personages (surrounded by numerous other adherents of the new religion) in the character of preacher and listener; and we venture to think, the particular point of time, the arrangement of the picture, and the historical importance of the principal groups, will combine to render it acceptable to our readers.

The cut represents the ancient preaching-place at the palace of Westminster, where the bishop frequently lectured before the court, and with a freedom and boldness that procured him many enemies, who scrupled not to designate him as "a seditious fellow."

In the preceding reign, indeed, he was accused thus in the king's presence, and endured from Henry the terrific sound of "What say you to that, Sir?" A man of less resolution and weaker nerves would have been lost: Latimer, kneeling, made no immediate answer; and, turning to his accuser, demanded in what manner he should preach before his sovereign? At the same time, he put several other unanswerable questions to his abashed enemy, which completely disabled him from proceeding. Perceiving the advantage he had gained, Latimer expressed himself willing to resign an office he did not solicit; but declared, if he still held it, he must discharge his duty, and speak as conscience dictated. He escaped without even a reprimand, which, it is probable, was more than he hoped; as his friends told him, with tears in their eyes, they expected he would have passed the following night in the Tower.

It must be acknowledged that the prelates of ancient times frequently ventured to give their sovereigns very bold advice; and, indeed, spared them not. Latimer, in preaching before Edward VI., A. D. 1549, mentioned to the young monarch that it would be proper he should expend no more money than was absolutely necessary upon horses, which kings might keep to a moderate extent, but not to the injury of the poor, in lavishing upon their maintenance what ought to be given for charitable purposes. From this circumstance and his subsequent words, it may be supposed that our kings were rather extravagant in this particular. "I was once offended with the king's horses," said the bishop, "and, therefore, took occasion to speak in the presence of the king's majesty that dead is, when abbeys stood. Abbeys were ordained for the comfort of the poor; wherefore I said, it was not decent that the king's horses should be kept in them, as many were at that time; the living of poor men thereby minished, and taken away."

Latimer once told the congregation assembled in the *shroudes* of St. Paul's, that they were troubled with *un*preaching prelates,—a custom of the dignified clergy he severely reprobated. He then pointed out their excuses for this omission of their duty. "They are so troubled with lordly lying; they be so placed in palaces; couched in courts; ruffling in their rents, dancing in their dominions; burthened with ambassages; pampering of their paunches, like a monk that maketh his jubilee!"

Another sermon by Latimer, preached before Edward VI., gives the following account of his family. "My father was a yeoman, and had no lands of his own; only he had a farm of three or four pounds by year at the uttermost; and hereupon he tilled so much, as kept half a dozen men. He had walk for an hundred sheep, and my mother milked thirty kyne. He was able and did find the king a harness, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his harness, when he went unto Blackheath field. He kept me to school, or else I had not been able to have preached before the king's majesty now."

The extreme youth of Edward VI. when called to the exercise of the regal functions, and the early age at which he died, prevented him from fully developing his character. Every act of his life appears to have been the reverse of those of his father, and every thing his subjects could reasonably expect of their monarch was anticipated by himself and his counsellors—though it is to be regretted that the unrelenting and turbulent spirit of his day (an influence which takes effect, more or less, on every man) succeeded in inducing the naturally tender-hearted youth to sanction one or two deeds of violence from which we, who live in a calmer and more liberal era, shrink with horror.

FAMILIAR LETTER FROM MR. HUME TO DR. ROBERTSON :

CONTAINING CURIOUS VERBAL CRITICISMS.

The race of authors has commonly been included under the general appellation of "*genus irritabile ;*" and it must be confessed there is but too much application in the sarcasm: it is the more pleasant, therefore, to meet with instances wherein it does *not* apply; and among them, we shall at present quote a very pleasant communication made to the celebrated Dr. Robertson, by his no less celebrated friend, Mr. Hume. Were all writers equally candid and friendly, the cause of literature would be much benefited.

The letter was written, as appears from its contents, while the History of Charles V. was still in the press. The levity of Mr. Hume's style forms a striking contrast to the character which this grave and philosophical historian sustains in his publications; and it cannot fail to be interesting to have a glimpse of the writer and his correspondent in the habits of private intercourse, while the playful and good-natured irony of Mr. Hume will suggest no unpleasing picture of the hours which they borrowed from business and study. Dr. Robertson used frequently to say, that in Mr. Hume's gaiety there was something which approached to *infantine ;* and that he had found the same thing so often exemplified in the circle of his other friends, that he was almost disposed to consider it as characteristical of genius.

"I got yesterday, from Strahan, about thirty sheets of your history, to be sent over to Suard (the French translator); and, last night and this morning, have run them over with great avidity. I could not deny myself the satisfaction (which I hope also will not displease you) of expressing presently my extreme approbation of them. To say only they are very well written, is by far too faint an expression, and much inferior to the sentiments I feel: they are composed with nobleness, with dignity, with elegance, and with judgment, to which there are few equals. They even excel, and, I think, in a sensible degree, your History of Scotland. I propose to myself great pleasure, in being the only man in England, during some months, who will be in the situation of doing you justice ; after which, you may certainly expect that my voice will be drowned in that of the public.

"You know that you and I have always been on the footing of finding in each other's productions *something to blame, and something to commend ;* and therefore you may perhaps expect also some seasoning of the former kind: but, really, neither my leisure nor inclination allowed me to make such remarks, and I sincerely believe you have afforded me very small materials for them. However, such particulars as occur to my memory I shall mention. *Maltreat* is a Scotticism which occurs once. What the devil had you to do with that old-fashioned dangling word *wherewith?* I should as soon take back *whereupon, whereunto,* and *wherewithal.* I think the only tolerable, decent gentleman of the family is *wherein ;* and I should not choose to be too often seen in his company. But I know your affection for *wherewith* proceeds from your partiality to Dean Swift; whom I can often laugh with, whose style I can even approve, but surely can never admire. It has no harmony, no eloquence, no ornament; and not much correctness, whatever the English may imagine. Were not their literature still in a somewhat barbarous state, that author's place would not be so high among their classics. But what a fancy is this you have taken of saying always *an hand, an heart, an head?* Have you *an ear?* Do you not know that this (n) is added before vowels to prevent the cacophony, and ought never to take place before (h) when that letter is sounded? It is never pronounced in these words: why should it be wrote? Thus, I would say, a *history,* and an *historian :* and so would you too, if you had any sense. But you tell me, that Swift does otherwise. To be sure there is no reply to that; and we must swallow your *hath,* too, upon the same authority. I will see you d——d sooner. But I will endeavour to keep my temper.

"I do not like this sentence in page 194.—'This step was taken in consequence of the treaty Wolsey had concluded with the Emperor at Brussels, and which had hitherto been kept secret.' *Si sic omnia dixisses,* (if every thing had been so said) I should never have been plagued with hearing your praises so often sounded, and that fools preferred your style to mine. Certainly, it had been better to have said, '*which Wolsey,*' &c. That relative ought very seldom to be omitted; and is here particularly requisite, to preserve a symmetry between the two members of the sentence. You omit the relative too often; which is a colloquial barbarism, as Mr. Johnson calls it.

"Your periods are sometimes, though not often, too long. Suard will be embarassed with them, as the modish French style runs into the other extreme."

RURAL ECONOMY.

MANAGEMENT OF BEES.

Under the head of Rural Economy, we shall occasionally present to the notice of our readers, accounts of the most recent discoveries connected with the numerous subjects relating thereto. In the present number we shall draw their attention to some very important improvements in that interesting, though long neglected and still less appreciated branch, the management of bees. These have lately been effected by the attentive observations and researches of Mr. Nutt, a practical apiarian of Lincolnshire, and invested with a degree of importance of which the subject was scarcely before considered susceptible. Greater superiority in the quality of the honey, together with a far higher degree of productiveness, in comparison with the former system, has resulted from the establishment of the present.

The basis of Mr. Nutt's system, (which he not inappropriately terms "Humanity to Honey Bees,") consists in taking the honey without the destruction of the valuable labourers; and this is effected by arrangements which, whilst they are both simple and complete, cause the secretion of a much larger quantity of honey by the bees than can be obtained by any other mode of management. The method by which these important objects are compassed, is the use of a hive consisting of three collateral boxes, the only entrance to which is in the middle box, but with different connecting apertures at the sides, whereby a free communication may be established to all parts of the hive, but which may be readily closed by the interposition of a tin slide. On stocking the hive, the bees are to be first introduced into the middle box. When this is filled with honey, (which is always to be preserved for the use and subsistence of the bees) to obviate the necessity of swarming, which is ever occasioned by want of room in which to continue their labours, Mr. Nutt removes one of the slides, and establishes a communication between this and one of the end boxes. The temperature of these side boxes is then to be regulated by ventilation, which is effected by means of a perforated tin tube extending from the top, down to a considerable distance into the hive, and connected with an aperture at the bottom, which may be more or less covered by a tin slide, and by means of which the interior of these collateral boxes may be kept at any required or modified temperature. This point is the most important part of Mr. Nutt's system, the object being *to keep these additional store houses at a proper working temperature, and below the generative heat,* and by which means the queen bee is always retained in the middle box. The point at which Mr. Nutt finds it necessary to maintain the temperature of these side boxes, as indicated by the thermometer, is 70° or 80°, whilst the natural temperature of the working hive is on the contrary 90° or 100°, increasing, as the labour of the bees advance, to 110° and even 120°. When the thermometer is found in the side boxes rising rapidly to these latter points of temperature, this indicates that the box is full, as, likewise, the necessity that exists for again providing fresh room, which is done by removing the tin slide, and establishing a connection with the centre and the other end-box. To separate the bees from the full box, further recourse must be had to the action of the ventilator, by which the internal temperature of the hive may be diminished to that of the external atmosphere; when the bees, as night advances, recoiling from this cooling point, go back into the middle box, upon which the connection between the two may be closed by the interposition of the slide, and the first box taken away frequently without the imprisonment, and with a still less probable chance of the destruction, of a single bee.

The ingenious action of the ventilator, as before observed, is designed to retain the queen bee in the middle box; and whilst, by this arrangement, the easy removal of the honey is effected, it is also found to ensure a great superiority as well in the quality as the quantity of this product. As at this reduced temperature the queen bee is prevented from rendering these side boxes her domicile, the honey is not deteriorated by any of the excrementitious or extraneous products which are so much the cause of deterioration in that procured by the ordinary method, nor does it undergo any chemical change in its composition from the action of heat deteriorating its colour, on account of the modified temperature at which it is secreted. The honey contains none of the eggs, larvæ, imperfectly formed bees, or pollen, or bee bread, which is taken in considerable quantities into the middle box, for the support of the young.

Some idea may be formed of the superior productiveness of this system, when it is stated by Mr. Nutt, that in the course of one season he has procured the amazing quantity of 296lbs. of honey from one stock of bees, and that the general average product is from 100 to 130lbs. This valuable increase in quantity over that obtained by the ordinary system of management, is owing as well to the modified temperature and easy arrangements of the hive, (qualities which appear essential to the full developement of the industrious habits of the insect), as that their strength is not weakened, nor their labours retarded by swarming, at a time when nature is most lavish of her choicest flowers for the developement of their sweets. It will be perceived that no arrangement is here made for swarming, which under this system cannot occur, and this is connected with an interesting point in the natural history of the bee, satisfactorily proved by Mr. Nutt—that, in swarming, it is not a young queen bee that emigrates, but the original sovereign of the hive, when the labours of the bees who remain are directed to vivify a sovereign chrysalis, but which, when the necessity for swarming is obviated, is ejected in that inanimate form from the hive.

The above curious particulars we have obtained from a gentleman connected with the Museum of National Manufactures, in Leicester Square, where the advantages of this mode of management are intelligibly demonstrated. The system has this year been introduced with the most successful results in the apiary of the most noble the Marquis of Blandford, at Delabere Park, near Reading.

Jane Shore.—History, perhaps, affords not another instance of penance more impressive than that of Jane Shore, the beautiful mistress of Edward the Fourth, and afterwards of the Lord Hastings. Jane was the daughter of respectable and worthy parents, and a native of London; where she married Master Shore, at rather an early period of life, and without feeling for him that degree of affection necessary to secure her fidelity. Thus unfortunately situated, the king saw, admired, and seduced her. Shore, disdaining to share a wife even with a monarch, resigned all pretensions to her person; and the lady immediately became the admiration of the day—the infatuated mistress, not the virtuous wife.

“ Proper she was, and fair,” says Sir Thomas More; “nothing in her body that you could have changed, but if you would have wished her somewhat higher. This say they that knew her in her youth. Some said and judged that she had been well favoured, and some judged the contrary; whose judgment seemeth like as men guess the beauty of one long before departed, by a shape taken out of a charnel-house; and this judgment was in the time of king Henry VIII. (in the eighteenth year of whose reign she died) when she had nothing but a shrivelled skin and bone.”

The extreme suavity of manners, the benevolence, the wit, and generosity of the unhappy Jane, rendered her an object of commiseration to the congregation at St. Paul's, when she was condemned to do penance for her sins, by order of the Bishop of London, at the command of the Duke of Gloucester, who pursued her, as the mistress of Hastings, with unrelenting and unmanly hatred. “ He caused her,” says Sir Thomas, “ to go before a cross, one Sunday, at procession, with a taper in her hand. In the which she went in countenance and pace demure and womanly; and albeit she was out of all array, saving her kirtle only, yet went she so fair and lovely, namely, when the wondering of the people cast a comely red in her cheeks (of the which before she had most miss), that her great shame won her much praise amongst those that were more amorous of her body than curious of her soul; and many good folk that hated her living, and were glad to see sin corrected, yet pitied they more her penance than rejoiced at it; when they considered, that the protector did it more of a corrupt intent than any virtuous affection.”

ECHOES.

Echoes reside, for the most part, in ruined abbeys, in caverns, and in grottos: they reverberate among mountains, whisper in the areas of antique halls, in the windings of long passages, and in the melancholy aisles of arched cathedrals. There is an ancient portico near the temple of Clymenos, in the district of Cithonias, which repeats any given sound three times. At Woodstock there was one which is said to have returned seventeen syllables during the day, and twenty in the night. In the sepulchre of Metella, the wife of Sylla, an echo repeated five different times, in five different keys; and Barthius, in his notes on Statius, relates, that on the banks of the Naha, between Bingen and Coblentz, an echo recited seventeen times. He who spoke or sung could scarcely be heard, and yet the responses were loud and distinct, clear and various; sometimes appearing to approach, at other times to come from a great distance, much after the manner of an Æolian harp.

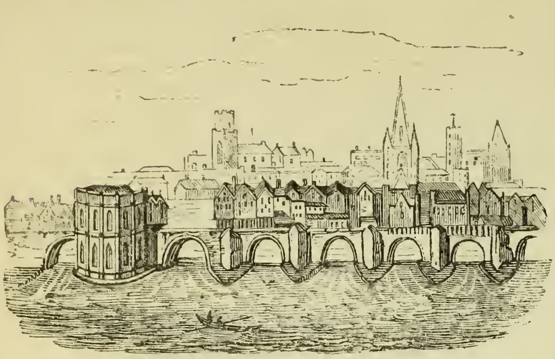
In the cemetery of the Abercorn family, at Paisley, in the county of Renfrew, there is an echo exceedingly beautiful and romantic. When the door of the chapel is shut, the reverberations are equal to the sound of thunder. Breathe a single note in music, and the tone ascends gradually with a multitude of echoes, till it dies in soft and most bewitching murmurs. If the effect of one instrument is delightful, that of several in concert is captivating, exciting the most tumultuous and rapturous sensations. In this chapel, lulled by ethereal echoes, sleeps Margery, the daughter of Bruce, the wife of Wallace, and the mother of Robert, king of Scotland.

A singular echo is heard in a grotto near Castle Comber, in Ireland. No reverberation is observed till the listener is within 15 or 16 feet of the extremity of the grotto; at which place a most delightful echo enchants the ear. Most travellers in the sister island have heard of the eagle's nest near Mucross Abbey, on the banks of the Lake of Killarney. This celebrated rock sends forth the most fascinating repercussion. Sound a French or bugle-horn, echoes, equal to an hundred instruments, answer to the call! Report a single cannon, the loudest thunders reverberate from the rock, and die in endless peals along the distant mountains.

A nobleman's seat about two miles from Milan, produces such a surprising echo as can scarcely be equalled in the world. Mr. Addison observed, that upon firing a pistol he heard the sound returned fifty-six times, though the air was then foggy, and consequently not proper for making an experiment to advantage. At first the repetitions were very quick, but the intervals were greater in proportion as the sound decayed. This astonishing echo was probably never designed by the architect, but it is occasioned by two parallel walls of a considerable length, between which the sound is reverberated from one to the other till the undulation is quite spent. Some persons assert, that the sound of one musical instrument in this place resembles a great number of instruments playing in concert.

The Meaning of Letters.—The witty Lord C—— was (as all the world knows) betrothed to Caroline Maria Somers. The initials of this lady (C. M. S.) were elegantly embossed on a very expensive time-piece which he had presented to her. The lady, however, did not keep time as well as the watch;—she saw another swain with more money—married him of course; and Lord C——, who was at the wedding, being asked the meaning of the three letters on the ornament, replied, “ *C*urse *M*y *S*tupidity ”

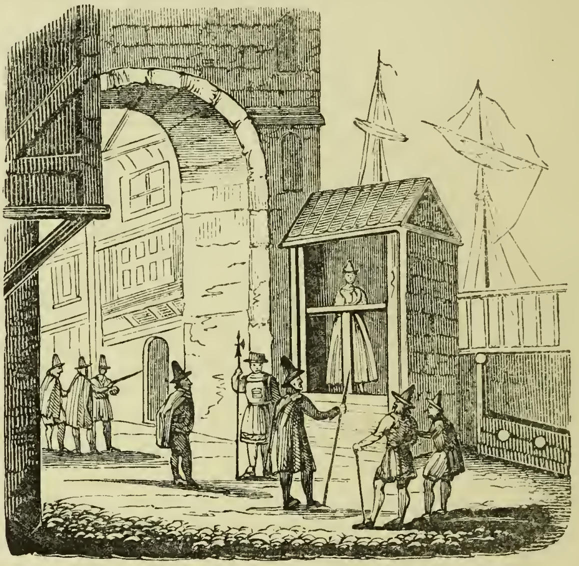
ANNALS OF LONDON BRIDGE—No. II.



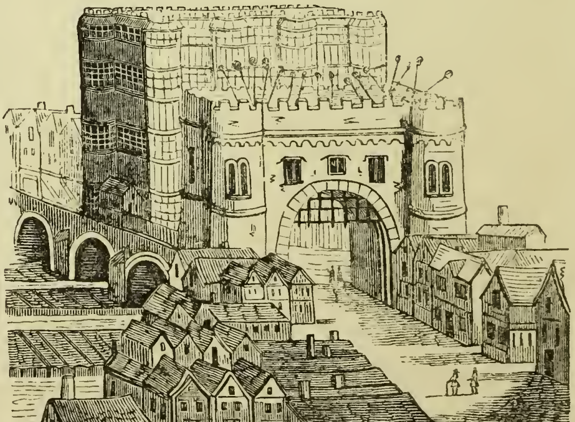
Appearance of the Bridge in the year 1500.

Our voyage down the stream of history, and of time, has at length conducted us to the reign of Queen Mary, and the year 1554; when her proposed marriage with Phillip II., of Spain, alarmed all the nation, lest the Inquisition should be established in England, and the people become the vassals of the Spanish crown. But although the Protestants were the most alarmed at this marriage, when the treaty was made public the complaints and murmurs against it became almost universal; and, finally, produced a conspiracy against Mary, of which it was certainly either the cause, or the pretence. One of the principal leaders in this plot was Sir Thomas Wyat, a gentleman of Kent, who marched with troops toward London. The prudence of Sir Thomas White, then Lord Mayor, had, however, already prepared for his coming; added to which, the Queen, who remained in Guildhall, appointed Lord William Howard Lieutenant of the City. The Draw-Bridge at London Bridge was then cut down and thrown into the River; the Bridge gates were shut; ramparts and fortifications were raised around them; ordnance was planted to defend them; and the Mayor and Sheriffs, well armed for the conflict, commanded all persons to shut their shops and windows, and to stand ready "harnessed" at their doors for any event which might occur. As Wyat found there was no opposition made to him in Southwark, some of his soldiers completely sacked the Bishop of Winchester's Palace, and destroyed his extensive library; whilst at the Bridge foot he laid two pieces of ordnance, and dug an extensive trench between the Bridge and his forces. In order to gain an entrance to the Bridge, Sir Thomas brake down the wall of a house adjoining the gate, by which he ascended the leads over the gate, and then coming down into the Porter's lodge, about eleven at night, he found the Porter sleeping, but his wife, with several others, watching over a coal fire. On beholding Wyat, they suddenly started, when he commanded them to be silent, as they loved their lives, and they should have no hurt; and, they timidly yielding to him, he and some others wênt upon the Bridge to reconnoitre. On the other side of the Draw-Bridge he saw the Lord Admiral, the Lord Mayor, Sir Andrew Judd, and one or two more in consultation, for defence of the Bridge, as we may suppose, by fire or torch light; and after, for some time, carefully observing their deliberations, he returned to his party, unseen and in safety. Having stated to his followers the active measures of the Citizens, they began to consult what course they had better adopt to secure their own success and safety. The advice of some was to return to Greenwich, and crossing the water into Essex, enter London at Aldgate; others, though they were suspected of treachery, were for going back into Kent to meet some friends and supplies; when, at length, it was concluded that they should march along the Thames towards Kingston, and, crossing the Bridge at that place, enter the City on the West.

Although, as has been already shewn, London Bridge was, in general, most intimately connected with the principal executions of the times, yet we do not read that it was rendered remarkable, in the days of Queen Mary, by being made the scene of any of the numerous Protestant Martyrdoms, which have eternally blotted her short, but sanguinary reign. There is, however, in Fox, a short anecdote connected with our present subject. Upon the death of Pope Julius III., in 1555, Stephen Gardiner, Bishop of Winchester and Lord Chancellor, wrote to Bonner, Bishop of London, to command him, in Queen Mary's name to order those prayers to be used throughout his diocese, which the Roman Church has appointed during a vacancy in the Papal See "Vpon this commandment," says John Fox, in his immortal "Acts and Monuments of Martyrs," "there were hearses set vp, and diriges sung for the said Julius, in diuers places. At which time it chanced a woman to come into St. Magnus Church, at the Bridge-foot in London, and there seeing an hearse and other preparation, asked what it meant: and other that stood by, said that it was for the Pope, and that she must pray for him. 'Nay,' quoth she, 'that I will not, for he needeth not my prayer: and seeing he could forgiue vs all our sins, I am sure he is cleane himselfe, therefore I neede not to pray for him.' She was heard speake these words of certaine that stood by: which by and by carried her vnto the cage at London Bridge, and bade her coole her self there.' In some of the editions of Fox there is an engraving representing this circumstance, which shews that the Stocks and Cage stood by one of the archways on the Bridge, and in one of the vacant spaces which looked on to the water.



Stow relates in his '*Survey*,' volume i. page 64, that in April, 1577, the Tower which stood at the Northern end of the Draw-Bridge on London Bridge, was become so decayed as to require taking down and removing. A new building was consequently then commenced, and the heads of the traitors which had formerly stood upon it were re-erected on the Tower over the Gate at the Bridge foot, Southwark; which was subsequently known by the name of TRAITOR'S GATE.



Whilst speaking of the removal of these heads to the South end of London Bridge,—though it comes a little out of the order of time,— we must not forget to notice the increase of their number by those of several persons who were executed for not acknowledging King Henry VIII. as Supreme Head of the Church of England

John Fisher, Bishop of Rochester, was executed for this cause on St. Alban's day, Tuesday, the 22nd of June, 1535; and his head was to have been erected upon Traitor's Gate the same night, but that it was delayed, to be exhibited to Queen Anne Boleyn. We gather these particulars from that most curious little duodecimo, written by Hall, but attributed to Dr. Thomas Baily, entitled 'The Life and Death of that renowned John Fisher, Bishop of Rochester,' London, 1655; in which also, at page 211, there is the following interesting passage concerning London Bridge. "The next day after his burying, the head, being parboyled, was pricked upon a pole, and set on high upon London Bridge, among the rest of the holy Carthusians' heads that suffered death lately before him. And here I cannot omit to declare unto you the miraculous sight of this head, which, after it had stood up the space of fourteen dayes upon the Bridge, could not be perceived to waste nor consume: neither for the weather, which was then very hot, neither for the parboyling in hot water, but grew daily fresher and fresher, so that in his life-time he never looked so well; for his cheeks being beautified with a comely red, the face looked as though it had beholden the people passing by, and would have spoken to them, which many took for a miracle, that Almighty God was pleased to shew above the course of Nature, in this preserving the fresh and lively colour in his face, surpassing the colour he had being alive, whereby was noted to the world the innocence and holinesse of this blessed father, that thus innocently was content to lose his head in defence of his Mother, the Holy Catholique Church of Christ. Wherefore the people coming daily to see this strange sight, the passage over the Bridge was so stopped with their going and coming, that almost neither cart nor horse could passe: and, therefore, at the end of fourteen daies, the executioner was commanded to throw downe the head, in the night time, into the River of Thames, and, in the place thereof, was set the head of the most blessed and constant martyr, Sir Thomas More, his companion, and fellow in all his troubles, who suffered his passion the 6th of July next following, about nine o'clock in the morning.

The circumstances attendant upon the relique of this most eminent man, were but little less singular than the preceding; and Thomas More, his great-grandson, in his very interesting Life of him, says, "his head was putt vpon London Bridge, where as trayters' heads are set vpon poles:—and hauing remained some moneths there, being to be cast into the Thames, because roome should be made for diuerse others, who, in plentiful sorte, suffered martyrdome for the same Supremacie, shortly after it was bought by his daughter Margarett, least,—as she stoutly affirmed before the Councell, being called before them for the same matter—it should be foode for fishes; which she buried where she thought fittest. It was very well to be knowen, as well by the liuelie fauour of him, which was not all this while in anie thing almost diminished; as also by reason of one tooth which he wanted whilst he liued: herein it was to be admired, that the hayres of his head being almost gray, before his martyrdome, they seemed now, as it were, readish or yellow." The pious daughter of this most celebrated Chancellor is said to have preserved this relique in a leaden case, and to have ordered its interment, with her own body, in the Roper vault, under a chapel adjoining St. Dunstan's, Canterbury, where it was seen in the year 1715; and again very recently.

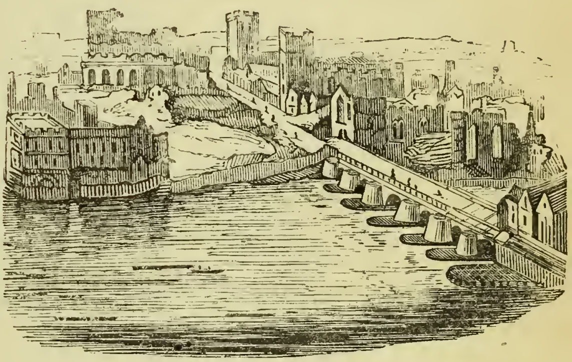
It was in 1582 that the idea was first formed of erecting Water-works against the Arches of London Bridge; and of adapting the violence of the torrent, as it rushed through its narrow locks, to some purpose of general utility.

The year 1633 must be ever memorable in the history of London Bridge: for scarcely in the awful conflagration which subsequently consumed almost the whole City did that brave old edifice suffer so severely.

After this fire, the North end of the Bridge lay unbuilt for many years, only deal boards were set up on both sides, to prevent people's falling into the Thames, many of which deals were, by high winds, oft blown down, which made it very dangerous in the night, although there were lanthorns and candles hung upon all the cross-beams that held the pales together; but, about the year 1645, it was begun to be rebuilt; and in the year 1646 was finished: the building was of timber, very substantial and beautiful, for the houses were three stories high, besides the cellars which were within and between the piers.

A curious invention, which, very probably, was never carried into execution, was, in the year 1643, connected with the history of London Bridge; being the scheme of an unsuccessful engineer named Captain John Bulmer. An original copy of his 'Propositions may be seen in the Office of Assurance, London, for the Blowing up of a Boat and a man over London Bridge.' In this statement, which consists of a broadside of one page, he thus commences. 'In the name of God, Amen. John Bulmer, of London, Esquire: Master and Surveiour Generall of the King's Maiestie's Mines Royall, and Engines for Water-workes, propoundeth—by God's assistance,—that he, the said John Bulmer, shall and will, at and in a flowing water, set out a Boat or Vessell with an Engine, floating with a man or a boy in and aboard the said Boat, in the River of Thames, over against the Tower-wharfe, or lower. Which said Boat, with the said man or boy in or aboard her, shall the same tide, before low-water againe, by art of the said John Bulmer, and helpe of the said engine, be advanced and elevated so high, as that the same shall passe and be delivered over London Bridge, together with the said man or boy in and aboard her, and floate againe in the said River of Thames, on the other side the said Bridge, in safety.'

The dismal fire which consumed almost the entire city of London in 1666, inflicted great, though not corresponding, damage on the Bridge.



Northern End of Bridge as seen after the Great Fire of 1666

The alteration appears chiefly to consist in the destructio of that large square building, which terminated the Norther end; and, of course, the entire demolition of the wooden pales and passage which had been erected after the fire of 1633; but beyond this the flames do not seem to have penetrated. The banks of the River, indeed, presented a more entire picture of ruin. Of the grand Church of St. Magnus nothing remained but some of the walls, and the buildings in front of it were destroyed even to the water's edge; whilst on the Western side of the Bridge, the Water-works and Tower, numerous houses lining the River, and th ancient edifice of Fishmongers' Hall, were reduced either t smouldering fragments, scarcely bearing even the forms what they once had been, or else had not one stone left upo another.

In next week's Number we shall conclude this series articles.

NATIONAL CUSTOMS.

PROGRESSIVE AMUSEMENTS OF THE ENGLIS PEOPLE—No. II.

As the unhappy residents of this island, even during th sway of the Romans, enjoyed very short intervals indeed the "piping time of peace," amusements which had not tendency to promote the operations of war must have bee much neglected, except upon particular occasions. What ever methods were in use on the arrival of the Saxons t exhilarate the individual or public mind, ceased, and certain did not revive till they were destined to be rivalled or superseded by those of the new oppressors, which we are now t trace to the best of our ability. A warlike people naturall divided them into three classes—the military, the chase, an domestic. In the first instance, they did not differ greatl from ourselves, as the arts of swimming, riding, boxing, lea ing, running, and wrestling, were equally necessary for the soldiery of both nations, and were indeed common throughout all parts of the world. Dancing, in their particular case, seems to have been included in the military useful amusements; ancient illuminations of MSS. convince us, that persons armed danced with swords and shields, with which they performed such exercises as were difficult, and perhaps not perfectly necessary in battle. Tacitus also describes noble youths as having danced naked amidst the projecting points of swords and spears, with so much skill and grace as to excite equal astonishment and admiration. These may be considered as the superior accomplishments of the better classes, who possibly did not at any time indulge in the more effeminate movements similar to those since invented. As the daughter of Herodias danced before the King a very long time before that now under consideration, it would be extremely ungallant indeed to suppose the females of this branch of our ancestry did not approach her excellence, particularly as we are convinced musicians of the Saxons danced while they sounded their instruments; and that even bears were taught that fascinating amusement, as has been fully proved by Mr. Strutt in his Sports and Pastimes of these people.

The art of riding well naturally produced horse-races; and the swiftness and conduct of that noble animal were eminently useful both in battle and the chase. When the vindictive passions of the chiefs were at rest, their ambition was directed to excellence in hunting: consequently, the swiftest and most dangerous animals were selected for pursuit through the rough, half uncultivated country; and he secured the largest share of the public applause who followed the dogs and the flying beast with least regard to those chasms and precipices which lay in his way, and tore himself through the underwood with the greatest indifference to the wounds the branches inflicted. The kings and princes, the nobles and chiefs, of this hardy race were early initiated in the mysteries of the chase as an essential part of their education, and consequently became adepts in hunting. Hawking, (of which we shall speak hereafter), an appendage to this pursuit, but infinitely inferior to it in enterprise and exertion, was probably brought into England by the Saxons, though the former diversion was as familiar to our countrymen as to their oppressors.

The amusements of the domestic circle must have been in some degree similar to those of the Romans. Whether the Saxons introduced the two species of dice mentioned as used by them, or found them here, it is certain they played deeply with them, as did the ancient Germans. Singing and conviviality were well known in the Northern nations, and they doubtless had many ridiculous sports, which might well be collected in those of their present descendants, were it necessary. Itinerant poets, musicians, and buffoons, often contributed their aid, as we find by Bede the historian.

It would be almost an impossibility to collect any thing like a *satisfactory* account of the common amusements of the invading Normans and their immediate successors; but it will not be difficult to demonstrate, that the games of chess and dice found general encouragement amongst them, when the usual gymnastic exercises were prevented by the weather or night. It is well known, they were adepts in shooting the arrow, racing, leaping, throwing stones, baiting bulls and boars, horse-racing, and even cock-fighting, exclusive of their excellence in hawking and hunting. The lowest gradation of amusement, calculated to promote military purposes, is described by Fitz Stephen, and was of a ludicrous and rather dangerous nature. A post was set upright in the Thames, on which a shield had been firmly fastened: a boat with a platform on the bow, which supported a young man armed with a spear, was rowed with great violence towards the post; when arrived within reach, the man strained every muscle to break his weapon against the shield, that he might thus gain the prize, and avoid a severe ducking, the inevitable consequence of failure. Every precaution was used to prevent drowning on these occasions, and Fitz Stephen says their immersion caused infinite merriment to the spectators.

The Quintain, mentioned by Stowe, had its origin from a whimsical idea; and those who practised with it were compelled to exert no trifling degree of agility to avoid the heavy blows it inflicted. In this instance, a strong post was placed erect in the ground, on which a piece of wood turned by means of a spindle; at one extremity a bag of sand was suspended, and the other presented a surface sufficiently broad to make it practicable to strike it with a spear when on full gallop on horseback; the pressure from the spear caused an instantaneous whirl of the wood, which was increased by the weight of the sand, and that saluted the back of the horseman in no very gentle manner, if the speed of his courser happened to be less than that of the quintain.

There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say we were not guilty of any thing at all in our consciences (we know ourselves far from this innocency—we cannot say we know nothing by ourselves—but if we could) should we therefore plead not guilty before the presence of our Judge, that sees further into our hearts than we ourselves can do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him: if we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ear of God: if we did not commit the sins which daily and hourly, either in deed, word, or thought, we do commit; yet, in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory—those things which men do to please men, and to satisfy our own liking—those things which we do for any by-respect, not sincerely and purely for the love of God: and a small score will serve for the number of our righteous deeds. Let the holiest and best things we do but be considered: we are never better affected unto God than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show unto the grand Majesty of God, unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if, in saying, "Call upon me," he had set us a very burdensome task?—Hooker.

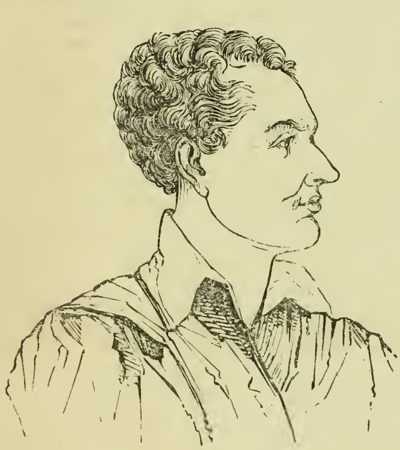
Fruits of Cunning.—Francis, Duke of Lorraine, and his wife, being detained prisoners at Nancy, thought that the first of April would be a lucky day for trying to escape. At the break of day, disguised as peasants, with laden baskets at their backs, they made for the city gates. A woman recognised them, and ran to advertise the sentinel The sentinel thought himself too cunning for her. "April fool!" cried he—"April fool!" echoed the whole guard—"April fool!" repeated the Governor, when he heard of it. He gave orders, nevertheless, that the fact should be ascertained. His precautions were too late! Their Highnesses had not let the grass grow under their feet, while the fools were exclaiming, "April fool!"

He that would build lastingly, must lay his foundation low. The proud man, like the early shoots of a new-felled coppice, thrusts out full of sap, green in leaves, and fresh in colour; but bruises and breaks with every wind, is nipt with every little cold, and being top-heavy, is wholly unfit for use. Whereas the humble man retains it in the root, can abide the winter's killing blast, the ruffling concussions of the wind, and can endure far more than that which appears so flourishing. Like the pyramid, he has a large foundation, whereby his height may be more eminent; and the higher he is, the less does he draw at the top; as if the nearer Heaven, the smaller he must appear. And indeed, the nigher man approaches to celestials, and the more he considers God, the more he sees to make himself vile in his own esteem. He who values himself least, shall by others be prized most. Nature swells when she meets a check: but submission in us to others, begets submission in others to us. Force can do no more than compel us; while gentleness and unassumingness calm and captivate even the rude and boisterous. The proud man is a fool. I am sure, let his parts be what they will, in being proud, he is so. One thing may assuredly persuade us of the excellence of humility; it is ever found to dwell most with men of the noblest natures. Give me the man that is humble out of judgment, and I shall find him full of parts.—Felltham.

BIOGRAPHICAL SKETCHES.—No. II.

THE LATE LORD BYRON.

George Gordon Noel, Lord Byron, grandson of the celebrated admiral, and only son of captain Byron by his second wife, was born in Holles-street, London, January 22, 1788. His father, a heartless and extravagant profligate, died in 1791; and in the following year young Byron, who then resided with his mother at Aberdeen, was sent to a day-school in the town. Even at this early age he manifested a proud, irritable, and untractable spirit, of which many instances have been recorded by his various biographers. He could not bear to hear the malformation in one of his feet spoken of; struck at a person who once remarked it, and regarded his mother with horror and aversion for calling him "a lame brat." On his accession to the family title in 1798, he removed to Newstead, and in 1799 to London, where his guardian, the earl of Carlisle, placed him under the medical care of Dr. Baillie and sent him to school at Dr. Glennie's, at Dulwich. Here his pompous demeanour procured for him among the boys the appellation of the *Old English Baron;* but upon the whole, he was liked both by his master and school-fellows. He was making great progress in his studies, when they were interrupted by the imprudent fondness of his mother, who had him home so repeatedly, that lord Carlisle took him away altogether, and sent him to Harrow. At this school, according to his own account, he passed some of the happiest days of his life, and on his removal to Trinity college, Cambridge, in 1805, says that it gave him a bitter pang to reflect that he was no longer a boy. It was during his stay at Harrow that he fell in love with Miss Chaworth, the Mary of his poems, and the loss of whose hand, though he had no reasonable grounds for hoping to obtain it, certainly gave him a wound which he ever afterwards felt. He was informed of her marriage with Mr. Musters in the year just mentioned; and the next time he saw her, she had become a mother. His feelings on this occasion he has beautifully described in his Lines beginning "When first I saw thy favourite child." The lady to whom they are addressed is now no more. Byron left Harrow with the reputation of a brave, clever, wayward boy, and was recollected by his school-fellows as one whose fist was more than ordinarily prompt to avenge an insult or injury, offered either to himself or to those unable to protect themselves. At the university he was dissipated and extravagant, and it was not till the appearance of his "Hours of Idleness," in 1807, that any one suspected him of a taste for literature. This production gave rise to the memorable criticism in the Edinburgh Review, which was followed by lord Byron's still more memorable "English Bards and Scotch Reviewers,"—a keen and polished satire upon almost all the writers of the day. It appeared shortly after the author had taken his seat in the house of lords, and immediately established his reputation, being considered equal to Pope's "Dunciad." Before the first edition was exhausted his lordship left England, in company with Mr. Hobhouse, and during his stay abroad swam from Sestos to Abydos, and composed his first canto of "Childe Harold." This, on his return to England, in July, 1811, he put into the hands of his friend Mr. Dallas, together with a paraphrase of Horace's "Art of Poetry," expressing his intention of publishing the latter. Mr. Dallas with difficulty persuaded him of the superiority of Childe Harold to the paraphrase, and to consent to its publication instead. It appeared in the spring of 1812, a short while after the death of Mrs. Byron, and her son's first appearance as a speaker in the house of lords, on the question of the Nottingham frame-breaking bill. His speech was thought nothing of in comparison with his poem, which obtained for him the most brilliant eclat, and for Mr. Dallas, to whom he presented the copyright, the sum of 600*l.* We should not have mentioned the death of his mother without giving Mr. Moore's statement of the impression it made upon his lordship. He says that he burst into tears, declared he had lost his only friend, called for his boy Rushton to spar with, and put such force into his blows, as plainly shewed he was more than usually excited. In 1813 he added to his fame by his "Giaour" and "Bride of Abydos," and in the following year appeared his "Corsair," of which 14,000 copies are said to have been sold in one day. In January 1815 he married the daughter of sir Ralph Milbank, after having twice made her the offer of his hand, which she at first refused. His marriage day he regarded with a sort of superstitious fear, no less on account of an old fortune-teller's prediction that 27 was to be a dangerous age for him, than of the fact of his mother's wedding ring, which had been for some time lost, having been dug up just after the match was concluded. "I thought," he says, "it was sent on purpose for the wedding, but my mother's marriage had not been a fortunate one, and this ring was doomed to be the seal of an unhappier union still." Lady Byron gave birth to a daughter about ten months after her marriage, an event that was in a few weeks followed by her total separation from his lordship. Various reasons have been stated for this step, but the true cause will now probably never be known. The subject of our memoir declared their separation to have been voluntary, and in consequence of his own embarassments, which were so great at the time; that the bailiffs were in possession of his goods. Other accounts impute to him a course of conduct which, if true, would excuse the step taken by his wife; such as firing a pistol under her window during her confinement, and introducing into her house, in the character of a mistress, the celebrated actress Mrs. Mardyn. All this has been contradicted, and was certainly not the real, if the ostensible, cause of their disunion. The result of an attempt to bring them together again, on the part of Dr. Lushington, ended in that gentleman's declaration, that it was *impossible* a reunion could take place after certain disclosures which had been made to him, and which disclosures he has since declared it was equally impossible for lady Byron even in vindication of herself to make known to the world. Lord Byron, however, did not feel much regret at the termination of his nuptial intercourse, and what little he experienced was probably soon dissipated by poetry and travel. He left England in April, 1816, having previously published his celebrated "Fare thee well," and his poems of "Lara," "the Siege of Corinth," and "Parisina." His principal residence abroad was at Venice, where in the midst of a licentious course of life he composed his celebrated ode to that city, "Beppo," "the Lament of Tasso," "Manfred," "the Prisoner of Chillon," and the third and fourth cantos of "Childe Harold." His more gross attachments were followed by the comparatively refined one for the countess Guiccioli, a lady who abandoned her husband with great complaisance, and whose father, with at least as much, admitted her under his own roof, that she might receive with more facility the visits of her paramour. They did not reside in the same house, but removed together to Ravenna, his lordship residing in the town, and the countess and her father, the count Gamba, at a villa in the neighbourhood. An insurrection of the Carbonari, in which both himself and the Gambas were supposed to have had some share, induced them to quit Ravenna for Pisa, and subsequently for Leghorn. His affection for the countess was probably on the wane when he left this town for Geneva, in the autumn of 1822, and his subsequent determination to visit Greece seems to have been in some degree influenced by his wish to escape from a connexion which had become at least tedious and insipid. Both the adulterer and adultress, however, parted on good terms, and as the former was accompanied as far as Cephalonia by the brother of his inamorata, we may infer that her family did not regard his departure in a dishonourable light. He arrived at Missolonghi in the beginning of January 1824, and was received by the inhabitants with enthusiasm. His first efforts in the Greek cause were to attempt to infuse a spirit of subordination into the troops, and of union among their chiefs. He was successful in neither, and to the disappointment and anxiety he felt in consequence is to be attributed his last and fatal illness. He was seized with a fever at the commencement of the month of April, which confined him to his bed on the 12th, and deprived him of life on the 19th, after a previous lethargy of twenty-four hours. It is supposed that he might have been saved, but for his obstinacy in refusing to be bled until it was too late, and but for the conflicting, indecisive course pursued by his physicians. His last words had reference to his wife, his child, and his sister, and he appeared to suffer great agony at being unable to collect his mind for the purpose of communicating something to his valet Fletcher, whom he had sent for pen, ink, and paper, and threatened to torment hereafter, if he did not take down his last directions accurately. His words, however, became unintelligible, and what he intended to communicate is left to conjecture. His death created a great sensation throughout the whole civilized world; the authorities of Missolonghi ordered a public mourning, and in the numerous tributes to his memory that issued from the various presses of Europe, all but his talents appeared to have been forgotten. His character has been since more calmly considered, and the result is to his disadvantage, notwithstanding the biographical appeal of Mr. Moore to the public in his favour. We may here observe that the principal part of the papers given by his lordship to Mr. Moore at Venice, from which the latter was to have composed lord Byron's life, were partially destroyed at the desire of the noble poet's family, to whose wishes Mr. Moore acceded at a personal sacrifice of 2000*l.* His account, therefore, of his lordship is still imperfect, and is exceedingly partial, vague, and desultory. Mr. Galt, Mr. Medwin, and Mr. Dallas also published memoirs of the life of lord Byron, and upon the whole we are inclined to pay more attention to their united statements than to those of Mr. Moore. But even his most partial biographer says but little that will advance the character of lord Byron in the estimation of those who prefer virtue to genius, wisdom to wit. Proud, vain, and sensitive, he writhed under the ill opinion of a world he affected to despise, and while he professed to forsake mankind for the indulgence of his intellectual faculties, was pursuing a regimen to avert the horrors of corpulency, and suffering the torture of a machine to conceal an accidental deformity in one of his feet. He prided himself more upon his descent than his talents, and seems to have considered his skill in pistol-shooting, prowess in boxing, and courage in swimming across the Hellespont, as part and parcel of his title to immortality. Some liberal and noble traits have been, however, related of him, which prove him to have possessed the seeds of a higher and better spirit than he uniformly displayed. His pecuniary aid was always ready for those who needed it, and though his generosity proceeded more from impulse than principle, it was generally beneficially and prudently exerted. If he was a libertine himself, he took care to repress licentiousness in those under him, but he always used his authority with kindness, and by his servants was less feared than beloved. To cure one of his male attendants of his amorous propensities, he caused a young Suliote, dressed as a woman, to entice the former into an apartment where a pretended husband bestowed a hearty thrashing upon the disappointed gallant, who was for the future less solicitous of obtaining female favours. According to Shelley, lord Byron was disposed to believe in Christianity, but no proof of this appears in the memoirs of the latter. On some occasions he used to call himself a Christian, and a supposition may arise that he was a catholic, if it be true, as stated by Fletcher, that for the last eight years before his death, he always made Friday a fast-day, and used to fall on his knees whenever he met any religious procession. He certainly educated a natural daughter of his in the faith of the church of Rome, but in the absence of other information as to his religious sentiments than that just stated, his works are the only sources to which we can refer. His most famous productions, besides those already mentioned, are his tragedies of "Werner," "Marino Faliero," "The Two Foscari," and "Sardanapalus," "The Prophecy of Dante," "Cain," "Heaven and Earth," "Mazeppa," "Don Juan," and "The Vision of Judgment." The last was published in the "Liberal," a periodical carried on by the joint efforts of his lordship, Mr. Shelley, and Leigh Hunt. As a poet Byron ranks as the greatest and most original of the 19th century, and comes nearer to Shakspeare and Milton than any writer to which this or any other country has given birth. In power, passion, energy, and sublimity of style and thought, he is unrivalled. He disdains, as it were, our admiration, yet commands and even compels it, and we are held by a spell, not always the most pleasing, when we have once resigned ourselves to the influence of his song. His poems have been deprecated in a moral sense, for the obvious reason that they often excite injurious, and seldom beneficial impressions. No one, however, will rise with danger from a perusal of his exquisite "Hebrew Melodies," "The Prisoner of Chillon," "The Lament of Tasso," and that master-piece of his genius, "Childe Harold." The latest edition of his works is that by Mr. Murray, in 8vo., with his lordship's life by Moore.



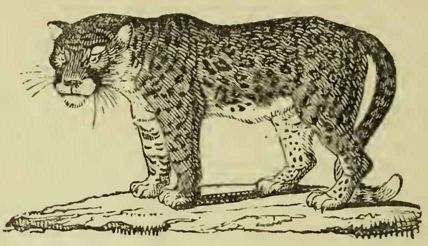
Portrait of Lord Byron.

NATIONAL INSTITUTIONS.

TOWER MENAGERIE.—The Panther.

The Panther resembles the tiger in its habits, the leopard in its skin. Like the tiger it has a thirst for blood, and is not easily tameable; like the leopard its skin is spotted, but less beautiful than that animal's. It seems, in fact, only a large variety of the leopard. The Panther is usually more than six feet long, independent of the tail, which is about three feet in length. In Africa, one was killed by Major Denham, which was more than eight feet in length. His hair is short, sleek, and mossy; his colour, in general, bright tawny yellow, elegantly marked with black spots; his chest and belly are white. He has short and pointed ears, fierce and restless eyes, a strong harsh cry, and a savage aspect. So rapid are his movements that few animals can escape him, and such his agility that he climbs trees in pursuit of his prey, and is sure of seizing his victim. The flesh of animals is said to be his favourite food, but when pressed by hunger he exercises no discrimination.

Some years ago, a fine young animal of this species was exhibited in the Tower of London. During its voyage to England it ran about the decks of the vessel in the most tame and playful manner. It was presented by Admiral Reinier; and a boy, servant to the admiral, carried it to the royal menagerie in a dog-kennel. Having taken it to the den in his arms, the youth appeared very unwilling to quit his favourite, and remained a considerable time, kissing the animal, and bidding it adieu in the most tender manner. The Panther also exhibited the strongest marks of attachment; and some time elapsed before the keeper could reconcile it to its new situation.



Mrs. Bowditch, an English lady, who resided in Africa, gives a very interesting account of a tame Panther, first in the possession of the king of Ashantee, afterwards of Mr. Hutchison, who resided at Coomassie, and subsequently of herself.

Mr. Hutchison, observing that the animal was very docile, took pains to tame him, and in a great measure succeeded. When he was about a year old, that gentleman returned to Cape Coast, and had him led through the country by a chain, occasionally letting him loose when eating was going forward, at which time he would sit by his master's side, and eat his share with comparative gentleness. Once he purloined a fowl, but easily gave it up to Mr. Hutchison, on being allowed a portion of something else.

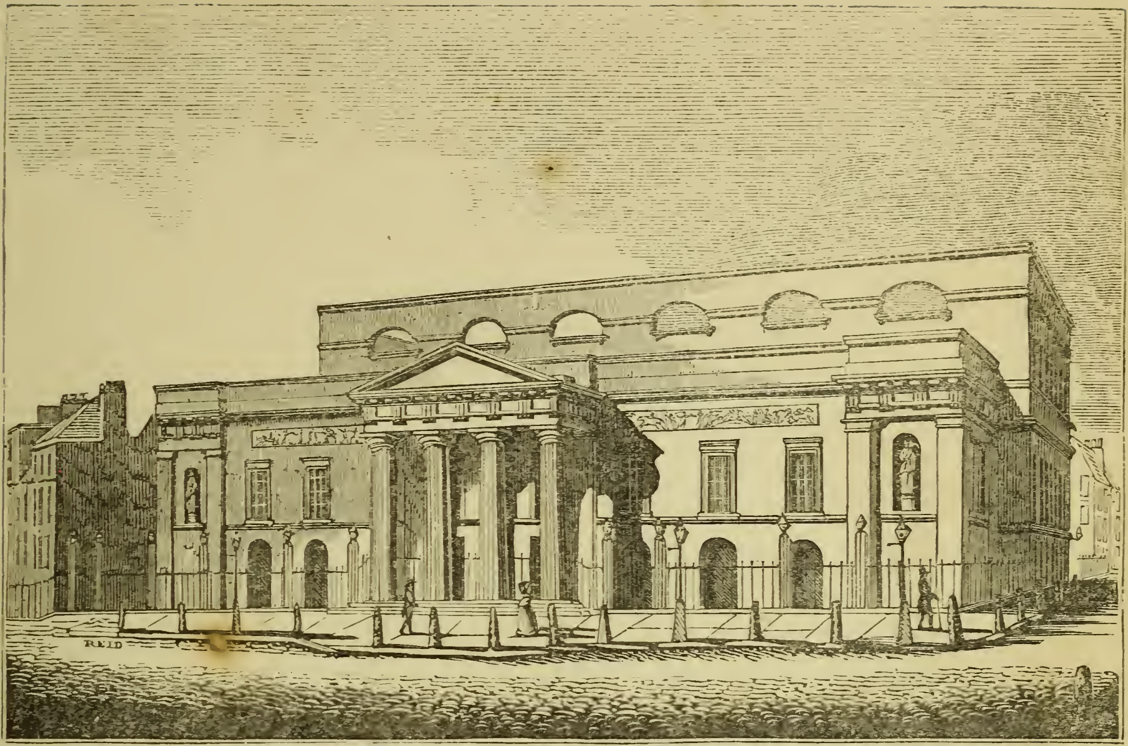
During the period of his residence at Cape Coast (says Mrs. Bowditch) I was much occupied by making arrangements for my departure from Africa, but generally visited my future companion every day, and we in consequence became great friends before we sailed. He was conveyed on board the vessel in a large wooden cage, thickly barred on the front with iron. Even this confinement was not deemed a sufficient protection by the canoe men, who were so alarmed at taking him from the shore to the vessel, that, in their consternation, they dropped the cage into the sea.

For a few minutes I gave up my poor Panther as lost; but some sailors jumped into a boat belonging to the vessel, and dragged him out in safety. The beast himself seemed completely subdued by his ducking, and as no one dared to open his cage to dry it, he rolled himself up in one corner, nor roused himself till after an interval of some days, when he recognised my voice.

When I first spoke, he raised his head, held it on one side, then on the other, to listen; and when I came fully into his view, he jumped on his legs and appeared frantic; he rolled himself over and over, he howled, he opened his enormous jaws, and cried, and seemed as if he would tear the cage in pieces. However, as his violence subsided, he contented himself with thrusting his paws and nose through the bars of the cage to receive my caresses I suspect that he had suffered from sea-sickness, as he had apparently loathed all food; but, after this period, he ate every thing that was given to him.

His indignation was strongly excited by pigs, when they were suffered to run past his cage; and the sight of a monkey put him in complete fury. While at anchor in the river Gaboa, an ourang-outang was brought for sale, and lived three days on board; and I shall never forget the uncontrollable rage of one, or the agony of the other, at this meeting. The ourang fled with precipitation from the panther, whose eyes flashed fire and his huge teeth glittered.—The sight of any negro also produced a similar agitation.

He arrived safely in England, but died soon after.



COVENT-GARDEN THEATRE.

BOW-STREET FRONT.

This elegant structure, which bears the character of the largest of our National Theatres, replaced old Covent Garden (which was larger still) in consequence of the destruction of the latter by fire, in October, 1808. The present building was opened under the management of the celebrated John Kemble, in September, 1809, and has since fallen successively into the hands of Mr. Harris, Mr. Charles Kemble, Mr. Laporte, and others, but without producing any lucrative result to either.

The size of the house, as has been often remarked, fits it more peculiarly for purposes of display; and these are only to be accomplished by an outlay which seems to render fair remuneration hopeless. Many thousands of pounds are sometimes expended on a pantomime or spectacle, which may, if at all, be but moderately successful—and this will by no means answer, although the prices of admission are higher than at any of the theatres on the continent. Thus this splendid temple of the Drama seems, by its dimensions, to have frustrated its more legitimate destination: and the wisdom and poetry of Shakspeare, the pathos of Otway, or the wit of Sheridan, have been compelled to succumb to a rivalry of Astley's or Sadler's Wells.

The principal entrance to the Theatre Royal, Covent Garden, is in Bow-street. Its exterior is far more elegant than that of its partner, Drury Lane: excepting the Hall and Entrance, neither of which is so grand or so appropriate. Its splendid portico is copied from the Temple of Minerva, in the Acropolis, at Athens, the order of which is pure Grecian Doric. It has four columns, very large, and fluted, supporting a pediment, and elevated on a flight of steps. This front, which is the principal, and in Bow-street, measures two hundred and twenty feet. The upper part is decorated by basso-relievo representations of the Drama, ancient and modern, which are sculptured in long panels, separated by the portico. In niches, at the south and north of the building, stand the figures of Tragedy and Comedy, by Flaxman.

At present—or, as we may rather say, for the present—Covent-Garden Theatre has lost its original and hitherto uniformly-preserved character of rival to the other great winter establishment of Drury-Lane; both concerns being in the hands of one lessee, Mr. Alfred Bunn. Whether this union —from which many of the principal actors have recoiled—will prove eventually beneficial as a speculation, or will tend to check the rising preference, on the part of the public, for the minor theatres, —whose companies appear to be growing more and more respectable,—we shall not pretend to determine. We give an engraving of the Bow-street front of the edifice, as qualified to form a feature in our proposed series of illustrations of the Architecture of the Metropolis.

CITY HEIRESS IN THE SIXTEENTH CENTURY.

In our first Number we gave a short sketch of a "Countess in the Sixteenth Century:" we now present our readers with a delicate sample of a City scion of the same era.

The following letter, written by the only daughter and heiress of sir John Spencer, lord mayor of London, better known by the name of "Rich Spencer," furnishes a curious specimen of the state in which she expected to be maintained after her marriage with a branch of the nobility.

"My sweete Life,

"Now I have declared to you my mind for the settling of your state, I supposed that it were best for me to bethink, or consider with myself, what allowance were meetest for me. For, considering what care I ever had of your estate, and how respectfully I dealt with those, which, by the laws of God, of nature, and civil polity, wit, religion, government, and honesty, you, my dear, are bound to, I pray and beseech you to grant to me, your most kind and loving wife, the sum of 1600*l per ann.* quarterly to be paid.

"Also, I would (besides the allowance for my apparel) have 600*l.* added yearly (quarterly to be paid) for the performance of charitable works, and those things I would not, neither will be accountable for.

"Also, I will have three horses for my own saddle, that none shall dare to lend or borrow: none lend but I; none borrow but you.

"Also, I would have two gentlewomen, lest one should be sick, or have some other lett. Also, believe that it is an indecent thing for a gentlewoman to stand mumping alone, when God hath blessed their lord and lady with a great estate.

"Also, when I ride a hunting, or hawking, or travel from one house to another, I will have them attending; so, for either of these said women, I must and will have for either of them a horse.

"Also, I will have six or eight gentlemen; and I will have my two coaches,—one lined with velvet, to myself, with four very fair horses, and a coach for my women, lined with cloth; one laced with gold, the other with scarlet, and laced with watch lace and silver, with four good horses.

"Also, I will have two coachmen; one for my own coach, the other for my women's.

"Also, at any time when I travel, I will be allowed, not only carriages and spare horses for me and my women, but I will have such carriages as shall be fitting for all, or duly; not pestering my things with my woman's, nor theirs with chambermaids', or their's with washmaids'.

"Also, for laundresses, when I travel, I will have them sent away with the carriages, to see all safe; and the chambermaids I will have go before with the grooms, that the chambers may be ready, sweet, and clean.

"Also, for that it is indecent to crowd up myself with my gentleman usher in my coach, I will have him to have a convenient horse to attend me either in city or country; and I must have two footmen; and my desire is, that you defray all the charges for me.

"And, for myself, (besides my yearly allowance,) I would have twenty gowns of apparel; six of them excellent good ones, eight of them for the country, and six others of them very excellent good ones.

"Also, I would have put into my purse 2000*l.* and 200*l.* and so you to pay my debts.

"Also, I would have 6000*l.* to buy me jewels, and 4000*l.* to buy me a pearl chain.

"Now, seeing I have been and am so reasonable unto you, I pray you do find my children apparel, and their schooling; and all my servants, men and women, their wages.

"Also, I will have all my houses furnished, and all my lodging-chambers to be suited with all such furniture as is fit; as beds, stools, chairs, suitable cushions, carpets, silver warming pans, cupboards of plate, fair hangings, and such like. So for my drawing-chamber, in all houses, I will have them delicately furnished, both with hangings, couch, canopy, glass, chairs, cushions, and all things thereunto belonging.

"Also, my desire is, that you would pay your debts, build Ashby-house, and purchase lands, and lend no money, as you ove God, to the lord chamberlain [Thomas Howard, Earl of Suffolk, made Lord Treasurer in 1613], which would have all, perhaps your life, from you. Remember his son, my lord Waldon, what entertainment he gave me when you were at Tilt-yard. If you were dead, he said, he would marry me. I protest, I grieve to see the poor man have so little wit and honesty, to use his friends so vilely. Also, he fed me with untruths concerning the Charter-house; but that is the least: he wished me much harm; you know him. God keep you and me from him, and such as he is.

"So, now that I have declared to you what I would have, and what that is I would not have, I pray, when you be an earl, to allow me 1000*l.* more than now desired, and double attendance.

"Your loving wife,

"Eliza Compton."

Sir John Spencer is said to have died worth 800,000*l.*, including 130,000*l.* in bonds; and this immense wealth, coming into the possession of Lord Compton by his marriage with Sir John's only daughter, is said to have distracted his Lordship. A pleasant anecdote is related of this match, which places the character of Queen Elizabeth in a very amiable light. Sir John Spencer was so much incensed with the elopement of his daughter, who had gone off with Lord Compton, that he totally discarded her, until a reconciliation took place by the interposition of Queen Elizabeth. To effect this, a little stratagem is said to have been resorted to. When the matrimonial fruit was ripe, the Queen requested that Sir John would, with her, stand sponsor to the first offspring of a young couple, happy in their love, but discarded by their father: the knight readily complied, and her Majesty dictated his own surname for the Christian name of the child. The ceremony being performed, Sir John assured the Queen, that, having discarded his own daughter, he should adopt this boy as his son. The parents of the child being now introduced, the knight, to his great surprise, discovered that he had adopted his own grandson; who ultimately succeeded his father in his honours, and his grandfather in his wealth.

THE PICTS WALL.

The principal remain of Roman antiquity in Great Britain is a wall, which runs the whole breadth of the island, through the counties of Cumberland and Northumberland, and extends above 80 miles from Solway Frith on the west, to the German ocean at the mouth of the Tyne on the east. The Romans, who built it as a barrier against the hostile incursions of the North Britons, called it Vallum Barbaricum, but in later ages it has been generally called "the Picts' wall."

The emperor Adrian first threw up a wall of earth, strengthened with large stakes driven into the ground and wreathed together with wattles. This was repaired by Severus, in the year 123, and several stone fortresses or turrets were added to it, that an alarm might be given from one to another by the sound of a trumpet. The famous general Ætius rebuilt it with stone about the year 430, but it was soon ruined by the Picts, and no longer regarded but as a boundary between the two nations.

The remains of this wall may be easily traced, though in most places the foundation only is discernible, with the trench before it on the north, and some little towers or mile castles on the south; the greater part of the stones having been removed to build houses, or to make enclosures about the neighbouring grounds. About ten miles east of Carlisle, it runs up a high hill, and from thence to its crossing the river Irthing, it runs through a large waste, where it remains entire, to the heigth of about five or six feet. From Thirlewall castle, not far eastward of the Irthing, the wall is continued over a range of steep and rugged rocks that extend about nine miles. The highest part of it now standing between Carlisle and Newcastle is about half a mile from Thirlewall Bankhead, where it is nine feet high; and at this place are some vestiges of a Roman city surrounded by a deep trench. At Seavenshale, on the north side of the wall, are still to be seen the ruins of a Roman castle, curiously vaulted underneath; at Carrow-brough, about a mile and a half distant, are several traces of another ancient city; and at Postgate is a square Roman tower, now converted to a dwelling-house.

Before the wall on the north, is a deep broad ditch, except between Thirlewall Bankhead, and Seavenshale, where it is sufficiently secured by the steepness of the rocks on which it is built. The ditch is in most places 36 feet broad, and five feet deep; and a military stone causeway seems to have run at 20 or 30 yards' distance on the south side, which, between Postgate and Carrow, is but little decayed.

In the Picts' wall have been found, upon various occasions, pieces of tubes or pipes, which are supposed to have been artfully laid in the wall, between each turret, for giving notice of the approach of an enemy; so that any important intelligence could be communicated from sea to sea in the space of an hour. Here also have been found many coins, altars, and statues; and among the rest, a brazen image about six inches long, supposed to have been the statue of the god Terminus, which the Romans used to lay in the foundation of their boundaries.

MY COUCH.

"Blessings on the man," says the immortal Sancho Panza, "who first invented sleep!—it wraps one round like a cloak."—It must be admitted, that the state of repose, which serves to refresh and renew both the outward and inward frame, is one of the chief consolations which Providence has bestowed upon mankind: and we are accordingly somewhat of the French opinion, as regards their fondness for a convenient, a roomy, and even handsome apartment, wherein to propitiate the drowsy deity. "Next my arm-chair," says an elegant writer of that country, as I proceed northward in my room, I find my bed, which is stationed at the end of the chamber, forming a delicious perspective. Its situation is happily chosen; the early rays of the awakening sun shine upon my curtains! I watch them in the fine mornings of summer, stealing gradually, as day advances, along the wall. The elms which grow before my window divide them into a thousand beams, and dart them, according to the impulse of the wind, towards my bed, the furniture of which, being rose-colour and white, reflects a glowing tint upon every thing around. I hear each morning the confused chirping of the swallows which have taken possession of the roof of my house, and of other birds in the elm trees; a thousand cheerful reflections throng into my mind, and no person in the universe enjoys so enchanting, so peaceful an awakening as myself.

"I confess that I love to trifle with these delightful moments, and to prolong the pleasure I experience whilst meditating in the genial indolence of my bed. Does the busy theatre give more play to the imagination?—does it arouse more tender thoughts; or charm us so sweetly into forgetfulness? Modest reader, be not startled; but may I not hint at the happiness of the lover, who for the first time clasps in his arms his virtuous bride?—unspeakable pleasure!—which my evil destiny has decreed that I shall never taste. Is it not in her bed, that the mother, intoxicated with joy at the birth of a son, forgets every previous pain? It is there that the phantom-realizations of enterprise and hope agitate and elevate our fancy. In fine, in this haven we forget for one half of our lives, the troubles of the other half.

"A bed is the witness of the birth and of the death of man. It is the varying stage on which the human race exhibit alternately interesting scenes, grotesque fantasma, and fearful tragedies. It is a cradle strewed with flowers; the throne of love; the vestibule of the grave."

We are far from wishing in this article to applaud or even sanction the infirmity of the sluggard; but to "consult one's pillow," is a common phrase. "Sleep upon it!" is often the advice of one friend to another, when any proposition of an important tendency is made; and there is no doubt, that the resource of the pillow has likewise been frequently sought by many a throbbing head whose anguish springs upward from the heart.

We shall conclude this paper with the insertion of some very beautiful stanzas from the pen of the poet James Montgomery:

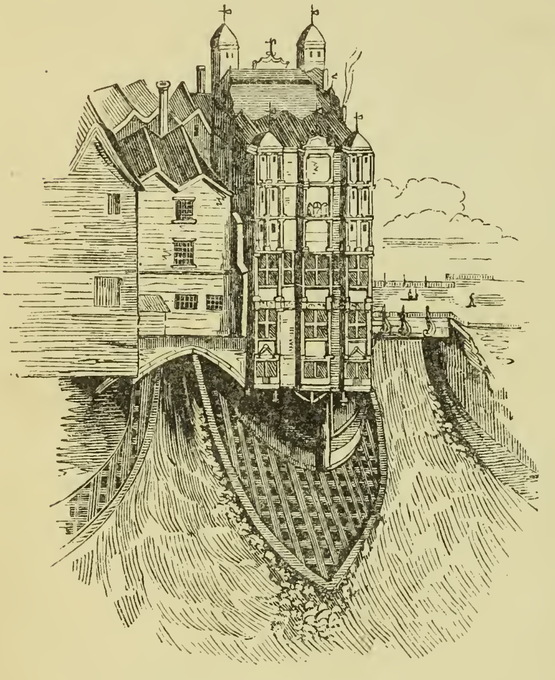
THE PILLOW.

The head that oft this Pillow press'd,
That aching head, is gone to rest;
Its little pleasures now no more,
And all its mighty sorrows o'er,
For ever, in the worm's dark bed,
For ever sleeps that humble head!
  My Friend was young—the world was new;
The world was false, my Friend was true;
Lowly his lot, his birth obscure,
His fortune hard—my Friend was poor;
To wisdom he had no pretence,
A child of suffering, not of sense;
For Nature never did impart
A weaker head, a warmer heart!
His fervent soul, a soul of flame,
Consumed its frail terrestrial frame;
That fire from Heaven so fiercely burn'd,
That whence it came it soon return'd:
And yet, O Pillow, yet to me,
My gentle Friend survives in thee,
In thee, the partner of his bed,
In thee, the widow of the dead!
  The sweet Spring-morning's infant rays,
Meridian Summer's youthful blaze,
Maturer Autumn's evening mild,
And hoary Winter's midnight wild,
Awoke his eye, inspired his tongue—
For every scene he loved, he sung.
Rude were his songs, and "silly sooth,"
Till Boyhood blossom'd into Youth:
Then nobler themes his fancy fired,
To bolder flights his soul aspired;
From earth to heaven his Genius soar'd,
Time and eternity explored,
And hail'd, where'er its footsteps trod,
In Nature's temple, Nature's God:
Or pierced the human breast to scan
The hidden majesty of Man;
Man's hidden weakness too descried,
His glory, grandeur,—meanness, pride!
  O Pillow! then, when light withdrew,
To thee the fond Enthusiast flew;
On thee in pensive mood reclined,
He pour'd his contemplative mind,
Till o'er his eyes, with mild controul,
Sleep like a soft enchantment stole,
Charm'd into life his airy schemes,
And realized his waking dreams.
  Soon from those waking dreams he woke,
The fairy spell of fancy broke;
In vain he breathed a soul of fire
Thro' every chord that strung his lyre—
No friendly echo cheer'd his tongue,
Amidst the wilderness he sung;
Louder and bolder Bards were crown'd,
Whose dissonance his music drown'd:
The Public ear, the Public voice,
Despised his song, denied his choice,
Denied a name,—a life in death,
Denied—a bubble and a breath.
  And other secret griefs had he,
O Pillow! only told to thee:
Say, did not hopeless love intrude
On his poor bosom's solitude?
Perhaps on thy soft lap reclined,
In dreams the cruel Fair was kind,
That he might more intensely know
The bitterness of waking woe!
  Whate'er those pangs from me conceal'd,
To thee in midnight groans reveal'd;
They stung remembrance to despair;
"A wounded spirit who can bear?"
Meanwhile disease, with slow decay,
Moulder'd his feeble frame away;
And as his evening sun declined
The shadows deepen'd o'er his mind.
What doubts and terrors then possess'd
The dark dominion of his breast!
How did delirious fancy dwell
On Madness, Suicide, and Hell!
There was on earth no Power to save:
——But, as he shudder'd o'er the grave,
He saw from realms of light descend
The Friend of him who has no friend,
Religion!——Her almighty breath
Rebuked the winds and waves of death;
She bade the storm of frenzy cease,
And smiled a calm, and whisper'd peace:—
Amidst that calm of sweet repose,
To Heaven his gentle spirit rose.

ANNALS OF LONDON BRIDGE.—No. III.

Perhaps the most splendid and curious building which formerly adorned London Bridge was the famous Nonesuch House; so called, because it was constructed in Holland, entirely of wood, and, being brought over in pieces, was erected in this place with wooden pegs only, not a single nail being used in the whole fabric. It stood at some distance beyond the Southwark Gate Tower, at the Northern entrance of the Drawbridge. On the London side of the Bridge, the Nonesuch House was partly joined to numerous small wooden dwellings, of about 27 feet in depth, which hung over the parapet on each side, leaving, however, a clear space of 20 feet in the centre; though, over all these, its carved gables, cupolas, and gilded vanes, majestically towered. Two sun-dials, declining east and west, also crowned the top on the south side; on the former of which was painted the old and appropriate admonition of "Time and Tide stay for no man;" though these ornaments do not appear to have been erected until the year 1681, in the mayoralty of Sir Patience Ward.

Like most of those other buildings, this celebrated edifice also overhung the east and west sides of the Bridge; and there presented to the Thames two fronts, of scarcely less magnificence than it exhibited to Southwark and the City; the columns, windows, and carving, being similarly splendid; and thus, equally curious and interesting, was the Nonesuch House on London Bridge, seen from the water



View of Nonesuch House, from the River.

Its southern front only, however, stood perfectly unconnected with other erections, that being entirely free for about fifty feet before it, and presenting the appearance of a large building projecting beyond the Bridge on either side; having a square tower at each extremity crowned by short domes, or Kremlin spires, whilst an antiquely-carved gable arose in each centre. The whole of the front, too, was ornamented with a profusion of transom casement windows, with carved wooden galleries before them; and richly sculptured wooden panels and gilded columns were to be found in every part of it. In the centre was an arch, of the width of the Drawbridge, leading over the Bridge; and above it, on the South side, were carved the Arms of St. George, the City of London, and those of Elizabeth, France and England quarterly, supported by the Lion and Dragon; from which circumstance, only, can we estimate the time when the Nonesuch House was erected.

A remarkable frost overspread the Thames from the beginning of December, 1683, until the 5th of February, 1684. It congealed the River Thames to that degree, that another City, as it were, was erected thereon; where, by the great number of streets, and shops, with their rich furniture, it represented a great fair, with a variety of carriages, and diversions of all sorts; and, near Whitehall, a whole ox was roasted on the ice.

Evelyn, who was an eye-witness of this scene, furnishes, perhaps, the most extraordinary account of it in his "Diary," where, on January the 24th, 1684, he observes that "the frost continuing more and more severe, the Thames before London was still planted with boothes in formal streetes, all sorts of trades and shops furnish'd, and full of commodities, even to a printing presse, where the people and ladyes tooke a fancy to have their names printed, and the day and yeare set down when printed on the Thames: this humour took so universally, that 'twas estimated the printer gained 5*l.* a day, for printing a line onely, at sixpence a name, besides what he got by ballads, &c. Coaches plied from Westminster to the Temple, and from several other staires to and fro, as in the streetes; sleds, sliding with skeetes, a bull-baiting, horse and coach races, puppet-plays, and interludes, cookes, tipling, and other lewd places, so that it seem'd to be a bacchanalian triumph, or carnival on the water."

It is singular, however, that this author never once mentions that King Charles the Second visited these diversions, and even had his name printed on the ice, with those of several other personages of the Royal Family. The author of some curious verses, entitled, "Thamasis's Advice to the Painter, from her Frigid Zone: or Wonders upon the Water," says,

> "Then draw the King, who on his Leads doth stay,
> To see the Throng as on a Lord Mayor's day,
> And thus unto his Nobles pleas'd to say;
> With these Men on this Ice, I'de undertake
> To cause the Turk all Europe to forsake:
> An Army of these Men, arm'd and compleat,
> Would soon the Turk in Christendom defeat."

The original of this poem is in the possession of Mr. William Upcott of the London Institution, whose valuable collection of rarities can also boast one of the very papers on which the King and his Royal companions had their names printed. This document consists of a quarter-sheet of coarse Dutch paper, on which are the magnificent names of

"CHARLES, KING.
JAMES, DUKE.
KATHERINE, QUEEN.
MARY, DUTCHESS.
ANN, PRINCESSE.
GEORGE, PRINCE.
HANS IN KELDER.
London: Printed by G. Groom, on the ICE, on the River of
Thames, January 31, 1684."

Here, then, we have King Charles the Second; his brother James, Duke of York, afterwards James the Second; Queen Katherine, Infanta of Portugal; Mary D'Este, sister of Francis, Duke of Modena, James's second Duchess; the Princess Anne, second daughter of the Duke of York, afterwards Queen Anne; and her husband, Prince George of Denmark: and the last name, which was doubtless a touch of the King's humour, signifies "Jack in the Cellar," alluding to the pregnant situation of Anne of Denmark.

Notwithstanding the admiration with which London Bridge had long been regarded, on account of its appearance as an actual street over the Thames,—in 1685 its very confined limits seem to have attracted attention, and to have produced at least somewhat of reformation. There is a tradition extant, that the cross over the dome of St. Paul's having been cast in Southwark, the street of London Bridge was too narrow, and its numerous arches too low, to allow of it being that way brought into the City: and Hatton, in his '*New View of London*,' shows us that in his time the enlarging of the Bridge was recorded upon the North side of the Nonesuch House, in the following inscription:—

"Anno MDCLXXXV., et primo Jacobi II. Regis,
This Street was opened and enlarged from 12, to the
width of 20 foot:
Sir James Smith, Knight, Lord Mayor."

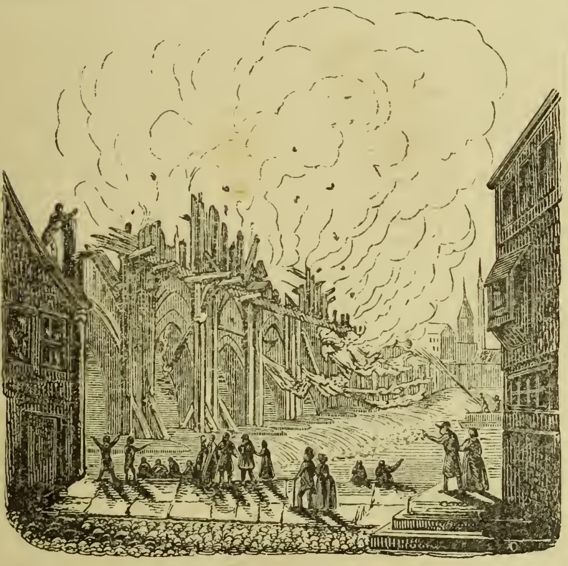
Even until the time, however, when London Bridge was entirely cleared of its houses, the street over it has always been described as dark, narrow, and dangerous. "The houses on each side," says Pennant, "overhung, and leaned in a most terrific manner. In most places they hid the arches, and nothing appeared but the rude piers. I well remember the street on London Bridge, narrow, darksome, and dangerous to passengers, from the multitude of carriages:—frequent arches of strong timber crossing the street, from the tops of the houses, to keep them together and from falling into the river. Nothing but use could preserve the repose of the inmates, who soon grew deaf to the noise of falling waters, the clamors of watermen, or the frequent shrieks of drowning wretches. Most of the houses were tenanted by pin and needlemakers, and economical ladies were wont to drive from St. James's end of the town, to make cheap purchases."

On each side, between the houses, were left three vacancies, opposite to each other, two with stone walls, upon which were iron rails, that people passing along might take a view of the river East and West, and also step out of the way of carts and coaches. The passage being formerly very narrow, and the floors of the houses that lay across the streets being low, they not only rendered those places dark, but likewise obstructed the free passage of carts, if they were loaded any way high, and coaches, so that they could not pass by one another, which oftentimes occasioned great stops upon the Bridge, and was a great hindrance to passengers. As there was no regular foot-way over the Bridge, it was therefore the most usual and safest custom to follow a carriage which might be passing across it.

In the year 1757, the Committee appointed to repair London Bridge resolved to take down all the buildings and erections which stood upon it, of every kind whatsoever: to remove the great middle pier, and to lay the two adjoining locks into one, by turning an entire new arch, occupying the whole space: to add the depth of the removed houses to the width of the Bridge; and to secure both sides by a stone wall breast-high, surmounted by lofty ballustrades. To effect all this, it was essential to stop up the Bridge, and, at the same time, to provide a convenient passage to Southwark; on which it was determined to construct a Temporary Bridge of Wood. This edifice consisted of stout unplaned oak timbers, to the amount of £2000; and it was erected on the sterlings in a curved form, on the Western side of the stone one, into which it opened at each end, extending from the water-works to about the fourth arch on the Surrey side of the river.

We find that on the 30th of April, 1757, the contractors for taking down and clearing away the houses on London Bridge, completed their engagement; and that from the commencement of their work, there had not occurred a single accident. Some few houses, however, still remained.

Whilst the further alteration of London Bridge was being carried rapidly into effect, in the early part of the year 1758, an event occurred, which not only destroyed some portion of the building itself, but also nearly the whole of the works surrounding it. This was the fatal FIRE ON THE TEMPORARY BRIDGE.

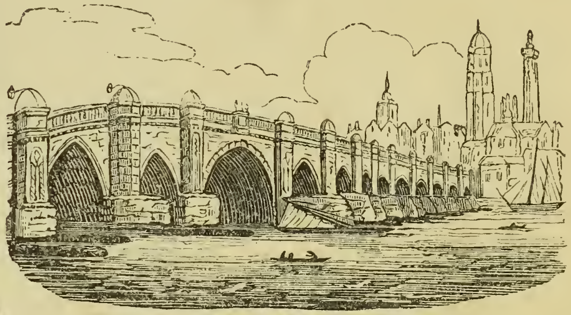


It burst out about 11 o'clock, on the night of Tuesday, April 11th, from the two ends of the Wooden Bridge, which, having been dried by several days of bright sunshine, appeared instantly to be in flames, entirely preventing any approach to suppress them.

As it was very generally suspected that this fire was not accidental, a reward was offered for apprehension of the incendiaries. The Watchmen and others in the vicinity, on both sides of the river, declared that about eleven o'clock they observed lights in several places under the Bridge; soon after which, the whole building burst into flames; and it was also reported, that about ten o'clock, on the night of the fire, several persons, apparently intoxicated, were seen coming over the Bridge, with a torch, which, in a struggle between themselves, was flung over the boarded fence, where the light disappeared, till all the timber beneath burst into flames.—The real origin of the fire, however, was never discovered.

The last Fair held on the River Thames, by London Bridge, was in the beginning of 1814.—The frost commenced with a thick fog, (on the evening of the preceding December 27th,) which lasted for several days—followed by heavier falls of snow than most within the memory of man, and continuing for almost two days, with very short intervals. During nearly four weeks' frost, the wind blew, with little intermission, from the North and North-East; and the cold was intense. The river was covered with vast pieces of floating ice, bearing piles of snow, moving slowly with the tide, o. collected into masses wherever their progress was obstructed. A thaw, which continued from January 26th to the 29th, floated so many of these down the river, that the space between London and Blackfriars' Bridges was almost impassable; and the severe frost, which re-commenced the day following, and lasted to February 5th, speedily united the whole into one immoveable sheet of ice.

Numerous consecutive alterations and repairs at length brought Old London Bridge to the state it exhibited immediately previous to its demolition; and if the reader would take a parting glance at it in all its interest, with the water rushing through its locks, and the building itself surmounted and bounded by the Monument, and the Spire of St. Magnus Church, then the very spot for such a prospect would be the EASTERN SIDE OF LONDON BRIDGE.

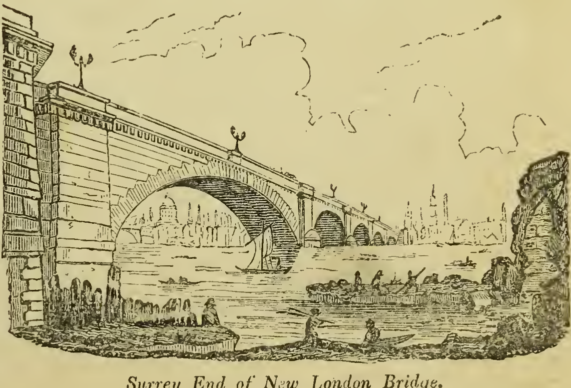


On July 4th, 1823, George IV. gave his royal assent to "An Act for re-building of London Bridge, and for the improving and making suitable approaches thereto." Mr. Rennie, the engineer, whose designs were adopted, had been engaged to superintend the works; but dying in 1821, his son, Mr. John Rennie, succeeded him in that duty. The builders who contracted to erect it were Mr. W. Jolliffe and Sir E. Banks.

It being determined to retain the ancient edifice till the completion of its successor, the site of the New Bridge was fixed at about a hundred feet Westward of the old—St. Saviour's Church standing above it. The first Pile of the work was driven near the Southern end of the Bridge, opposite the Arch called the Second Lock from the Surrey shore, at the East end of the Coffer-dam, of which it formed a part, on Monday, March 15th, 1824. About the same time, too, the whole of the open spaces between the ballustrades on the Western Parapet of the late edifice, were closely boarded up; as well as those square recesses, open at the top, which would have allowed the spectators to climb upon the cornice.

On the 15th of June, 1825, the first stone was laid of the new edifice, which was opened, by their present Majesties and their Court, with the Lord Mayor, &c. on the 1st o. August, 1831. The old Bridge was cleared away soon after.

In conclusion, we present our readers with a Sketch of the Surrey end of the present structure, pointing out to their attention the advance of taste in both elegance and convenience, as exemplified by the respective arches of the Old and New Bridges. The number of arches in the latter is five.



Surrey End of New London Bridge.

NATIONAL CUSTOMS.

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE—No. III.

The Tournament was the most important, the most dignified and expensive, of all entertainments; and for that reason confined to princes, barons, and knights, as even the esquires were forbidden to enter the lists at them. A modern can barely imagine the interest and splendour of these martial exhibitions, which in many respects equalled, and in some excelled, those of the Roman circus. The area of the tournament was the theatre on which emperors, kings, and their nobles of every rank who were knights, contended for the prize due to superior skill in arms; and when we consider, that the spectators, both male and female, were composed of all that was powerful, honourable, and beautiful, from every part of Europe, we may readily conceive the magnificence of the scene, the polished armour, the dazzling display of rich silks embroidered with gold and silver, and the jewellery of the ladies.

It is very probable that the idea of tournaments originated from Rome; if so, the people of this country were not altogether indebted to the Normans for their knowledge on the subject, though it cannot be disputed that they introduced the pomp, order, and regulations, which prevailed at the celebration after their arrival. Policy prevented the encouragement of tournaments soon after the invasion; and they were far from frequent before the reign of Richard I., who granted licenses for them, and exacted a duty from each of the combatants. The times selected by monarchs for tournaments were usually upon their obtaining a victory, their marriage, or coronation; and on those occasions heralds were sent to the surrounding courts with general invitations to all true knights. A spacious plain was selected and inclosed by towers and curtains, ornamented with such architectural designs as were in the style of the period; within those, and facing the arena, were seats of various elevations and decorations suited to the personages intended to occupy them, composed of sovereigns, princes, their consorts, lords, ladies, knights, judges of the combats, heralds, and musicians. Those knights who proposed to enter the lists suspended their shields for some days previous to the tournament in the cloister of a monastery situated near the scene of action, where it was customary for knights and ladies to examine them: if one of the latter touched a shield, it was considered as an accusation of the proprietor, who was immediately brought to trial, and if found guilty of any offence against the laws of chivalry, expulsion and infamy to the party was the immediate consequence.

On the appointed day, the whole assembly took their seats to the sound of music, and in due time the various combatants entered the lists, conducted each by the lady in whose honour he intended to fight. The contest then commenced, and was conducted precisely according to the mode of warfare in use at the time, on horseback, on foot, knight to knight, or in parties, with daggers, swords, lances, battle-axes, &c. &c. As the tournament generally continued for some days, the judges, formed of the most experienced knights, awarded the prizes at the close of each day's exhibition, which were delivered to the victors by the most fascinating ladies, of the highest rank; other ladies, of the presiding sovereign's court, met them on their triumphant procession to the palace, disencumbered their limbs of their armour, and finally, dressed in rich robes, they were seated at table, the objects of universal applause and admiration, while poets and minstrels composed and sang in their praise, and their deeds were registered.

Loaves and Fishes.—The first time Mr. Pitt went to Cambridge, after his election as member for the University, the Sophs were naturally gaping for the good things in his gift: on this occasion, Dr. Paley, who preached before the young minister, chose the following appropriate text—"There is a lad here, that hath two barley loaves, and three small fishes; but what are these, among so many?"

See how, in the fanning of this wheat, the fullest and greatest grains lie ever the lowest; and the lightest take up the highest place.—It is no otherwise in morality; those which are most humble are fullest of grace; and ofttimes, those are the most conspicuous which have the least substance. To affect obscurity or submission, is base and suspicious; but that man, whose modesty presents him mean to his own eyes, and lowly to others, is commonly secretly rich in virtue. Give me rather a low fulness, than an empty advancement.—Leighton.

ON PRIVATE THEATRICAL EXHIBITIONS.

> "Time was, a sober Englishman would knock
> His servants up, and rise by five o'clock:
> Instruct his family in virtue's rule,
> And send his wife to church, his son to school
> Now times are chang'd—
> Sons, sires, and grandsires, all will bear the bays;
> Our wives read Milton, and our daughters plays." *Pope*

Thus it was in Pope's time; and thus far was not much amiss: though their daughters read plays, we do not find that they attempted to *act* them. But in recent days, we may almost say in a literal sense, what Shakspeare's melancholy Jaques says in a figurative one—

> "All the world's a stage,
> And all the men and women merely players."

There is hardly a family in high life, that has not its theatre of some kind or other, and its occasional performers. Brandenburgh House was long notorious: but many a noble house of less celebrity is still frequently opened for these dramatic exhibitions. Here may be seen assembled animals of every description, like those in Noah's ark, clean and unclean; pure and impure; grave and gay; gamblers and grumblers; who, dissatisfied with themselves and every thing around them, take refuge here, driven from home through dread of solitude, and that green-eyed monster ennui.

If their magnificent seats in the country be the scene of action which some few of our nobility and gentry still prefer to a lodging at Brighton or Margate; (at least when driven from the metropolis by the dust in summer, and from the sea-ports by the equinoctial rains in autumn;) they contrive to support themselves for a month or two, by giving their rural retreat some resemblance to a public place; and collecting a crowd of half-civilized savages from the surrounding neighbourhood, to see the raree-shew, and applaud their performances.

Hence the humour sometimes spreads itself among the tenants and their daughters—who, in imitation of their right honourable or right worshipful neighbours, spout heroics in their barns, with as much vehemence, and almost as much correctness, as their landlords "in hall or bower."

As for the practice so much in vogue of late in our public schools, of performing English plays, we scarce know what to say. It is countenanced by persons of some sense and respectability, and on plausible arguments.

"As most boys who have a classical education," say they, "are intended to speak, either at the bar or in the pulpit, or perhaps in the senate-house, they cannot be too soon habituated to speak in public. It gives them a proper confidence, and an unembarrassed elocution. A man will never excel as an orator, somebody has observed, who does not consider his audience as so many cabbage-stems.

This may be true: but let them, therefore, be accustomed to repeat, with proper emphasis and in a graceful manner, some parts of the orations of Cicero, or speeches in Sallust, or even the debates of our British senators; or, it may be, some passages from our best tragedies, or from the Latin or English poets, with appropriate gestures, and some degree of action. But we see no good it can answer, to make a boy a mimic or a buffoon. Every man should be a good speaker: but why must every man be a good actor?

Yet Roscius, it may be said, was Cicero's master in action, as well as in speaking. Action, no doubt, was of great service to a pleader in popular assemblies, such as those of Rome and Athens. But the natural modesty and good sense of an English audience can never be pleased with any violent gesticulations. And the mob, who are so much captivated by the harangues of the conventicle, are affected more by the appearance of the preacher's being in earnest than by his thumping the cushion and his vociferation. And if the clergy of the establishment would add a little more vehemence to their composed and decent attitudes, they would have more hearers and more admirers.

But there is one strong objection to dramatic representations in grammar schools, namely—that some of the boys must necessarily be metamorphosed for a time into the other sex. The applause, too, sure to be received from, perhaps, an interested audience, must naturally excite youthful vanity, and make coxcombs.

But so fond are we of every thing theatrical, that our young ladies of rank, instead of the graceful movements of the minuet, are now taught to emulate the dancers of the opera; and it is to be feared, their instructresses will introduce not only the fascinating attitudes and loose drapery, but the voluptuous morals of *premiéres danseuses*.

As for the general effect which these private theatrical exhibitions may have in forming the character and influencing the conduct of the rising generation, we shall only observe that, whatever moral precepts our modern dramatic writers may inculcate, yet as the green-rooms of our public theatres were never reckoned schools of rigid virtue, so we fear apartments in noblemen's and gentlemen's houses devoted to corresponding purposes have been productive of more than one intrigue, elopement, or improper marriage, to the distress of families, and often, perhaps, the ruin of the thoughtless parties themselves.

This fondness for imitating what we admire in others, extends itself indeed through almost every department of life. A young nobleman is perhaps pleased with the triumphant air and elevated situation of his coachman. Immediately, he wraps himself in a horseman's coat, with a sevenfold cape, mounts the box, flourishes his whip, and—

> " Graceful as John, he moderates the reins,
> And whistles sweet his diuretic strains."

Though we have kept chiefly to the literal sense, in this essay, we shall conclude it with one obvious moral, so often inculcated by Epictetus, Antoninus, and other stoic philosophers: " Remember that you are to act a part in the drama of life, at the will of the manager; whether that of a patrician or a plebeian. Your business is, to act the part allotted you to the best of your abilities; to allot the part, is the business of the manager."

Let these candidates for fame, then—these tragi-comic performers of either sex, endeavour to represent with propriety their several parts in the relative duties of life; as sons and daughters, husbands and wives, or masters and mistresses of families. And, instead of intruding into, and perhaps injuring, the profession of the genuine actor; instead of " strutting their hour on the stage," to gain the momentary applause of a frivolous audience; let them strive to acquire the constant approbation and esteem of the good and wise, who are spectators of their conduct: and, above all, of the Great Master of the drama of life, who has allotted them their parts, is the only competent judge of their performance, and capable of assigning them an adequate reward.

INHABITANTS OF AN OYSTER.---Observations with the microscope have shown that the shell of an oyster is a world occupied by an innumerable quantity of small animals, compared to which the oyster itself is a colossus. The liquid enclosed between the shells of the oyster contains a multitude of embryos covered with transparent scales, which swim with ease; a hundred and twenty of these embryos, placed side by side, would not make an inch in breadth. This liquor contains, besides, a great variety of animalculæ five hundred times less in size, which give out a phosphoric light. Yet these are not the only inhabitants of this dwelling; there are also three distinct species of worms.

WHEN we first enter into the divine life we propose to grow rich: God's plan is to make us feel poor.—NEWTON.

ST. FRANCIS always discouraged professions of humility, if they were not very true and very sincere. Such professions, he said, are the very cream, the very essence of pride. The really humble man wishes to be, and not to appear so. Humility is timorous, and starts at her shadow; and so delicate, that if she hears her name pronounced, it endangers her existence. He who blames himself, takes a by-road to praise; and like the rower, turns his back to the place where he desires to go. He would be irritated if what he said against himself was believed, but from a principle of pride he desires to appear humble.

BIOGRAPHICAL SKETCHES.—No. III.

FREDERICK, PRINCE OF WALES, FATHER OF GEORGE THE THIRD.

FREDERICK LEWIS, eldest son of George the Second, was born at Hanover, on the 20th of January, 1707. Great pains were apparently taken to teach him the English language, but he was by no means well educated. His morals were so wretchedly neglected, that in childhood he was remarkable for treachery and deceit; and while yet a youth, drank, gambled, and even kept mistresses. One day, says Walpole, when the prince was but a mere boy, his governor was complaining of him: the queen, whose way, as the king said, was to excuse him, cried, "*Ah! je m'imagine que ces sont des tours de pages!*" (Ah! I fancy these are merely pages' tricks!) The governor replied, " *Plût a Dieu que ces fussent des tours de pages. Ces sont des tours de laquais et de coquins!*" (Would to God they were pages' tricks! They are the tricks of lacqueys and scoundrels.) When this hopeful youth became a man, we find him, on one occasion, exultingly exclaiming, " I have just nicked Dodington out of £5,000, and he has no chance of ever getting it again." Nearly all the vices of his younger days seem to have grown up with him: and his laxity of principle, even at mature years, was so evident, that his friends have, upon occasion, been compelled to vindicate his heart at the expense of his head.

In the twenty-second year of his age, he first came to this country, and shortly after his arrival, was made Earl of Chester, Prince of Wales, and a member of the Privy Council. He soon became exceedingly popular; but lost his credit at court, in proportion as he gained the good will of the public. He evidently felt no great veneration for his parents, whom he thwarted rather than obeyed: and instead of supporting the king's government, betrayed a strong bias towards the opposition, of which he eventually became the head.

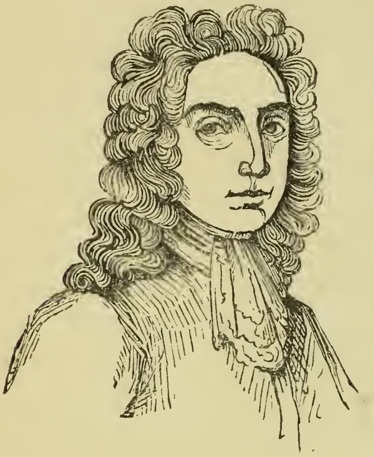
In February, 1736, a message was sent through two privy-councillors by the king to his son, with whom he was then at variance, proposing a match between the prince, and Augusta, daughter of Frederick the Second, Duke of Saxe Gotha. This princess was born on the 19th of November, 1709, and and was said to be possessed of very superior mental endowments and considerable beauty of person. The prince having expressed his satisfaction at the proposed alliance, the necessary preliminaries were adjusted; and on the 25th of April, the intended bride arrived at St. James's palace, where the prince paid her a visit. The next day, he dined with her at Greenwich; and on the following morning, her highness, it is stated, came in his majesty's coach, drawn by six horses, from Greenwich to Lambeth; and was brought from thence to St. James's, in the queen's chair. Her highness was received by their majesties with extreme tenderness. She dined with the prince and the rest of the royal family. At eight o'clock the procession began to the chapel, where the marriage was solemnised by the Bishop of London. Supper was served, at ten o'clock, in the great state ball-room, which was crowded with spectators. About twelve o'clock, it is added, the illustrious pair were put to bed, when the king did the bride the usual honours, and company were admitted to see them.

The unpardonable absurdity of the prince, on the birth of his first child, Augusta, led to a positive rupture between his royal highness and the king. He brought the princess, in the middle of the night—and when she was in actual labour—from Hampton Court to St. James's palace, where she was put into an unprepared bed, for which the prince and Lady Archibald Hamilton were obliged to air sheets. Early the next morning, the queen visited her daughter-in-law, and asked Lady Hamilton " How she dared to bring away the princess in that manner: Upon which, her ladyship turned to the prince, and said, " You see, sir! I told you it would be laid upon me." The prince made no apology, nor did he even utter a word to his mother: but when he conducted her to her coach, finding a crowd had assembled at the gate, he kneeled down in the dirt, and humbly kissed her hand. A few months afterwards, when on her death-bed, she declared that she would not insult his father, to whom he had acted most undutifully, by either pardoning or even receiving him into her presence.

The king's anger on the occasion was so great, that he sent the prince a message, stigmatising his conduct as having been, for some time, void of all real duty; intimating also that he should not reside in the palace, until he withdrew his confidence from those by whom he had for some time past been advised; and commanding him to quit St. James's as soon as the princess could with safety be removed. The prince, in consequence of this mandate, retired with his family to Kew, and afterwards resided for some time at Cliefden and Norfolk-house.

The prince obtained almost as much popularity by patronising authors and wits, as he did by quarrelling with the king, and countenancing an opposition to the ministry. When the Rambler appeared, he sent some persons of his court to ascertain from Cave, the bookseller, the name of its author, towards whom he expressed a desire of extending his protection. He gave Tindal a gold medal worth forty guineas; honoured Pope with a complimentary visit; and sent Glover, the author of Leonidas, a bank-note for £500, to extricate him from some embarrassments which prevented him from paying his usual visits to the little court of his royal highness, at Leicester-house. Nor was he merely a patron of men of letters, having made some attempts at authorship himself. It is asserted by Seward that the prince actually wrote a piece, called "The History of Prince Titi," which was printed in

1736. A French copy of the work appeared in the same year, which has been said, we know not with what truth, to have been the original. The prince, it is said, had placed his manuscript for correction in the hands of Ralph, the historian, among whose posthumous papers it was found by that gentleman's executors. His Royal Highness's likeness is below.



Frederick Lewis, Prince of Wales.

We shall next week conclude this memoir, and introduce a curious specimen of Royal Poetry.

NATIONAL INSTITUTIONS.

TOWER MENAGERIE.—The Jaguar.

The Jaguar, which is sometimes called the American Tiger, is one of the most formidable animals of the New World. He is to be found in the southern division of America, from Paraguay to Guiana; but does not appear to inhabit to the northward of the isthmus of Darien. Even in the south the race is gradually growing more rare, owing to the double temptation to destroy him offered by the desire of getting rid of a beast so destructive to the flocks, and by the high price which is obtained for his skin

The Jaguar is a solitary animal, residing in forests, especially near large rivers. He is an excellent swimmer. D'Azara tells us, partly from personal observation, that, after a jaguar had destroyed a horse, he dragged the body sixty paces, and then swam with it over a broad and deep river. He is equally expert at climbing. "I have seen (says Sonnini,) in the forests of Guiana, the prints left by the claws of the Jaguar on the smooth bark of a tree from forty to fifty feet in height, measuring about a foot and a half in circumference, and clothed with branches near its summit alone. It was easy to follow with the eye the efforts which the animal had made to reach the branches: although his talons had been thrust deeply into the body of the tree, he had met with several slips, but he had always recovered his ground, and, attracted no doubt by some favourite object of prey, had at length succeeded in gaining the very top."

The Jaguar lies in ambush for his prey, on which he pounces suddenly, and his great muscular strength enables him instantly to bear it to the ground. Man he does not often attack, and never but by stealth.

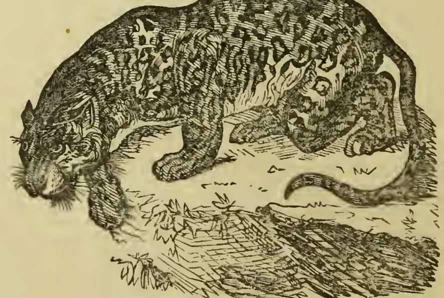
Ferocious as he is in his wild state, the Jaguar, when captive, becomes tame and even mild, and is particularly fond of licking the hands of those with whom he is familiar.

The taking of the Jaguar forms a portion of the warlike features distinguishing the Indians of South America, particularly the Laneros, or men of the plains.

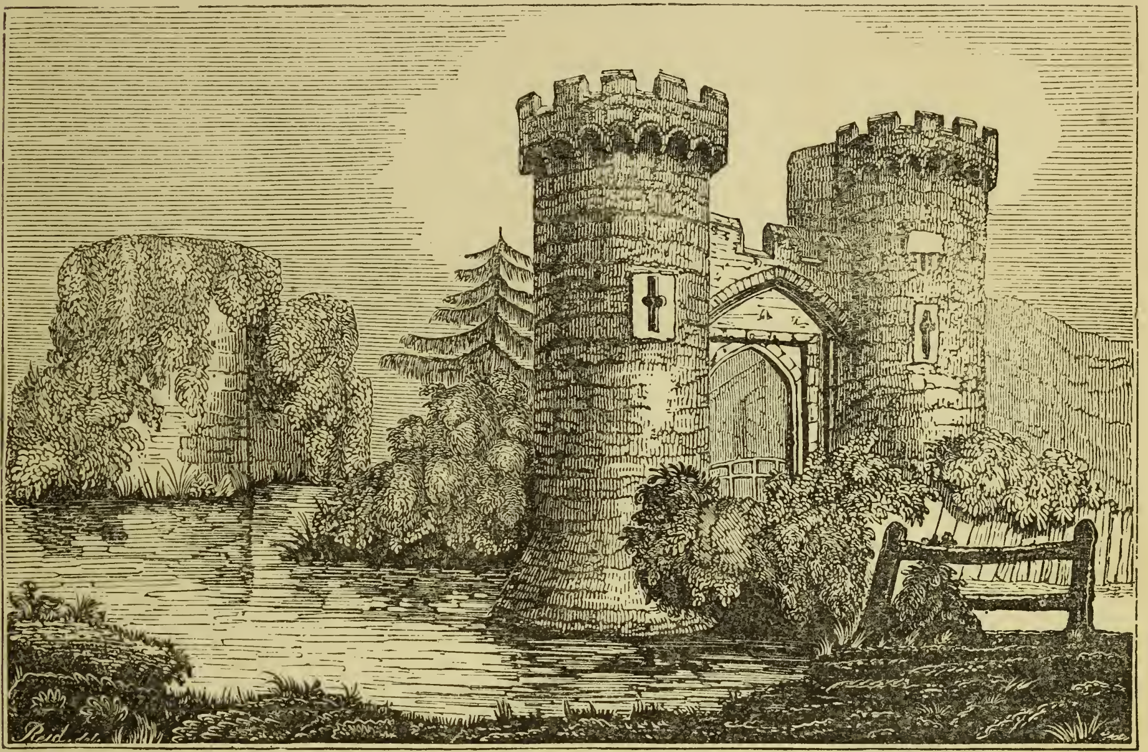
At the approach of the breeding season, they watch with great assiduity the battles that take place between the male and female, as this is a sure indication of her littering, she not wishing to have the male know where she deposits the cubs, as some naturalists assert that he eats them—others that he hugs them to death. However this be, she never suffers him to approach the jungle, until they are able to run after her. During this period he awaits her with the most tender solicitude, and even brings her a portion of his prey. He is seen hovering instinctively about the place where she is couched at noontide. When the Lancros perceives this, he envelops himself in a Jaguar's skin, and approaches, taking good care to have the wind in his favour, as otherwise the Jaguar's keen scent would soon discover the imposition. As soon as the Laneros perceives the Jaguar, he runs from him on all fours, and endeavours to mimic the whining cry of the beast, which by some is said to be like a cat, or like hogs crouching in a sty. As soon as the male perceives him, he bounds forward; when the Laneros dextrously throws the noose (the lasso) over him, and soon strangles him; sometimes he wounds him with his lance, and then a sanguinary conflict takes place.

As the Laneros has his left arm well bound round with tanned horse skin, impervious to the Jaguar's tusks, he presents his left hand; as soon as the Jaguar seizes it, he is stabbed with a long knife, which seldom misses the heart, as the principal excellence of the Indian is to kill the beast with as few stabs as possible. As soon as he dispatches the male, the female becomes an easy prey. Sometimes the Laneros, when their numbers are complete, will, to show their dexterity and address, decoy the Jaguar into a defile, when the man uncovers and shows himself; the Jaguar endeavours to retreat, but is prevented by other Indians, who scare him with firebrands, for they can produce fire by rubbing two pieces of wood together, as quick as if with tinder. In this manner they worry him with dogs, while they keep him at bay until the women arrive to witness their cruelty. As the Jaguar gets frantic he endeavours to bite at every thing near him; as often as the creature opens his mouth he is sure to have a burning torch rammed into his throat, until madness exhausts him, and he is no longer able to close his jaws; then the women and boys descend from their high positions, chop off his paws, hammer out his teeth, and often skin him alive, while the boys are smeared with the blood, in order to make them good warriors, and the mothers take delight in seeing the animosity they have to the creature, even when no longer able to do any injury. As to the female Jaguar, they have only to come near her couching-place to provoke a quarrel, as she will often attack them before they are within two hundred yards of it: in her they sometimes find a more formidable enemy than in the male, although much inferior in point of size and strength, but more subtle and crafty: their bite is difficult to heal, and the Laneros thinks a wound from a Jaguar a great disgrace; so much so that a young aspirant for the title of *guapo*, or *warrior*, who had the misfortune of being wounded in a rencontre, was so much ashamed of acknowledging it, that he suffered a mortification sooner than expose the wound, although he was well aware the women possessed a salve that would cure him.

The Jaguar often amuses himself in taking fish by the following artifice. He drops his spittle on the surface of the water, and thus entices them to the top; as they approach, he dextrously knocks them out of the water, upon the shore, by a stroke of his paw.



The Jaguar.



RUINS OF COWLING CASTLE.

Not far from Cliffe, a village in Kent, is Cowling Castle, so named from the parish wherein it is situated. It was built by John Lord Cobham, who in 1399 obtained from Richard II. a licence for its erection. There is a tradition, that he, fearing its strength might give some umbrage at court, to obviate it, caused the following lines to be cut on a scroll, with an appendant seal of his arms, in imitation of a deed or charter, and fixed on the easternmost tower of the chief entrance, where it is still visible, engraved on brass.

Knoweth that beth and shall be
That I am made in help of the contre:
In knowing of whiche thing
This is chartre and witnessing.

Here resided the pious Sir John Oldcastle, afterwards Lord Cobham, who, in the reign of King Henry V. fell a victim to Popish cruelty. He was one of the leaders of the reforming party, and was at great expense in procuring and dispersing copies of Wickliffe's writings among the people, as well as by maintaining a number of his disciples as itinerant preachers. Being attached to the court, the king delayed his prosecution, that he might reason with him himself; but not being able to reclaim him to the church of Rome, he, in great displeasure, resigned him to its power. He was accordingly singled out as a proper victim of ecclesiastical severity, whose punishment it was thought would strike a terror into the whole party, and teach them they must expect no mercy. He was indicted at the instance of Arundel, archbishop of Canterbury, who, with the assistance of the bishops of London, Winchester, and St. David's, condemned him to the flames, on account of his erroneous opinions. Lord Cobham, who was confined in the Tower, made his escape before the day appointed for his suffering. He was, however, ultimately recaptured and executed.

In the year 1553, Sir Thomas Wyatt, in his insurrection against Queen Mary, attempted to take this castle. Kilburn says, "the gate was broke open with his ordnance, but it was so well defended by the Lord Cobham, its owner, that Sir Thomas was at length obliged to desist."—"The ruins," says Harris, "shew it to have been a very strong place, and the moat round it is very deep. The gatehouse is still standing, which is fortified with a port-cluse, or port-cullis, and machicolated; it hath also such kind of towers for its defence, as were used in those days."—The present remains consist of a handsome gate fronting the south, flanked by two round towers; on the west are the walls of a fort, surrounded by a ditch or moat, supplied with water from the Thames. This building seems to have been independent of the gate, which probably led to the mansion, on the site whereof stands a farm-house.

Thoughts on Man.—It is a mark of weakness of heart to impart one's misfortunes to others without necessity; it is in some sort to beg their pity.

When we aspire to public favour, we must not lose sight, that the only means of pleasing all the world is to please every individual of it.

There is no enterprise which one conducts so well to its end as that of which one has oneself conceived the project.

The earth is a theatre, in which the spirits come to play for some time the character of man.

The title is to a book what physiognomy is to a man; a well-chosen title does the same service as a handsome face. There are indifferent titles, as there are unmeaning faces. One experiences the same mental pain in seeing a work which does not correspond to its title, as in seeing a man whose mind is not in harmony with his countenance.

We only begin to know how to live, when we know how to measure ourselves with objects; that is to say, to proportion our attachment and our application to their importance. It is thus that we avoid too great an indifference for great things, and too great an ardour for small ones.

MUSEUM OF NATIONAL MANUFACTURES.

If any one circumstance distinguishes the character of the English people more than another, it is the enterprise which is united with their ingenuity and industry, With less advantageous circumstances at command than some other countries, Britain stands justly elevated by the superior energy of her citizens. The wonders which the individual efforts of her artizans accomplish, or their concentrated exertions produce, justly excite the surprise of foreigners; for, unassisted by adventitious aid from her government, she can achieve designs, found institutions, and erect structures, by which the mightiest of absolute monarchs would have been content to perpetuate his name. There is nothing to which the ambition of her sons reaches but their efforts can attain, as is evinced both in our intercourse with all parts of the globe, and in our rail-roads, bridges, and other great works devoted to purposes of national utility, convenience, or luxury.

But however numerous and interesting our public institutions, we had, until late years, been without any of a similar nature to that, the name of which heads the present paper; although the utility and value of such institutions had been fully recognised by many continental governments:—France, Austria, Russia, and even Spain, boasting of establishments in which are periodically exhibited the works of their native artizans. This ground was, in fact, unoccupied amongst us, in a popular way, until, by private influence and the combined exertions of artizans and manufacturers, an attempt was made, and to a considerable degree successfully made:—the Natural Repository, in the course of the few years during which it was in operation, afforded sufficient proof that the public mind was anxiously alive to the importance of the subject. Circumstances which the Board of Management of that Institution could not control, caused the suspension of their efforts, at a time when they bade fair to attain a higher station in public confidence and estimation; these, are, however, renewed in the Museum of National Manufactures.

By no means one of the least imposing parts of such an establishment, is found in the immense variety of objects it embraces—displaying the energies of the human mind, as expended on multifarious objects of attention and exercise. In this respect it resembles a school, in which we become acquainted with the various attributes wherewith the Divine Mind has impressed the faculties of man, for the purpose of promoting the happiness and comfort of himself and his fellows. Although including most objects to which human ingenuity has been directed, or which can come within the scope of human power to accomplish, each is distinguished by some nicety of execution, ingenuity of design, or superiority in fabric; in connection with which we are presented with series of models of the machinery, and other illustrations of the processes by which the results are produced. This latter department is, we understand, designed to become prominent, and, accompanied by a lucid explanation, is certainly calculated to prove both interesting and valuable.

The advantages possessed by such an institution must be obvious. It presents in many cases a standard for public taste, and an appeal to popular judgement, always beneficial to the advancement of science, and improvement in the arts. It enables purchasers to distinguish between the sound and the surreptitious; and by more closely identifying them with the producer, gives ready facility of information as to every thing that is useful and beneficial. At the same time, it rescues the deserving artist from the capricious contingencies of trade; introduces his works before a considerable portion of the public, to whom they might otherwise be unknown, and in whom he is likely to meet with purchasers and patrons; thereby preventing his pining in obscurity and neglect:—and inasmuch as the pursuits of every individual who successfully devotes himself to scientific study, or the arts, must prove valuable in proportion to their publicity, so far must this institution be entitled, we conceive, to cordial support.

We purpose from time to time making our readers acquainted with some of the most interesting objects of this collection, presenting, as it does, a panoramic glance at the present state of every department of the useful arts. By these means, we consider that we shall conduce to the furtherance of the objects of the establishment, whilst we familiarize the artizan with the highest and most complete efforts of his pursuit, and inform the public of the several sources which can most fully promote their intellectual gratification or domestic comfort.

One of the most important series of objects in the present collection may be stated to be *Stoves on the construction of Witty's patent;* to which, as connected with a long overlooked though important part of Domestic Economy we shall in the present paper devote a short attention. The principle on which these stoves are constructed, is, the *perfect combustion of the Fuel;* the effects of a large and ingeniously arranged radiating surface, and the diffusion of heated air in the apartment. The ordinary mode of heating rooms in this country, is liable to so many objections, that it is a matter of surprise it should have been left to one of the latest developements of Philosophical Experience to point out some more scientific and perfect mode. In the ordinary stoves,—with an immense loss of carbonaceous and combustible matter (necessarily volatilized by the first impression of heat); a loss of heat occasioned by its ascending the chimney in the form of heated air; the combustion of fuel, too, greatly accelerated by the exposure of a large surface in a state of active ignition to the surrounding atmosphere,—with all this, the only advantage gained in return is a very small comparative portion of heat radiated to an equally limited portion o the building. In large spaces the waste is of course considerably greater, even in the most approved mode of heating by the circulation of Hot Water, Steam, &c.—where the only advantage gained is in the greater extended surface of radiation. In the stoves of Witty's construction, these disadvantages appear to be obviated. By the peculiar arrangements whereby combustion is effected, there is no loss of volatile matter in smoke, and hence the consumption of fuel is materially diminished. This object is obtained by the coal undergoing before combustion a distillatory process by which it is converted into coke, the gaseous matter separated being carried through a flue to the back and underneath the fire. By this simultaneous combustion of the first and last products of the destructive distillation of the coal, all the waste ordinarily attendant on the first impression of the heat is obviated. A current of warm air is continually ascending to the upper part of the apartment by passing between the furnace and the outer chamber which surrounds it, whilst the lower part is heated by the action of highly-polished metallic plates placed angularly in front of the fire, and which radiate a very considerable portion of heat. The mechanical construction and arrangement of the stoves are executed very neatly; and, after the common prejudices shall be overcome which are constantly marshalled against any thing that seems to interfere with an ancient source of comfort, we have little doubt of seeing the improvements above specified adopted—to the augmentation of those delights which proverbially characterise an Englishman's social hearth.

ORIGIN OF THE SLAVE TRADE.

In the year 1442, while the Portuguese were exploring the coast of Africa, under the patronage of their renowned Prince Henry, Anthony Gonsales, who two years before had seized some Moors near Cape Rosador, was ordered by that prince to carry back his prisoners to Africa. In consequence of this, he landed them at Rio del Oro, and received from the Moors, in exchange, ten blacks, and a certain quantity of gold dust, with which he returned to Lisbon. The success of Gonsales not only excited the admiration, but awakened the avarice of his countrymen, who in a few years after fitted out thirty-seven ships with a view to the same lucrative traffic. In 1481, the Portuguese raised a fort on the Gold coast; another, some time after, on the island of Arguin; and a third at Loango St. Paul's on the coast of Angola, and the King of Portugal assumed the title of Lord o Guinea. The Spaniards, so early as the year 1502, began to employ a few negroes in the mines of Hispaniola; but in 1503, Ovando, the governor of that island, forbade them to be any further imported, assigning this as the reason of his prohibition, that they taught the Indians all kind of wickedness, and rendered them less obedient than before. The decrease, however, of the Indians was so terribly rapid, that the court of Spain, a few years afterwards, was induced to revoke the order which Ovando had issued, and to authorise by the authority of government the introduction of African slaves from the settlements of the Portuguese on the coast of Guinea.

The emperor Charles V., in the year 1517, granted a patent to certain persons, for the exclusive supply of 4,000 negroes annually to the Islands of Hispaniola, Jamaica, Cuba, and Puerto-Rico. As this patent had been assigned to some Genoese merchants, the supply of negroes to the Spanish American plantations became an established and regular species of commerce from that period.

The celebrated John Hawkins was the first Englishman that we have any account of who was concerned in this commerce. He had the honour of knighthood afterwards conferred upon him by Queen Elizabeth, and was made treasurer of the navy. Hakluyt, a contemporary historian, has related his adventures. "Having made several voyages to the Canary Islands (says Hakluyt), and there received information that negroes were very good merchandise in Hispaniola, and that a store of negroes might easily be had on the coast of Guinea, he resolved to make trial thereof, and communicated that device with his worshipful friends of London, Sir Lionel Ducket, Sir Thomas Lodge, Master Gunson (his father-in-law), Sir William Winter, Master Broomfield, and others; all which persons liked so well his intention, that they became liberal contributors and adventurers in the action, for which purpose there were three good ships immediately provided: the Salomon, of 120 tons, wherein Master Hawkins himself went, as general; the Swallow, of 100 tons, and the Jonas, a bark of 40 tons; in which small fleet Master Hawkins took with him 100 men." In October 1562, Hawkins sailed from England for Sierra Leone, and, soon after his arrival on the coast, got possession, partly (says Hakluyt) by the sword, and partly by other means, of 300 negroes, besides other merchandise. With these he sailed directly for Hispaniola, and, touching at different ports in that island, disposed of the whole of his cargo in exchange for hides, ginger, sugar, and some pearls, and in 1563 arrived in England after a prosperous voyage, by which the adventurers were greatly enriched.

It does not appear that the British nation actually attempted to establish a regular trade on the coast of Africa, till the year 1618, when King James I. granted to Sir Robert Rich, and some other merchants of London, an exclusive charter for raising a joint stock for a trade to Guinea. In consequence of this, ships were fitted out; but, as the profits fell short of what was expected, the proprietors shortly after withdrew their contributions, and the charter became extinct.

WITCHCRAFT.

The reign of James the Sixth of Scotland and First of England may be said to have been the witchcraft age of Great Britain. Scotland had always been a sort of fairy land; but it remained for that sagacious prince, at a time when knowledge was beginning to dispel the mists of superstition, to contribute, by his authority and writings, to resolve a prejudice of education into an article of religious belief among the Scottish people. He wrote and published a "Treatise on Dæmonologie;" the purpose of which was, to "resolve the doubting hearts of many, as to the fearful abounding of those detestable slaves of the devil, witches or enchanters." The authority of scripture was perverted, to show not only the possibility, but certainty, that such "detestable slaves" do exist; and many most ridiculous stories of evil enchantment were adduced to establish their "fearful abounding." The treatise, which is in the form of a dialogue, then proceeds to treat of the punishment which such crimes deserve:

"*P.* Then to make an ende of our conference, sence I see it drawis leatt, what forme of punishment think ye merites this magiciens and witches? For I see that ye account them to be all alike gyltie.

"*E.* (The King.) *They ought to be put to deathe.* According to the law of God, the civil and imperial law and the municipal law of all Christian nations.

"*P.* But what kynde of deathe, I pray you?

"*E.* It is commonlie used to be fyre, but there is an indifferent thing to be used in every countrey, according to the law or custume thairof.

"*P.* But *aught no sexe, age, or rank, to be excused?*

"*E. None at all.*"

Such, in fact, was the cruel and barbarous law of James's native country; and such became the law also of England when he succeeded to the sceptre of Elizabeth. Many hundreds of unfortunate individuals in both countries became its victims, suffering death ignominiously for an impossible offence: neither sex, nor age, nor rank, as James had sternly enjoined, were spared; and it was precisely the most helpless and inoffensive, such as aged and lone women, who were most exposed to its malignant operation. Of those who have suffered death for witchcraft in Britain, by far the greater number have been persons of the last description.

The absurdity of a law, so long since consigned to universal execration, stands in need of no illustration; but it may furnish amusement as well as instruction, to peruse the sort of details which gained it for a time respect and submission from two nations which now rank as the most enlightened in Europe. The following is a literal copy of the indictment of certain witches of Borrostowness, who were tried and executed as late as 1679. Four of the unfortunate creatures were poor widows.

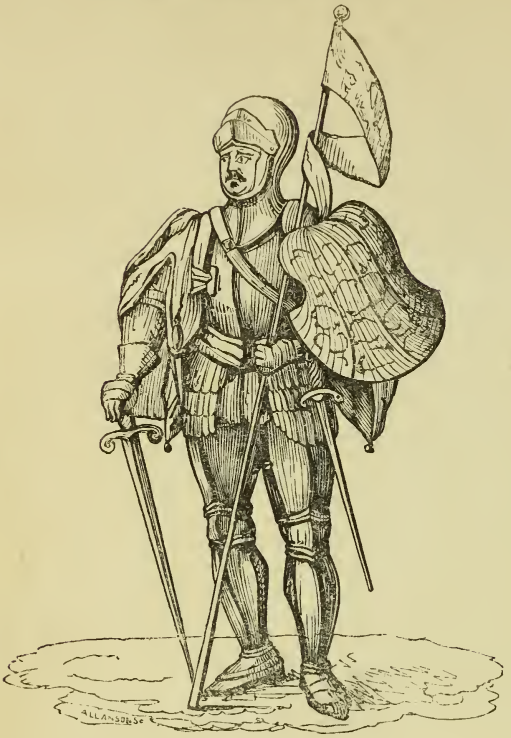
"Annaple Thomsone, widow in Borrostowness, Margaret Pringle, relict of the deceased John Campbell, sieve-wright there, &c. &c.

"Ye and ilk ane of you, are indytted and accused, that whereas, notwithstanding be the law of God particularlie sett down in the 20 chapter of Leviticus and eighteen chap. of Dewtronomy, and be the lawes and actes of parliament of this kingdome and constant practiq thereof, particularlie be the 73 act, 29 parliament Q. Marie, the cryme of witchcraft is declaired to be ane horreid, abominable, and capitall cryme, punishable with the pains of death and confiscatiown of moveables:—nevertheless it is of veritie, that you have comitted and are gwyltie of the said cryme of witchcraft, in swa far ye have entered in pactiown with the devill, the enemie of your salvatiown, and have renownced our blissed Lord and Savior, and your baptizme, and have given yourselffes, both soulles and bodies, to the devill, and have bein at severall mettings with the devill, and swyndrie wyth witches, in divers places. And particularlie ye, the said Annaple Thomsone, had a metting with the devill the time of your weidowhood, before you was married to your last husband, in your cwming wetwixt Linlithgow and Borrostowness, where the devill, in the lykeness of ane black man, told you that you wis ane poor puddled bodie, and had ane evill lyiff and difficulties to win throw the world; and promesed iff ye wald followe him, and go alongst with him, you should never want, bot have ane better lyiff; and abowt fyve wekes thereafter the devill appeared to you, when you wis going to the coal-hill, abowt sevin a-clock in the morning. Having renewed his former tentatiown, you did condeshend thereto, and declared yourselff content to follow him and become his servant; whereupon the devill * * * * * * * * * * * and ye and each persone of you wis at several metting with the devill, in the linkes of Borrostowness, and in the house of you, Bessie Vickar; and ye did eatt and drink with the devill, and with one another, and with witches in her howss in the night tyme; and the said Wm. Craw browght the ale, which ye drank, extending to about sevin gallons, from the howss of Elizabeth Hamilton; and you, the said Annaple, had another metting about fyve wekes ago, when you wis goeing to the coal-hill of Grange, and he inveitted you to go alongst and drink with him in the Grange pannes; and you, the said Margaret Pringil, have bein ane witch this many yeeres by gone, hath renownced your baptisme, and becum the devill's servant, and promeis to follow him; and the devill towk you by the right hand, whereby it was for eight days greivowslie pained, but, having it twitched new again, it immedeatlie becam haill; and you, the said Margaret Hamilton has bein the devill's servant these eight or nine years by gone, and he appeared and conversed with you at the town well of Borrostowness, and severall tymes in your owin houss, and drank several choppens of ale with you * * * * * * * * * * * * * and the devill gave you ane fyve merk piece of gold, whilk a lyttil after becam ane skleitt stone; and you, the said Margaret Hamilton, relict of James Pullwart, has bein ane witch and the devill's servant thirtie yeres since, hath renounced your baptisme, as said is * * * * *

And ye, and ilk ane of you, was at a metting with the devill and other witches at the croce of Murestain above Kenneil, upon the threttein of October last, where you all danced, and the devill acted the pyper, and where you endevoured to have destroyed Androw Mitchell, sone to John Mitchell, elder in dean of Kinneill."

The charges thus gravely made against the "poore puddled bodies," Annaple Thompson and her associates, however ludicrous they may now seem, were fully substantiated to the satisfaction of a jury, probably as rational and humane as any which the age could furnish; and for so meeting—and dancing, and drinking, and frolicking with his Satanic majesty, (who condescended to act the piper,) the unfortunate defendants were solemnly condemned "to be taken to the west end of Borrowstoness, the ordinary place of execution there, upon Tuesday, the twentie-third day of December current, betwixt two and four o'clock in the afternoon, and ther to be wirried at a steack (worried like a bull or a badger by dogs in human shape,) till they be dead, and therafter to have their bodies burned to ashes!"

THE ANCIENT KNIGHT.



The above figure is a reduced copy from the engraving of the 21st volume of the "Archæologia," executed under the direction of Mr. Meyrick, to elucidate the manner of putting on the armour.

We will illustrate it by a short survey of the education and initiation of *an ancient Knight.*

The young aspirant for martial fame remained till he was five years of age (some say seven) under the care of his mother or female relatives, who taught him the rudiments of christian learning and holy chivalry. He was then removed from his home to the castle of some illustrious chieftain, who, unbiassed by parental tenderness, initiated the embryo warrior into the trials and hardships of his intended profession. There for seven years longer he was distinguished by the name of *page* or *valet;* he served his lovely mistress at her toilet, slept in her bed-chamber, and attended her at the just and tourney; he poured out the wine for his lord at the banquet; and the rest of his time was fully employed in learning all sorts of gymnastic exercises; the principal blasts of *venerie* to be sounded when the hounds were uncoupled, when the prey was discovered, when it was brought to bay, and when it fell; to flay and disembowel the prostrate animal, place it on the table, and carve the dishes.

When the boy attained fourteen, he was admitted to the degree of *squire,* when he plunged at once into all the perils of the tented field; thither he followed his leader, buckled on his armour, and led his war-horse; and while the knights fought hand to hand in deadly strife with other knights, their equals, his duty was to cover his master, should he fall, to drag him out of the melée, and to furnish him with fresh horses and weapons, when the latter were broken or wrenched from his grasp, and the former perished under him; but he might not draw the sword (for which he exchanged the short dagger with religious ceremony on his entering into the second grade of chivalry) against the *knightly* adversaries of his gallant lord.

At twenty-one, and in particular cases a year earlier, the squire received the honour of *knighthood.* Having been well tried, *well educated,* and prepared in all respects to devote himself, soul and body, to the service of virtue and valour, to spare neither his blood nor life in defence of the catholic faith, and to succour "the fatherless children and widows and all that are desolate and oppressed;" he was now to begin his holy career, and the ceremonies of his *initiation* were of a grade and impressiveness commensurate with the dignity of his profession. On the night preceding the day of his receiving the *accolade,* the candidate watched his arms in a church or chapel, and prepared for the honour about to be conferred on him with vigil, fast, and prayer. Solemnly divested of the brown frock which he had previously worn, and having bathed, he put on the more costly dress appropriate to knighthood; he was solemnly invested with the knightly armour, and reminded of the allegorical and mystical explanation of each article of his dress. The novice being apparelled in the armour of knighthood, but bare-headed, and without either sword or spurs, a rich mantle was thrown upon him, and he was conducted in solemn procession, attended "by all the knights and nobles at that time in the city where the solemnity was to be performed, with the bishops and clergy, each covered with the appropriate vestments of his order—the knight in his coat of arms, and the bishop in his stole"—to the principal church in the place; high mass was then sung, and the acolyte kneeling on the altar steps, took the oath to submit to the laws of chivalry, after which his godsire advancing, *dubbed* the warrior KNIGHT. Then the maidens present belted on the sword and spurs of the new votary, amid the joyous acclamations of the spectators, and the din of martial minstrelsy. The novice next received the accolade, generally from the sword of the Sovereign, who rising from his throne, struck him thrice upon the shoulder with his naked sword, and said, "In the name of God, St. Michael, and St. George, I make thee knight; be loyal, bold, and true." Sometimes the churchman of the highest dignity who was present belted on the champion's sword, which had been previously blessed and deposited on the high altar—and the ladies only, his spurs.

GRAPHIC ILLUSTRATOR.

NATIONAL CUSTOMS.

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE—No. IV.

EVERY kind of military combat made in conformity to certain rules, and practised by the knights and their esquires for diversion or gallantry, was anciently called a tournament; yet these amusements frequently differed materially from each other, and have been distinguished accordingly by various denominations in modern times. They may however, all of them be included under the four following heads; tilting and combating at the quintain, tilting at the ring, tournaments, and justs.

All these, and especially the two last, were favourite pastimes with the nobility of the middle ages.

The Quintain we made some mention of in our Second Number.—Tilting, or, as it is most commonly called, running at the ring, was evidently derived from it, and indeed the sport itself is frequently called running or tilting at the quintain. The excellency of the pastime was to ride at full speed, and thrust the point of the lance through a ring, which was supported in a case or sheath, by the means of two springs, but might be readily drawn out by the force of the stroke, and remain upon the top of the lance.

At the commencement of the seventeenth century, the pastime of running at the ring was reduced to a science. Pluvinel, who treats this subject at large, says, the length of the course was measured, and marked out according to the properties of the horses that were to run: for one of the swiftest kind, one hundred paces from the starting place to the ring, and thirty paces beyond it, to stop him, were deemed necessary; but for such horses as had been trained to the exercise, and were more regular in their movements, eighty paces to the ring, and twenty beyond it, were thought to be sufficient. The ring, says the same author, ought to be placed with much precision, somewhat higher than the left eyebrow of the practitioner, when sitting upon his horse; because it was necessary for him to stoop a little in running towards it.

In tilting at the ring, three courses were allowed to each candidate; and he who thrust the point of his lance through it the oftenest—or, in case no such thing was done, struck it the most frequently, was the victor: but if it so happened, that none of them did either the one or the other, or that they were equally successful, the courses were to be repeated until the superiority of one put an end to the contest.

Tournaments and justs, though often confounded with each other, differed materially. The tournament was a conflict with many knights, divided into parties and engaged at the same time. The just was a separate trial of skill, when only one man was opposed to another. The latter was frequently included in the former, but not without many exceptions; for the just, according to the laws of chivalry, might be made exclusive of the tournament.

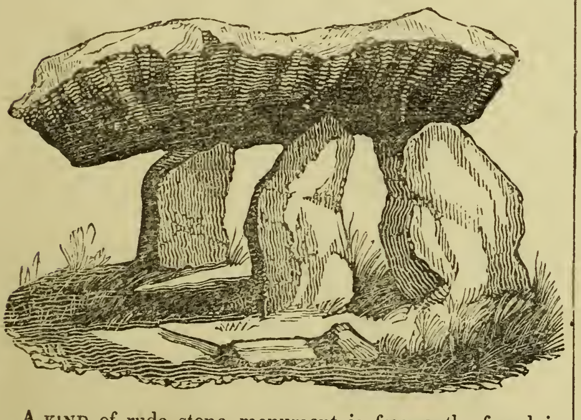
In the romantic ages, both these diversions were held in the highest esteem, being sanctioned by the countenance and example of the nobility, and prohibited to all below the rank of an esquire; but at the same time the justs were considered as less honourable than the tournaments: for the knight who had paid his fees and been admitted to the latter, had a right to engage in the former without any further demand, but he who had paid the fees for justing only, was by no means exempted from the fees belonging to the tournament.

It is an opinion generally received, that the tournament originated from a childish pastime practised by the Roman youths, called Ludus Troœ (The Troy game), said to have been so named because it was derived from the Trojans, and first brought into Italy by Ascanius the son of Æneas. Virgil has given a description of this pastime, according to the manner in which it was practised at Rome. If he be accurate, it seems to have been nothing more than a variety of evolutions performed on horseback.

Under the domination of the first emperors, these games were publicly practised by the young nobility in the circus at Rome.

The same kind of sports, or others bearing close resemblance to them, were established in this kingdom in the twelfth century, and probably at a much earlier period. Fitzstephen, an author then living, informs us, "that every Sunday in Lent, immediately after dinner, it was customary for great crowds of young Londoners, mounted on war horses, well trained, to perform the necessary turnings and evolutions, to ride into the fields in distinct bands, armed with shields and headless lances; where they exhibited the representation of battles, and went through a variety of warlike exercises: at the same time many of the young noblemen who had not received the honour of knighthood, came from the king's court, and from the houses of the great barons, to make trial of their skill in arms; the hope of victory animating their minds. The youth being divided into opposite companies, encountered one another: in one place they fled, and others pursued, without being able to overtake them; in another place one of the bands overtook and overturned the other." According to Virgil, the Roman youth presented their lances towards their opponents in a menacing position, but without striking with them. The young Londoners in all probability went further, and actually tilted one against the other. At any rate, the frequent practice of this exercise must have taught them, insensibly as it were, to become excellent horsemen.

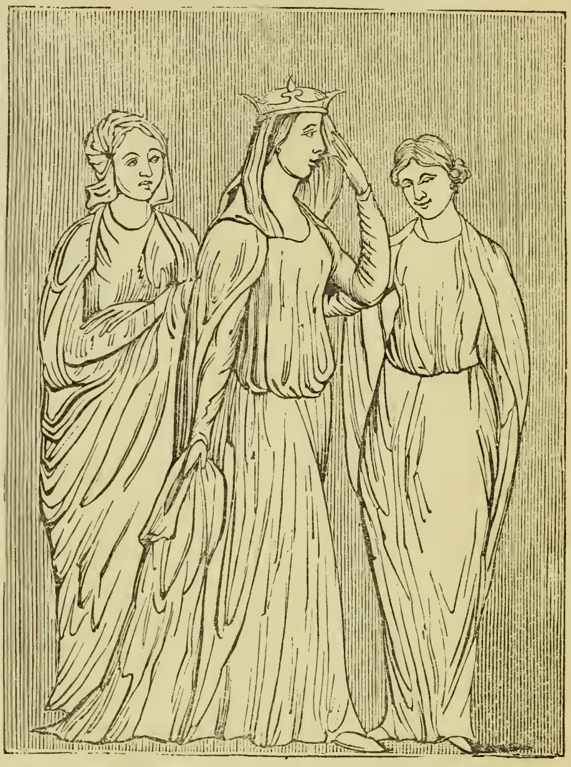
PENDARVIS QUOIT.



A KIND of rude stone monument is frequently found in various parts of this country, and more particularly in the County of Cornwall, to which the country people have given the appellation of *Quoit*. These antique relics may, in point of fact, be more specifically denominated cromlechs,—which term is derived, according to conjecture, from the Hebrew *carem-luach*, a devoted stone or altar, consisting of huge, broad, flat masses, raised upon others set on aid for that purpose. Mr. Rowlands, in the *Mona Antiqua Restaurata*, supposes them to be the remains of altars erected by the first colonists of the land; and other speculations have assigned them to be meant for idolatrous sacrifices. Mr. Toland, in his "History of the Druids," states, that the *cromleche* were altars of a larger size than those denominated 'carns' or 'cairns,' and were placed in the circular temples of the Druids. Near them has been occasionally found a prodigious stone, which doubtless served as a pedestal to some deity.

We have given above a sketch of one of these interesting relics of days long gone by,—which still subsist, as if to link us with our remote progenitors, and to convey, with dumb eloquence, the oft-repeated lesson of mortality. Pendarvis Quoit is situated in Cornwall, on the estate of the celebrated family of that name, and is often visited by the curious traveller, both on account of its singular state of preservation and the beauty of its neighbourhood.

NATIONAL COSTUME.



IT is our purpose occasionally to lay before our readers a paper on the subject of National Costume, in which we shall trace the varieties of dress, and endeavour to fix some of the vagaries of that most volatile agent—Fashion. At present we shall take a very early sample of costume, namely, that prevalent at the time at which our country underwent its last territorial conquest, by William of Normandy.—From the illustrative cut, which is copied from an ancient illuminated drawing, and represents three females of rank, it will be seen that they wore long shirts, which were of linen, and of various colours. These had sleeves, and hung somewhat in the manner of a loose robe, which was closed by a brooch or button before. Veils were occasionally added, to increase the chaste and virtuous appearance of these our early dames. The hood, and the coronet, likewise, were used as occasion required. The mantle, or *sur-tout*, was frequently embroidered, and of fine cloth, lined or edged with fur, and sometimes with gold or silver.

We shall pursue this subject next week.

AN ELUCIDATION.—On the evening before a battle, an officer came to Field-Marshal de Toiras, and asked permission to visit his father—who, he said, was at the point of death; and, therefore, he wished to pay him his last duties. "Go;" replied the General—who clearly perceived the true motive for this request: "Honour thy father and thy mother—that thy days may be long in the land!"

THE number of dairy cows kept in Cheshire is calculated at about 92,000; and averaging the quantity of cheese made annually from each cow at 2 and a half cwt. it will appear that the amazing quantity of 11,500 tons of cheese are made every year in that county.

THE FOLLY OF WISE MEN.

BY HENRY FIELDING, ESQ.

Nimirum insanus paucis videatur, eo quod,
Maxima pars hominum morbo jactatur eodem. HOR.

Few men may madness this, or folly, name;
For, most men are infected with the same.

WE insert the following Essay, by the great Fielding, not only on account of its intrinsic value, but as possessing an especial interest—since, although undoubtedly proceeding from that master-mind, it is to be found in scarcely any edition of his works. It is curious, also, to see our distinguished wit and novelist occupying the higher ground of ethics.

THERE are a kind of silly fellows, whom I do not remember to have seen fully animadverted on by any author, ancient or modern. Many have, indeed, given us shrewd hints concerning them: have attacked them, as it were, obliquely, and in the dark; but none have ever fairly declared war against them, and have dared to oppose them in open field! The true reason of which seems to be, that the world, in general, will be almost sure to be of their side, and to maintain their cause.

Not to keep my reader in too long a suspense, the silly fellows I here mean, are those to whom the common voice gives the appellation of *Wise Men*. A people whom, however they may be fortified and secured, it is absolutely necessary to encounter, and utterly to abolish, before it will be possible to introduce any true notions of goodness, virtue, or, indeed, of common sense, among mankind: for, to all these, the said wise men are professed enemies; and all such notions they will be sure to laugh, or rather shake, out of the world, by that dangerous shaking of their heads, with which they are usually so certain of triumphing over their adversaries.

It is scarcely, I think, necessary to premise, that, by wise men, here, I do not understand persons endowed with that wisdom of which Solomon was possessed: which, he tells us, is more eligible than gold; and to which he advises us to open our ears, and to incline our hearts—which, David tells us, cometh out of the mouth of the righteous: and which, Solomon says, is despised by fools. Neither do I mean that wisdom, here, which was the deity of the ancient philosophers: which, Seneca says, is superior to all the efforts of fortune; and which, according to Horace, makes a man a king of kings, and places him next in rank to Jupiter himself.

By wisdom, here, I mean, that wisdom of this world, which St. Paul expressly tells us is folly; that wisdom of the wise, which, as we read both in Isaiah and in the Corinthians, is threatened with destruction; lastly, I here intend that wisdom, in the abundance of which, as the preacher tells us, there is much of grief; which, if true, would be alone sufficient to evince the extreme folly of those who covet and pursue such wisdom.

But, though the Scriptures, in the places above cited, and in many others, do very severely treat this character of worldly or mock wisdom, they have not, I think, very fully described it; unless, perhaps, Solomon hath done this, ironically, under the name of folly. An opinion to which I am much inclined: and, indeed, what is said in the tenth chapter of Ecclesiastes, of the great exaltation of a fool—must be understood, of a fool in repute; and such is the wise man here pointed at.

In the same manner, the best writers among the heathens have obscurely and ironically characterised this wisdom. "What is a covetous man?" says Horace; "he is both a fool and a madman." Now avarice is the very highest perfection, and, as it were, quintessence of this kind of wisdom. Again, says the same Horace, "Choose any man you please, out of the crowd; he is either oppressed with avarice, or miserable ambition." Here you have the two great characteristics of this wisdom—avarice and ambition—in one verse: which, the poet tells us, were the pursuit of all the wise men in Rome; as, indeed they have been in all other countries.

And with this opinion the judgment of the world has so absolutely coincided, that I am extremely doubtful whether, by a wise man, is meant any other, generally, than a man who is pursuing the direct road to power or wealth, however dirty or thorny it may be. A wise man, in short, in the common estimation, is he who becomes great, or rich; nor are all the labours he undergoes, or all the frauds and villanies which he commits, ever taken into the account, or in the least considered as any objection to his wisdom.

But, however wise a man may be, who outwits and over-reaches others, he seems not much to deserve that name who outwits and over-reaches himself: and this, I am afraid, is always the case, with the most absolute slaves of either of these passions; that is to say, with the wisest of men.

It is certain that a man may, though perhaps with greater difficulty, impose on himself, as well as on others; for it has been asserted—and, I doubt not, truly—that an habitual liar will come, in time, to believe his own lies. In the same manner may a man make a fool of himself; and this is perhaps the highest degree of worldly cunning. Thus, very artful children do sometimes out-wit those who have the care of them: and, by such means, fall into all kinds of mischief; on which occasions, I think, none will dispute that the little wretches have, likewise, been too hard for themselves.

Divines, (pursuing, I suppose, the opinions above cited from Solomon and St. Paul,) have taken great pains to prove, that the man who sacrifices his hopes in another world, to any acquisitions in this, however wise he may call himself, or may be called by others, is in reality a very silly fellow. These have endeavoured to shew us, that a rascal gibbetted up, as it were, on the mount of ambition; or a wretch wallowing in the mire of avarice, is, in truth, a fool; and will be convinced of his folly, when it is too late!

But, if there be any persons who, in opposition to all the arguments which have been urged to support this doctrine, still guide their opinion by the old proverb of "A bird in the hand," &c. and conclude that those are wisest who make sure of the present world: yet all must, I think, confess, that he is a fool who gives up both; who, without any prospect or hopes of a future reward, takes care to be at present as miserable as he possibly can.

Now, that this is the case with the slaves of ambition and avarice, is so very manifest, that it forms an affront to the human understanding, to endeavour to prove it. Take a picture, in miniature, of the former, from the ingenious Dr. South.—"The ambitious person," says he, "must rise early and sit late; and must pursue his design with a constant, indefatigable attendance; he must be infinitely patient, and servile, and obsequious to all those persons whom he expects to rise by. He must endure and digest all sorts of affronts; adore the foot that kicks him, and kiss the hand that strikes him."

Of the latter, you have as lively a description in the excellent Dr. Barrow: "Other vicious inclinations combat reason, and often baffle it; but seldom so vanquish it, as that a man does approve or applaud himself in his miscarriage: but the covetous humour seizes on our reason itself, and seateth itself therein; inducing it to favour and countenance what is done amiss. The voluptuous man is swayed by the violence of his appetite, but the covetous is seduced by the dictates of his judgment: he, therefore, scrapes and hoards, and lets go nothing; because he esteems wealth the best thing in the world, and then judges himself most wise, when he is most base! "Labour not to be rich; cease from thine own wisdom;" saith Solomon: intimating the judgment such persons are wont to make of their riches; whence, of all dispositions opposite to piety, this is the most pernicious."

With examples of the misery, the folly, and indeed the absurdity, of these pursuits, history so abounds, that, as there is, perhaps, no more profitable, so there seems to be no more apposite, use of that study, than to learn a just contempt of ambition and avarice. History may make a half-witted fellow a politician, and may point out to him the means of acquiring power or wealth; but it bids fair to raise the man of solid sense into a true philosopher, and to teach him the contempt of both.

Crœsus, king of Lydia, having received a favour from Alcmæon the Athenian, gave him as much gold as he could carry. Alcmæon, not contented with loading his pockets, which were for the purpose made immensely large, and filling a vast pair of boots with gold, tied several ingots of gold to his hair, and crammed his mouth with the same metal. In this condition, when Crœsus saw him coming out of the treasury, Herodotus tells us, that he burst into a most immoderate fit of laughter, at the extreme avarice of the man!

In solemn truth, there is nothing more ridiculous, than the labours either of avarice or ambition; and for this reason especially, that those who undergo them, undergo them to no purpose. No fable was ever so finely conceived as that of Tantalus, to represent the state of a miser: "who," as Biron finely said, "surveys the heaps of another man, as if they were his own; and his own as if they were another man's being, indeed, not in possession of his wealth, but possessed by it."

And what is the case of the ambitious man, when he has gained the power he aimed at? Can he call it his own, or ensure himself the enjoyment of it? Notwithstanding all the slavery and unwearied diligence with which he must court the supporters of his power, how liable are they every hour to slide from him! What a bargain did that wretch make, who purchased the Roman empire, and was butchered at the end of two months, by those military auctioneers that sold it him? And yet we read of one, in the history of Spain, who would have been contented with a shorter term in his royal estate. "In the dissentions among the Moors, in the kingdom of Cordova, when about a dozen successive kings had been put to the sword, a youth of royal family," says Mariana, "assisted by a company of wild young fellows, entered the palace, and desired the soldiers to proclaim him king. They represented to him the disloyalty of the citizens: and advised him to take warning, by so many who had already perished. He wisely answered—"Call me but king to-day, and kill me to-morrow." "Such," says my author, "is the inordinate desire of reigning:" and such, I add, is the inordinate folly of ambition.

And, yet, these two are the great business which the world espouses; to the pursuit of which it assigns the appellation of wisdom; and to which, if we will attain that honour, we must sacrifice all the real enjoyments of life.

But, in plain truth, if it was as certain that there is no other world, as I take it to be certain that there is, he would be the wisest man who made the most of the comforts of this; while the wretch who spends his days in cares and misery, that he may die greater or richer than other men, is the silliest fellow in the universe!

When the English Liturgy was attempted to be forced upon the Scotch, in 1637, and the Common Prayer to be read from the Pulpit, an old woman named **Janet Geddes** rose, and taking the stool she sat on, threw it at the reader's head, saying, "Away, loon, are ye going to say mass at my lug?" An alarming scene of tumult took place, and the church was nearly destroyed. This circumstance may be said to have had some effect in producing the melancholy fate of Archbishop Laud and his Royal Master.

BIOGRAPHICAL SKETCHES.—No. IV.

FREDERICK, PRINCE OF WALES.—(Concluded.)

There exists little doubt that he did, on some occasions, indulge in literary composition; his attempts, however, if we may judge from the following specimen, (a poetical address to the princess,) were not exceedingly successful:—

SPECIMEN OF ROYAL POETRY.

Tis not the liquid brightness of those eyes,
That swim with pleasure and delight;
Nor those heavenly arches which arise
O'er each of them, to shade their light:

'Tis not that hair which plays with every wind,
And loves to wanton round thy face;
Now straying round the forehead, now behind
Retiring with insidious grace:

'Tis not that lovely range of teeth so white,
As new-shorn sheep, equal and fair;
Nor e'en that gentle smile, the hearts delight,
With which no smile could e'er compare:

'Tis not that chin so round, that neck so fine,
Those breasts that swell to meet my love,
That easy sloping waist, that form divine,
Nor aught below, nor aught above:

'Tis not the living colours over each,
By nature's finest pencil wrought,
To shame the full-blown rose, and blooming peach.
And mock the happy painter's thought:

No,—'tis that gentleness of mind, that love
So kindly answering my desire;
That grace with which you look, and speak, and move,
That thus has set my soul on fire.

At the time the prince paid these compliments to his wife, he was living in adultery, to her knowledge, with more than one mistress. Among his favourites were Lady Archibald Hamilton, who is said to have been neither young nor handsome within his memory; Miss Vane, who had no other charms than being a maid of honour, and Lady Middlesex, who was very short, plain, and yellow. His chief passion, says Walpole, was women; but, like the rest of his race, beauty was not a necessary ingredient. He was, however, in the same author's opinion, notwithstanding his gross infidelity, a very good husband!

A French gentleman, also, in a letter to a friend, which has been printed, unaccountably testifies to the connubial excellence of the prince. The writer also speaks highly of the tenderness displayed by his royal highness towards the young princes and princesses. "I have met him," he continues, "twenty times in his chaise, with one child before him, whom he caressed as much as if this had been an only one; and when, after a short absence, he returned to his family, his embraces were often mixed with tears. He relied on the affection of the people for the safety of his person, walking the streets unguarded, and only followed by a couple of servants. In this way, he visited various manufactories, where he liberally rewarded the workmen. Sometimes, in rowing-matches on the river, he would distribute the prizes with his own hand; he would often converse familiarly with the fishermen, on matters belonging to their business, rewarding them handsomely for their industry. He would enter, unceremoniously, into the hut of a labourer, neither disdaining to sit down with the family, nor to partake of their humble repast; but informing himself of their occupations, and relieving their wants as far as lay in his power. The following instance of his goodness, I witnessed myself:—being in the park one morning, at the moment the prince entered his chair, a ragged soldier approached it: the prince did not see him till the chairmen had taken him up; but then, perceiving the cripple, he ordered them to stop. 'Where did you lose your arm, my friend?' said he. 'At Fontenoy.' 'You look pale; are you in bad health?' 'Yes, sir, since the loss of my arm, I have remained so feeble, that the least labour throws me into a fever.' 'And why have you not applied to be put on the list of out-pensioners?' 'I have been promised that; but, wanting a friend, many less miserable than myself have been preferred before me.' I had kept my eyes on the prince, and could perceive his countenance express the most lively sensibility. Having ordered his gentleman to give the poor fellow four guineas, he said, 'My friend, come and see me, and I will endeavour to get you into Chelsea.'"

The circumstances related in this letter, if true, are highly creditable to the prince. Several other instances are recorded of his alleged kindness and generosity to the distressed; but, on the whole, his character was by no means amiable. He affected, for it can scarcely be supposed that he felt, a great jealousy for the liberties of Parliament. To a deputation which waited on him, for the purpose of soliciting him to support a clause in the Tything bill, in favour of the Quakers, he is said to have delivered the following answer:—"As I am a friend to liberty in general, and to toleration in particular, I wish you may meet with all proper favour; but, for myself, I, never gave my vote in parliament; and to influence my friends, or direct my servants, in theirs, does not become my station. To leave them entirely to their own consciences and understandings, is a rule I have hitherto prescribed to myself, and purpose through life to observe." "May it please the Prince of Wales," rejoined Andrew Pitt, who was at the head of the deputation, "I am greatly affected with thy excellent notions of liberty, and am more pleased with the answer thou hast given us, than if thou hadst granted our request."

As a striking contrast to this anecdote, it is stated, that the prince one day said of Lord Doneraile, who had not conducted himself in parliament to the satisfaction of his royal highness, "Does he think I will support him, unless he does as I would have him? Does not he consider that whoever may be my ministers, I must be king?"

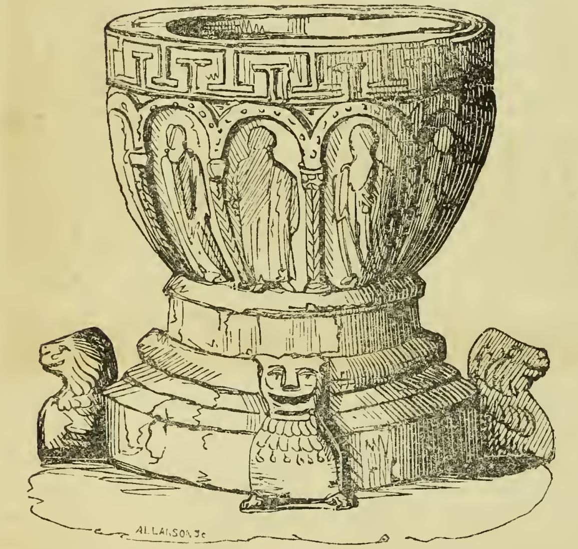
He was easily accessible to flattery, and passionately fond of gaming; an affected admirer of learning; decidedly generous, but contemptibly insincere. Walpole satirically says of him, that he resembled his pattern, the Black Prince, in nothing but in dying before his father. It appears that he was desirous of acquiring a martial reputation, and solicited the command of the king's troops during the rebellion, but rather through jealousy of his brother, the Duke of Cumberland, than true courage. During the seige of Carlisle, he caused a representation in paste of its citadel to be served up at his table with the dessert, which his royal highness, at the head of the maids of honour, bombarded with sugar-plumbs!

His death took place on the 20th of March, 1751. On the 12th of that month, although he had previously been ill of a pleurisy, the prince went to the house of lords: but he caught a cold and relapsed during the same night. On the day of his death he had a violent fit of coughing, and, at length, laid his hand upon his breast, and said, "*Je sens la mort!*" (I feel the hand of death!) The princess, who was in the room, ran towards him, and found that he had already expired. The cause of his death was the breaking of an imposthume, which had been occasioned by the blow of a tennis-ball.

Soon after his decease, the following proposed epitaph for his monument was anonymously circulated:—

Here lies Fred,
Who was alive, and is dead.
Had it been his father,
I had much rather;
Had it been his brother,
Still better than another;
Had it been his sister,
No one would have missed her;
Had it been the whole generation,
Still better for the nation;
But since 'tis only Fred,
Who was alive, and is dead,—
There's no more to be said!

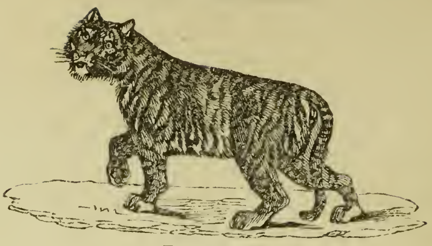
CURIOUS FONT.



The above is a drawing of a curious Font, which belongs to the cathedral church of Hereford, and is now placed against the wall of the south aisle of the nave. Previous to the fall of the west end of that church—and which has been built in a very tasteless style by the late James Wyatt, Esq.—it was fixed between two columns of the nave, near the west end. Antiquarian readers will perceive that the form and design of this infant-baptismal font are of rather unusual character; the bowl, or basin, being a semi-globe, with its centre hollowed out. Around the exterior surface is a series of attached arches springing from small columns, and forming a sort of canopy over twelve rudely sculptured figures, said to represent the apostles. On the outward ledge is a kind of key ornament. Some of the columns are decorated with a spiral, and others with a zigzag moulding. The whole font rests on sculptured animals supposed to indicate lions. In Lombardy and other districts of Italy, and also in parts of Germany, there are sepulchral monuments, and architectural designs, in which the lion, and other figures of beasts, are represented as sustaining the superincumbent work. This Font is of very old workmanship, and may probably be assigned to the age of Bishop Lozing, (about 1080,) the reputed builder of the nave and some other parts of Hereford Cathedral. It is related by the Monkish Chroniclers that he imitated the church of Aken, or Aix-la-Chapelle, in Germany.—Britton.

In the eighteenth century there were four voluntary abdications: the extraordinary daughter of the great Gustavus, Christine of Sweden, abdicated from vanity; Casimir of Poland from a philosophical motive; Philip of Spain from misanthropy; and Victor Amadeus of Savoy from caprice.—*La Lanterne Magique.*

TOWER MENAGERIE.



The Tiger.

The Tiger has been often described as a creature which, in comparison with the lion, deserves all the hatred of mankind, and none of their admiration. "To pride, courage, and strength, the lion joins greatness, clemency, and generosity, but the Tiger is fierce without provocation, and cruel without necessity." Thus writes Buffon, the most eloquent of naturalists, taking up prejudices instead of attending to facts, and using his real information for the support of a false theory.

Similar in construction, the Tiger and the lion are similar in their habits; they are equally of the cat species, driven by their nature to the destruction of animal life. The Tiger, perhaps, is somewhat more dangerous, for he has more activity than the lion; the clemency and generosity of both are doubtless equal. There is, however, this difference in their characters, which is in favour of the lion. He assists the female in rearing their young; the Tiger deserts her. The Tiger species will also destroy each other, and a female has been known to eat her cubs.

Yet the general affection of the Tigress for her cubs cannot be doubted. Captain Williamson, in his work on "Oriental Field Sports," mentions that two Tiger cubs were brought to him while stationed in the Ramghur district in India. They had been found, with two others, by some country people, during the absence of the mother. Being put in a stable, they made a loud noise for several nights, till at length the Tigress arrived to their rescue, and replied to them by the most fearful howlings. The cubs were at last let loose, in apprehension that their mother would break in; and in the morning it was found that she had carried them off to the neighbouring jungle.

In most cases the Tiger is easily terrified by any sudden opposition from human beings. A party of pleasure, in the country, in India, were once saved from a Tiger, by a lady suddenly opening an umbrella as she saw him about to spring. The animal shrank back in fear, and disappeared in the forest, thus leaving the affrighted company in safety.

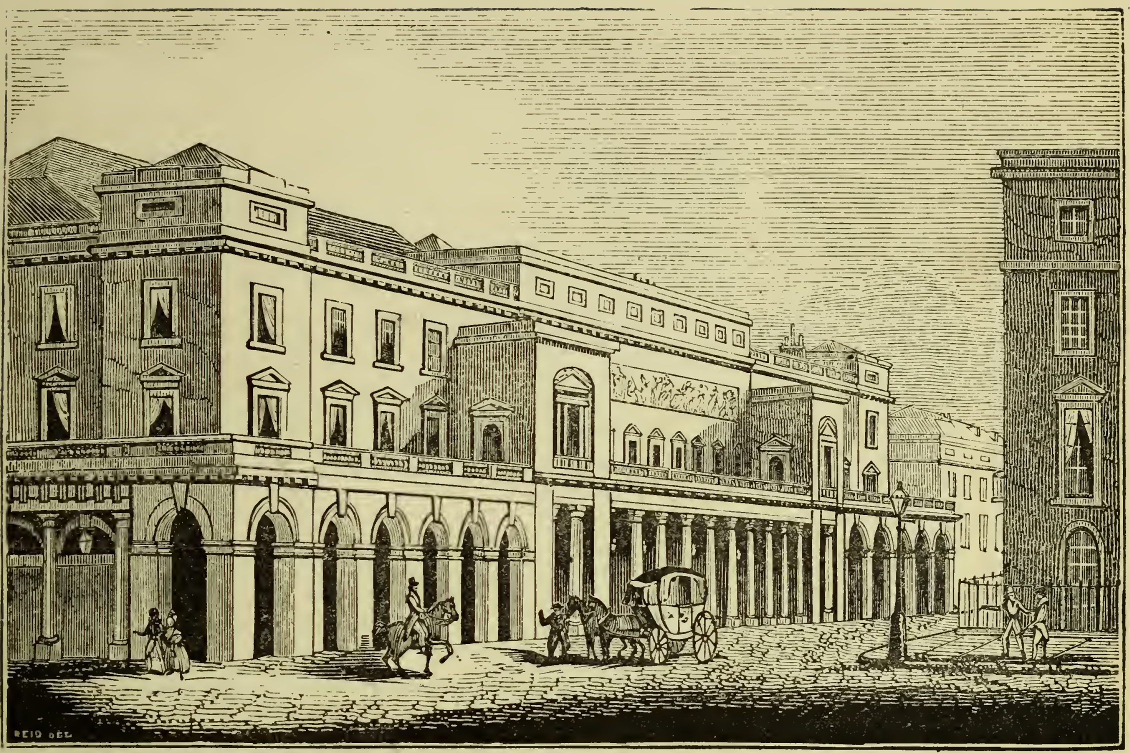
The Tigers in our menageries appear, with a few exceptions, to be ordinarily under as complete control as the lion, which, for so long a time, has been supposed to engross all the generous virtues of his race.

A young Tiger brought to England in a ship in the year 1790, was as gentle and playful as a kitten; he often slept with the sailors, and, while lying on the floor or deck of the ship in the sun, he would allow two or three of them to lay their heads upon him as if he were a pillow. Sometimes he would take the liberty to pilfer a piece of meat, but he would very quietly submit to be beaten for his theft.

He would often run up the mast, and spring from one rope to another with astonishing agility.

He was a month old when taken on board the ship. At the age of a year he was sent to the menagerie at the Tower of London. Here he allowed a small dog to live with him in his den; and when the little fellow played with him, and bit his foot in sport, he only lifted it up out of his way.

The reader may remember the attack of a Tigress upon the horses of the mail, on Salisbury plain, in Wiltshire, a few years ago. The creature had escaped from a travelling menagerie, and, not forgetting her natural habits, sprang upon the leaders as they passed her. The guard of the coach would have shot her, but her keepers drove her off, and she escaped to a haystack, under which she crept, and was retaken without difficulty.



THE KING'S THEATRE;

OR, ITALIAN OPERA-HOUSE.

THE performance of operas had for many years been continued at the Old Theatre or Opera House, in the Haymarket, when that structure was unfortunately destroyed by fire, in the month of June 1789. In consequence of this accident, the Opera was transferred, first, to the Little Theatre in the Haymarket, and subsequently to the Pantheon, which was licensed by the Lord Chamberlain, and opened under the management of Mr. O'Reilly.

During this interval, Mr. Taylor, the proprietor of the Old Opera House, exerted himself so successfully in expediting its re-building, that the foundation of the new erection was laid early in 1790. The Earl of Buckinghamshire, a great lover and supporter of the opera, officiated in laying the first stone of the building, which was completed—so rapidly were the operations conducted—in less than a year from the commencement.

The ground on which the King's Theatre was erected, was part of the demesnes of the crown, and was held on lease by Mr. Holloway, who granted it to Mr. Taylor.

The season of 1791, during which the opera had been conducted at the Pantheon, had proved so little favourable to O'Reilly, the manager, that debts, to the amount of thirty thousand pounds, had been incurred on the concern. On the new Opera House being completed, an outline for a general opera establishment was proposed by Mr. Taylor, along with Messrs. Sheridan, Holloway, and Sheldon, with the approbation of his late Majesty, then Prince of Wales, the Duke of Bedford, and the Marquis of Salisbury. The terms of this intended arrangement were, that the debts of the Pantheon should be transferred to the King's Theatre; that the licence for performing operas at the former house should be determined, and one granted to the new theatre exclusively; and that the direction should be reposed in five noblemen.

A material obstacle, however, presented itself to the carrying this arrangement into effect. The then Lord Chamberlain refused to license the new theatre. How long this unforeseen occurrence might have kept the main object of the theatre in suspension is uncertain; but the fate of the Pantheon, which was consumed by fire in the following year, removed the impediment, and the King's Theatre being licensed, commenced the regular business of the opera.

No nomination of directors having been made by the personages entitled to the appointment, the entire management of the theatre was exercised by Mr. Taylor until 1803.

In undertaking the Opera, of which he was proprietor previous to the burning down in 1789, this gentleman deviated widely from his original destination in life. He was originally a clerk in the bank of Snow and Co. in the city. His cleverness and acuteness procured him considerable reputation. But the climate of Snow and Co.'s bank was, as he expressed it, too cold for his complexion. He got rid of this ground of complaint admirably well, by becoming proprietor of the King's Theatre, which was hot water for life to him.

In 1803, Mr. Taylor sold to Mr. Francis Goold one-third of his property in the opera, and subsequently a larger proportion; and from the time of Mr. Goold's first purchase to his death, in 1807, (which the trouble and anxiety arising from his connexion with the theatre was supposed to hasten) he alone conducted the opera. Catalani was the great attraction of his management, and her successive engagements entailed on the theatre an expense surpassing what had been before experienced. Mr. Waters, in a pamphlet he afterwards published, gives the total amount received by her from the theatre in the season 1807, including benefits, at five thousand pounds, an her total profits that year, with concerts, progress in the country &c., at sixteen thousand seven hundred pounds,—an immense sum to be received in such a period, for the gratification afforded to the public by one individual's powers.

Scarcely was Mr. Goold dead, than the disputes commenced between Mr. Waters, his acting executor, and Mr. Taylor, which have involved the opera in litigation apparently interminable.

Mr. Waters eventually opened the House, under his sole management, he having become, in 1814, the purchaser. The season of 1820, was, however, abruptly concluded; and Mr. Ebers, the eminent bookseller (from whose statement the preceding account is extracted,) succeeded in the management as Lessee. He found it, however, after all his exertions, a losing concern: nor has any individual, since his occupation, (including Mr. Monck Mason and M. Laporte) been more fortunate,—such is the magnitude of the undertaking and the exorbitant salaries demanded by the principal singers and dancers. The distinguishing plan of the Italian Opera House is, that its chief support is derived from subscribers, and takers of boxes, for the season, rather than from nightly audiences. M. Laporte is the present lessee.

The Opera House is one of the largest theatres in Europe, and much surpasses either Covent Garden or Drury Lane, both in dimensions and aristocratical attendance. The principal elevation (exhibited in our cut) is towards the Haymarket, and presents a long and somewhat rambling front. The entire building is surrounded by a colonnade.

GRACEFUL CUSTOM, IN WALES, OF PLANTING FLOWERS ON GRAVES.

(From Evans's Tour.)

* * * * * * *

Finding nothing remarkably interesting in the town, I walked alone to the church, which stands at a small distance. On entering the church-yard, I was particularly struck—because it was here that I first observed it—with the remarkable custom that prevails over North Wales, of planting the graves of departed friends with various evergreens, and all the choicest gifts of Flora's hand. Box, thrift, and other plants fit for edging, are planted round, in the shape of the grave, for a border; and every flower that adorns the smart *parterre*, is placed within; so that the taste of the living may here be known, by the manner of embellishing these mansions of the dead. The snow-drop, violet, and primrose, harbingers of spring, denote the infant dust; the rocket, rose, and woodbine, shew maturer years; while tansey, rue, and starwort, mark declining life. Each has it's little evergreen; fond emblem of that perennial state, where change is known no more! Nor are they, once planted, left to be over-run by the luxuriancy of less delicate neighbours; but constantly weeded, and cherished, by the hands of the nearest friends of the deceased; who appropriate every Saturday afternoon for this amiable weakness, or rather pious remembrance of departed worth.

It was now Saturday, and several persons were busily employed in these pleasing offices of respect and love. I thought it inhuman to disturb them; and I was just going softly to retread my steps, and retire from the scene: but, perceiving I was noticed, my curiosity got the better of my veneration. Seeing a person, whose youth and beauty, as well as profound attention, would have attracted the notice of eyes less curious than my own, I approached her with respect: I ventured to ask her the nature and meaning of the custom; but she eluded my enquiries, and went on removing the obtrusive weeds. Finding, however, that I was importunate, she turned her head, and shewed a beautiful countenance, still more interesting from grief; the tears trickled down her cheeks; and, with a voice that rebuked my intrusion, she said—"I come, Sir, here, every Saturday, to pluck these weeds—and to weep over my dear brother!—I had but one—he *was* a brother!—but he was too good to remain here—I would that I had gone in his stead!" After an interval of silence, that it would have been long before I could have broken, she added—"I don't know whether I am wrong, Sir; but I frequently pray, that my dear brother may flourish in paradise, as this rose on his grave! I have been told, that I ought not to pray for the dead; but I find my heart better after it, and I feel a stronger desire to be holy, that I may be the sooner fit to go to him."

My sympathy, I found, was strongly affected; and the piety of the sentiment, disarmed me of all power to demonstrate the fallacy of the doctrine.

A little farther, appeared one that had been recently dressed, and the friend lately gone. There was a peculiar degree of neatness about this grave. Within the outer inclosure was an inner one, the size of a young child's. On inquiry, I found, that a female was interred here; who, in the act of giving life, had lost her own. She had died in child-bed; and her offspring, living but a few hours after the mother, was placed in the same coffin, and buried in the same grave. Here, in a representation of aromatic flowers, the infant was lying on her breast. The husband, still a widower, had just been to perform this sadly pleasing task; returning home, doubtless, satisfied that he had done all for the friend of his bosom that distance and separation allowed him to do; and evincing, to the surviving friends, that the virtues of her who had left them were still dear in his remembrance, and that they still lived in his affections.

HOUSEHOLD OF HENRY THE EIGHTH.

The following extract from a curious old manuscript contains some very singular directions for regulating the household of Henry the Eighth.

"His Highness's baker shall not put alum in the bread, or mix rye, oaten, or bean flour with the same; and if detected, he shall be put in the stocks. His Highness's attendants are not to steal any locks or keys, tables, forms, cupboards, or other furniture, out of noblemen's or gentlemen's houses where they go to visit. Master-cooks shall not employ such scullions as go about naked, or lie all night on the ground, before the kitchen fire. No dogs to be kept in the court, but only a few spaniels for the ladies. Dinners to be at ten, suppers at four. The officers of his privy chamber shall be loving together, no grudging nor grumblings nor talking of the King's pastime. The King's barber is enjoined to be cleanly, and not to frequent the company of misguided women, for fear of danger to the King's royal person. There shall be no *romping* with *maids* on the staircase, by which dishes and other things are often broken! Care shall be taken of the pewter spoons, and that the wooden ones used in the kitchen be not broken or stolen. The pages shall not interrupt the *kitchen maids!* The grooms shall not steal his Highness's straw for beds, sufficient being allowed for them. Coal only to be allowed to the King's, Queen's, and Lady Mary's chambers. The brewers are not to put any brimstone in the ale. Among the fishes for the table is mentioned the porpoise; if too big for a horse-load, an extra allowance to purveyor. Twenty-four loaves a day allowed for his Royal Highness's greyhounds. Ordered, that all *noblemen* and *gentlemen*, at the end of the sessions of the parliament, depart to their several *counties*, on pain of the royal displeasure!!!"

Masquerades.—There is no amusement in this country which has been productive of such ill effects as masquerades, where all distinction of persons is at an end; and where the coarse ribaldry, not to say obscenity, of the illiterate, the vulgar and the abandoned, is incessantly heard, calling forth the blush from delicacy and feeling. It is at this scene of disgusting folly, that the insidious seducer has so frequently put into practice his infamous purposes against unsuspecting innocence, or destroyed the peace of an affectionate husband, by effecting his guilty purposes with the mother of a family; and it is during the riot and confusion attendant on this species of amusement, as it is termed, that the fortune-hunter has carried off in triumph the giddy school-girl, who little dreamt that her money was his sole object, and that she was soon to end the wished-for career of matrimony with a broken heart. In short, masquerades in England are of so despicable a cast, that no woman who is desirous of being regarded as modest, should frequent a scene that can only disgust the eye and offend the ear. Nor is the immorality of these assemblies atoned for by any display of vivacity—still less of wit. The genius of our country is quite adverse to such exhibitions; and a masquerade, albeit it may be piquant and amusing in France or Italy, is in England as stupid as it is vicious.

Female Heroism.—"One day," said Massena, "being at Buezenghen, I perceived a young soldier belonging to the light artillery, whose horse had just been wounded by a lance. The young man, who appeared quite a child, defended himself desperately, as several bodies of the enemy lying around him could testify. I immediately dispatched an officer with some men to his assistance, but they arrived too late. Although this action had taken place on the borders of the wood, and in front of the bridge, this artilleryman had alone withstood the attack of the small troop of Cossacks and Bavarians, whom the officer and men I had dispatched put to flight. His body was covered with wounds, inflicted by shots, lances, and swords. There were at least thirty. And do you know, Madame, what this *young man* was?" said Massena, turning to me. "A *woman!* Yes, a woman, and a handsome woman too! although she was so covered with blood, that it was difficult to judge of her beauty. She had followed her lover to the army. The latter was a captain of artillery; she never left him; and, when he was killed, defended like a lioness the remains of him she loved. She was a native of Paris; her name was Louise Belletz, and she was the daughter of a fringemaker in the Rue du Petit Lion"—*Memoirs of the Duchess of Abrantes.*

NATIONAL CUSTOMS.

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE—No. V.

The justs and tournaments doubtless arose by slow degrees from the exercises appointed for the instruction of the military tyros in using their arms; but which of the two had the pre-eminence in point of antiquity cannot easily be determined; we know that both of them were in existence at the time the Troy game was practised by the citizens of London, and also that they were not permitted to be exercised in this kingdom.

Menestrier says, they formerly used hollow canes in the Troy game instead of lances, and for that reason it was also called the cane game, which probably originated from the following circumstance:—Richard I. of England, being at Messina, the capital of Sicily, on his way to the Holy Land, went with his cavalcade one Sunday afternoon to see the popular sports exhibited without the walls of the city, and upon their return they met in the street a rustic driving an ass loaded with hollow canes. The king and his attendants took each of them a cane, and began, by way of frolic, to tilt with them one against another: it so happened, that the king's opponent was William de Barres, a knight of high rank in the household of the French king. In the encounter they broke both their canes, and the monarch's hood was torn by the stroke he received, which made him angry; when riding with great force against the knight, he caused his horse to stumble with him, and while he was attempting to cast him to the ground, his own saddle turned round and he himself was overthrown. The king was soon provided with another horse, stronger than the former, which he mounted, and again assaulted de Barres, endeavouring by violence to throw him from his horse, but he could not, because the knight clung fast to the horse's neck. Robert de Bretuil, newly-created earl of Leicester, laid hold upon de Barres to assist the king, but Richard forbad him to interfere, desiring that they might be left to themselves. When they had contended a long time, adding threats to their actions, the king was much provoked, and commanded him to leave the place and appear no more before him, declaring at the same time, that he would ever afterwards consider him as an enemy; but through the mediation of the king of France, a reconciliation was effected, and the knight was again restored to the favour of the monarch.

Our word tournament, or tournoyement, which signifies to turn or wheel about in a circular manner, comes from the French word *tournoy*, which, according to the generality of authors, is derived from the Latin *troja*. Fauchet, however, thinks it came from the practice of the knights running *par tour*, that is, by turns, at the quintain, and wheeling about successively in a circle to repeat their course; but, says he, in process of time they improved upon this pastime; and, to make it more respectable, ran one at another, which certainly bore a much greater similitude to a real engagement, especially when they were divided into large parties, and meeting together combated with clubs or maces, beating each other soundly, without any favour or paying the least respect to rank or dignity. In one of these encounters, Robert earl of Clermont, son of Saint Louis, and head of the house of Bourbon, was so severely bruised by the blows he received from his antagonist, that he was never well afterwards. This, says Fauchet, was possibly the cause of the ordinance, that the kings and princes should not afterwards enter the lists as combatants at these tournaments; which law indeed, continues he, has been ill observed by the succeeding kings, and in his time by Henry II., who, unfortunately for France, was killed at the justs made in honour of his daughter's marriage. It was, in fact, very common for some of the combatants to be beat or thrown from their horses, trampled upon and killed on the spot, or hurt most grievously. Indeed, a tournament at this period was rarely finished without some disastrous accident; and it was an established law, that if any one of the combatants killed or wounded another, he should be indemnified; which made them less careful respecting the consequences, especially when any advantage gave them an opportunity of securing the conquest. Tournaments were consequently interdicted by the ecclesiastical decrees.

Thomas of Walsingham tells us, that when Edward I. returned from Palestine to England, and was on his passage through Savoy, the lord Kabilanensis, earl of Chabloun, invited him to a tournament, in which himself and many other knights were engaged. The king with his followers, although fatigued by the length of their journey, accepted the challenge. On the day appointed both parties met, and, being armed with swords, the engagement commenced; the earl singled out the king, and on his approach, throwing away his sword, cast his arms about the neck of the monarch, and used his utmost endeavour to pull him from his horse. Edward, on the other hand, finding the earl would not quit his hold, put spurs to his horse, and drew him from his saddle hanging upon his neck, and then shaking him violently, threw him to the ground. The earl having recovered himself and being remounted, attacked the king a second time, but finding his hand "too heavy," he gave up the contest, and acknowledged him to be the conqueror. The knights of the earl's party were angry when they saw their leader drawn from his horse, and ran upon the English with so much violence, that the pastime assumed the tumultuous appearance of a real battle: the English on their side repelled force by force; and had not the resignation of the earl put an end to the conflict, in all probability the consequences would have been very serious.

THE SPECTATOR.

The origin of some of the numbers of the "Spectator" is not a little curious, and shows with what singular talent the admired authors of this best of British Essays converted the most trifling subjects into articles of interest. Number 71, which contains "the epistle of an enamoured footman, in the country, to his mistress," and signed "James," originated in the following circumstance:—

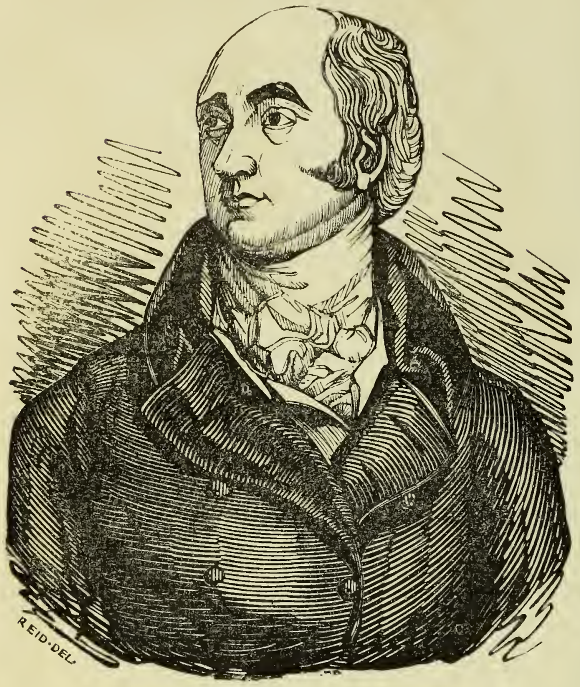
In the year 1711, James Hirst lived servant with the honourable Edward Wortley. It happened one day, that in delivering a letter to his master, he, by mistake, gave him one which he had written to his sweetheart, and kept back Mr. Wortley's. He soon discovered his error, and immediately hurried to his master in order to retrieve it; but unfortunately, or rather we may say fortunately, for poor James, it happened to be the first that presented itself, and, before his return, Mr. Wortley had perused the enamoured footman's love story. James intreated to have it returned. "No," said Mr. Wortley, "No, James; you shall be a great man; this letter shall appear in the Spectator."—It was accordingly communicated to Mr. Steele, and published in James's own words—"Dear Betty," &c.

It is generally believed, that the papers in the Spectator written by Mr. Addison, were distinguished by the initials C. L. I. O., but critics are not agreed as to their actual signification. Some attribute them to the vanity of the author, presuming that Addison intended to personify himself with the first of the muses, Clio; others are of opinion, that the letters stand for the initials of the places whence the different papers were dated, as *C*helsea, *L*ondon, *I*slington, and *O*xford, during his stay at the several towns. This supposition is certainly the most probable, and it may be strengthened by transposing the letters (for there is no absolute rule by which their order should be fixed) into the Latin word "*loci*," or "*at the place*" where he might have resided at the time he wrote the respective papers. At all events, this is as fair a presumption as that of imputing vanity to a man, in the whole of whose writings there does not appear the slightest tincture of that foible, and whose sole object was to instruct and admonish, and by such means to correct the follies and vices of his time.

Wouldst thou that thy flesh obey thy spirit? then let thy spirit obey thy God. Thou must be governed, that thou mayest govern.—*Augustine.*

BIOGRAPHICAL SKETCHES —No. V.

GEORGE CANNING.



George Canning, one of the most distinguished statesmen of his age, was born in London, April 11, 1770. His education was superintended by his paternal uncle, who sent him to school at Eton, where the talents of his nephew soon became apparent. At the age of sixteen he edited a clever periodical called the Miscrocosm, established by the senior scholars, and to which Canning contributed a variety of elegant and humourous papers. He also attempted poetry; and a piece which he wrote about this time, entitled "The Slavery of Greece," is said to have evinced a rare maturity of thought, and the noblest sentiments of freedom. In 1787, he was entered of Christ Church College, Oxford, where he gained several prizes for his Latin Essay, and attracted considerable notice by his orations.

He fixed upon the law as a profession, but after having become a student of Lincoln's-Inn, he did little more towards preparing himself for the bar, than eat his commons, and occasionally attend at debating-societies. His eloquence and wit were universally admired, and Sheridan, at whose house he passed much of his time, together with Fox, Burke, and the other leading whigs of the day, eager to bring to their cause the aid of such splendid abilities, advised him to turn his thoughts from the bar to the senate. Politics he found congenial to his mind, and accordingly acted upon his friend's advice; but how great was their astonishment to see him returned to parliament in 1793, under the auspices of Mr. Pitt.

What led to this change in his opinions is unknown. It seems that he made a friendly and candid explanation on the subject to Sheridan; but of such explanation, the biographer, who relates the fact, has recorded no particulars. He took his seat as member for Newport, in the Isle of Wight, in the year above mentioned, but did not speak in the house till 1794. The occasion, which was in support of a large subsidy to the king of Sardinia, brought him into contact with Fox, whom he opposed with tact and dexterity, but with an arrogance and flippancy which were, at the least, unbecoming.

Continuing a constant ally of Pitt, he was in 1796 appointed one of the under-secretaries of state, and, for the first two years, during which he held the situation, principally confined himself to the laborious duties connected with it. In 1798 he spoke in favour of the abolition of the slave trade, and, in the following year, much increased his political consequence, by his marriage with Miss Joan Scott, one of the daughters and co-heiresses of General Scott, who had made an immense fortune by play.

In the meantime his talents for satire and sarcasm were exercised in conjunction with his friends Messrs. Frere and Ellis in the Antijacobin Examiner, which journal materially aided the ministerial cause by the poignancy of its wit and spirit of its invective and ridicule, which, however, were too frequently disfigured by virulence. He displayed a similar talent when united in the general opposition to the Addington administration, after the failure of the peace of Amiens, the defeat of which cabinet was almost as much assisted by his ridicule out of doors, as by his oratory within. On the death of Mr. Pitt he exercised the same weapons against the Fox and Grenville administration, whom he also opposed during their short and unsatisfactory career with considerable force in the senate, but in a manner so purely that of a partizan, that he even allowed the abolition of the slave trade, which he strongly approved, to pass with scarcely a word on the occasion.

On the formation of the Portland administration, Canning was made minister of foreign affairs, and continued to distinguish himself as a most powerful supporter of the cabinet, till its dissolution in 1809, in consequence of a political misunderstanding—followed by a duel, in which Canning was wounded, between himself and Lord Castlereagh. In 1812 he advocated the Catholic claims, and refused office after the assassination of Mr. Perceval, because the new ministry would not support this measure. He now received an invitation to represent Liverpool; and being triumphantly elected, he became the most serviceable and efficient member ever returned by that great commercial town. His acceptance of an embassy to Lisbon, on the presumption of the return of the prince-regent of Portugal to Europe, with a large salary, exposed him to considerable obloquy, although he resigned the appointment as soon as he knew that the regent would not visit Europe.

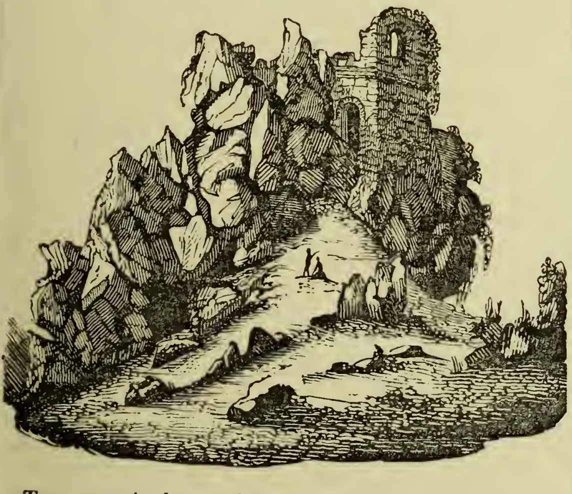
In the early part of 1816 he again accepted office, became a member of the cabinet as president of the board of control, and formed one of the most strenuous defenders of the celebrated Six Acts, and other strong proceedings adopted in repression of the popular assemblages at Manchester. The manner in which he treated the case of one Ogden, who was incarcerated for sedition under the suspension of the habeas corpus act, rendered him for a time extremely unpopular Ogden, it appears, had been brought up all the way from Manchester to London, in no very ceremonious manner, by two constables, although at the time he was suffering from rupture, and unable to travel with comfort. When Canning was charged with this proceeding, he replied by ridicule; and concluded a very unfeeling speech, by stigmatizing the person, for whom the sympathy of the house was asked, as "the revered and ruptured Ogden." This pithless and brutal sneer, with nothing but the alliteration of the sentence, and the heartlessness of the sentiment, to recommend it—levelled too against an old man whose injuries might have protected him from insult—was received with a Pandemonian whoop of laughter, at once senseless and degrading.

After the death of George III., Mr. Canning was returned for Liverpool the fourth time, but took no part in the proceedings against Queen Caroline, and in consequence retired from office. In 1822 he was nominated governor-general of India; but just as he was preparing to quit England, he was offered the seals of the foreign office, on the decease of the marquis of Londonderry. The foreign policy of Mr. Canning was quickly marked by a studied dissent from the principles of the Holy Alliance, and by a more enlarged acknowledgment of the general rights of mankind. Assisted also by Mr. Huskisson and others, he strongly countenanced an amelioration of theory and practice in respect to commerce, navigation, and manufactures. The recognition of the republics of Mexico, Columbia, and Buenos Ayres, in 1824, was owing to his exertions; and on his visit to Paris in 1826, it is supposed that he came to some understanding with the French cabinet, which led to the subsequent treaty of London for the settlement of Greece. In the ensuing session he distinguished himself by his able support of the necessity and policy of aiding Portugal against the aggression of Spain, and by measures, on the whole, popular.

On the 20th January, 1827, at the funeral of the late duke of York at Windsor, with several more who officially attended that ceremony, Mr. Canning caught a severe cold, which it is said laid the foundation of the disorder which terminated his life. The attack of the earl of Liverpool by paralysis followed in February, in consequence of which Mr. Canning was empowered by the king to form an administration, of which he was to be himself the head. The result of his nomination was the secession of no less than six members of the preceding cabinet, for the most part on mere personal grounds of objection, and a consequent junction with several respectable leaders of the Whigs. The new premier struggled manfully against the opposition thus suddenly formed against him, but his health was visibly sinking under so much unexpected excitement. He opened the budget for the year as chancellor of the exchequer, and set out the sessions; and was proceeding in the recess to issue orders and form arrangements for an important revision in matters of expenditure and finance, when on the 15th July he became seriously indisposed, but recovered in a few days, and was again enabled to resume his public duties. A relapse, however, taking place, it was deemed advisable for him to retire to the villa of the duke of Devonshire at Chiswick, where his disorder, which was an inflammation of the kidneys, inflicting great torture, gradually became worse, and at length carried him off on the 6th of August, 1827. Although private, the funeral of this eminent statesman, which took place at Westminster-abbey, was attended by the duke of Clarence and several persons of great distinction both for rank and talent.

Looking to the political career of Mr. Canning, he may be regarded as one of the most respectable of those adventuring statesmen, who, entering the career of political life with great natural and acquired abilities, unbacked by rank or fortune, attach themselves to a person or a party to acquire support and distinction. If, however, during the progress of his political life, he made some sacrifices of opinion and consistency to secure place, he was not one of those servile trucklers for office who cling to it under all sorts of circumstances. As an orator and debater, he stood very high; his eloquence was singularly felicitous, elegant, and correct, abounding with classic beauty and unadulterated copiousness; but very seldom, although sometimes, assisted by elevated flights of passionate declamation and overwhelming ratiocination, when his manner was peculiarly impressive. He joined great personal advantages to his other endowments, being at once commanding in form and impressive in features; and these, united as they were to elegant manners and the most bland and conciliatory address, rendered him the object of strong personal attachment and popular admiration wherever he appeared. His widow has since been created Viscountess Canning.

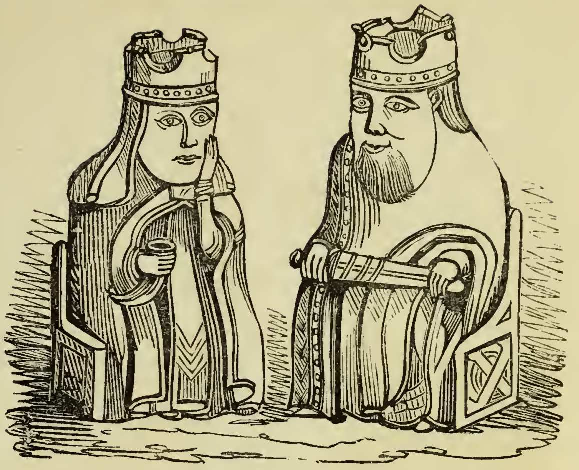
ROCHE ROCKS AND HERMITAGE.



The romantic cluster of rocks, surrounded by the ruins of an almost inaccessible chapel, (which tradition tells us was long used as an hermitage) and which forms the subject of the preceding sketch, is situated in the village of Roche, or Roach, about six miles from Bodmin, in Cornwall. There is little doubt but that the name of the village is derived from these large masses of rock granite. The Chapel was anciently dedicated to St. Michael.

The lofty group rises out of an open heath, and forms as conspicuous and striking an object to the surrounding country, as the conical mount of St. Michael, near Penzance, which rises immediately from the sea.

ANCIENT CHESS-MEN.



Early in the year 1831, a singular discovery was made in the Isle of Lewis, Scotland, on the sea shore, in the parish of Uig, of a considerable number of Chess-Men, curiously carved out of the tusks of the animal called in Icelandic, *Rostrangr* or *Rosmar*, but in other parts of Europe, the *Morse*, *Walrus*, and *Sea-Horse*. They were discovered by a peasant of the Island whilst digging on a sand-bank, and having been since purchased by the Trustees of the British Museum are now deposited in that establishment; together with a bone or ivory fibula, and fourteen table-men or draught-men, which were found with them. The chess-men are sixty-seven in number, but the pieces so vary in size that it is difficult to select even two sets which correspond exactly. The largest King is $4\frac{1}{8}$ inches in heighth, and $6\frac{3}{4}$ in circumference; and the largest Queen is $3\frac{7}{8}$ in heighth, and $5\frac{3}{8}$ in cirumference. The largest Bishop, Knight, and Warder, (the latter holding the place of the Rook, or Castle,) are respectivey 5 inches in heighth; and that of the largest Pawn is $2\frac{3}{8}$ inches. For the sake of distinction, part of them were originally stained of a dark red or beet root colour, but from the long continued action of the salt water, the coloring matter, in most cases, has been discharged. It has been suggested, that some of these pieces are in a fossil state, as they exhibit appearances distinct from the rest. Of the whole number six are Kings, five Queens, thirteen Bishops, fourteen Knights, ten Warders, and nineteen Pawns.

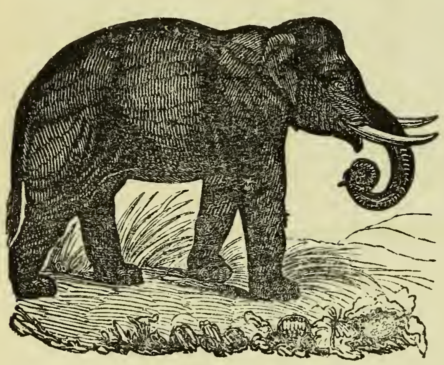
The Kings, which in point of costume and attitude nearly resemble each other, are represented as elderly men, with large spade-shaped beards, moustaches, and hair falling in plaits over their shoulders. They wear low quatrefoil crowns, either plain or ornamented with a border, and sit on square-formed chairs, having backs richly carved with various scrolls, figures of animals, interlaced arches, and tracery work, in the best style of the twelfth century, as seen on monuments and in manuscripts. Their dress consists of an upper and an under robe, the former of which, or mantle, *clamys*, is thrown in folds over each arm, and left open on the right side, as high as the shoulder, (where it is fastened by a clasp), for the purpose of leaving the arm free. This was the usual and most ancient form of regal dress, in the northern regions, and is frequently presented in the manuscripts and seals of Norway, Sweden, and Denmark, as well as in those of England, Scotland, France, and Germany. Each of the figures holds a sword with both hands across his knees, as though in the act of drawing it, according to the old mode assigned to royal personages. The swords are broad and short; the scabbards are marked either with a simple diagonal line, or with lines placed diagonally. In the different figures there are some slight variations, and in one the hair is not plaited, but spreads over the back in six long wreaths; the ornaments of the chairs are also diversified: one of them exhibits an intersection of semicircular arches, as seen in some of our Anglo-Norman arches.

The Queens, who are also crowned, are represented sitting in chairs, ornamented in a style similar to that of the kings. From the back of the head of each hangs a species of hood, which spreads over the shoulders, and accords with what was universally worn by ladies of rank in the middle ages; as is proved by manuscripts and monuments of various nations. From the shoulders to the feet depends a long mantle, which shows in front a sub-garment or gown. The sleeves of this, like some of the Saxons and Norman French, are short, with a worked border, and from the elbows to the wrists are a series of plaits, resembling bands, which probably were worn round the arm. Most of these figures are represented in a contemplative posture, the head resting upon the right arm, which is supported by the left. One of them, represented in the preceding cut, (in which are a king and a queen) holds a curiously shaped drinking horn in the left hand. In the different figures, there are some variations in the forms of the crowns and hoods; and in one a striped petticoat and the feet are visible, which are covered in other instances; the chair-back of the latter piece furnishes also another example of interlacing round arches.

(To be continued.)

NATIONAL INSTITUTIONS.

TOWER MENAGERIE.—The Elephant



This animal, as is well known, is the largest of quadrupeds; his height is from eight to fourteen feet; his length from ten to fifteen feet. His eyes are small and lively; his ears are broad, long, and pendulous. He has two large tusks, and a trunk or proboscis at the extremity of the nose, which he uses to take his food with, and, in case of necessity, for attack or defence. His legs are thick and long, his feet divided into five rounded toes. His colour is a dark ash brown. There are elephants, however, of a white or cream colour.

The elephant, which is found both in Asia and Africa, is, in a state of nature, neither fierce nor mischievous. It is peaceable, mild, and brave; and exerts its powers only in its own defence, or in defence of those of its own kind; with which it is social and friendly. They often assemble in large troops, and as they march, which is mostly in quest of food, the forests seem to tremble under them. In their passage they bear down the branches of trees; which, together with roots, herbs, and leaves, are their common food; they have no objection, however, to grain and fruit, but will not eat either fish or flesh. In a state of captivity they will drink ale, wine, and spirituous liquors; for which, indeed, they seem to have a particular predilection.

The young elephant is thirty years old before it attains its full growth. It sucks with its trunk. When the dam wants to cross a river with her young, she takes it up in her trunk, and carries it safely over.

The anecdotes of the elephant are numerous and interesting. We will select a few.

A painter was desirous of drawing an elephant in an unusual attitude, with his trunk erect and his mouth open; and, in order to induce the beast to show himself to more advantage, engaged a person to stand by, and throw fruit into his mouth. The person, however, partly to amuse himself, and partly to deceive the unsuspecting animal, often kept in his hand the fruit which he pretended to give to the elephant; who, not liking the mockery, and supposing the innocent painter to be the cause, threw out of his trunk such a quantity of water upon his paper, as entirely spoiled his sketch, and prevented him from proceeding in his work.

A soldier of Pondicherry, who frequently carried an elephant a certain measure of arrack, being one day a little intoxicated, and seeing himself pursued by the guard, whose orders, he knew, were to conduct him to prison, took refuge under the elephant. The guard, soon finding his retreat, attempted in vain to take him from his asylum; for the elephant vigorously defended him with his trunk. As soon as the soldier became sober, and saw himself placed under such an unwieldy animal, he was so terrified that he scarcely dared to move either hand or foot; but the elephant soon caused his fears to subside, by caressing him with his trunk, and thus tacitly saying, "Depart in peace!"

A gentleman of the name of Hervey, having occasion to purchase an elephant, was offered a most majestic one, in point of size, at a very low price; but he declined the bargain, on account of a wound the creature had received in the trunk. It hung down, as if incapable of motion, and had lost the power of suction, and of grasping; consequently, the poor elephant was deprived of the power of procuring his own subsistence, and was wholly dependent on the attention of others. In this pitiable situation, one of his own species, a male elephant, sympathized in its distress, compassionated its sufferings, and constantly preparing for it bunches of grass, fresh leaves, &c., put them into its mouth.

A spectator was one day feeding an elephant, formerly at Exeter 'Change, with potatoes, which he took out of his hand. One of them, a round one, fell on the floor, just out of the reach of his proboscis. He leaned against his wooden bar, put out his trunk, and could just touch the potatoe, but could not pick it up. After several ineffectual efforts, he at last blew the potatoe against the opposite wall with sufficient force to make it rebound; and he then, without difficulty, secured it.

Elephants were, in ancient times, made use of as most powerful implements of war. Their physical force trampled whole ranks of opponents into the dust; while turrets full of armed men were placed upon their backs. The Carthaginians availed themselves greatly of herds of these gigantic animals, in their celebrated contests with the Romans—ultimately their destroyers—called the Punic Wars.

GOOD EFFECTS OF FREE GOVERNMENTS.

Italy in the Fifteenth Century.—While the power of the Kings of Naples, of the Emperors, and of the Popes, was at it were suspended in Italy, innumerable small states, which had risen to almost absolute independence, experienced frequent revolutions, for the most part proceeding from internal and independent causes. We can, at most, only indicate shortly those of the republics the most distinguished and the most influential in Italy; but, before thus entering within the walls of the principal cities, it is right to give a sketch of the general aspect of the country, particularly as the violent commotions which it experienced might give a false idea of its real state.

This aspect was one of a prodigious prosperity, which contrasted so much the more with the rest of Europe, that nothing but poverty and barbarism were to be found elsewhere. The open country, designated by the name of *contado*, appertaining to each city, was cultivated by an active and industrious race of peasants, enriched by their labour, and not fearing to display their wealth, their dress, their cattle, and their instruments of husbandry. The proprietors, inhabitants of towns, advanced them capital, shared the harvests, and alone paid the land tax: they undertook the immense labour which has given so much fertility to the Italian soil—that of making dikes to preserve the plains from the inundation of the rivers, and of deriving from those rivers innumerable canals of irrigation.

The *naviglio grande* of Milan, which spreads the clear waters of the Ticino over the finest part of Lombardy, was begun in 1179, resumed in 1257, and terminated a few years afterwards. Men who meditated, and who applied to the arts the fruits of their study, practised already that scientific agriculture of Lombardy and Tuscany which became a model to other nations; and at this day, after five centuries, the districts formerly free and always cultivated with intelligence, are easily distinguished from those half-wild districts which had remained subject to the feudal lords. The cities, surrounded with thick walls, terraced and guarded by towers, were for the most part paved with broad flag-stones; while the inhabitants of Paris could not stir out of their houses without plunging into the mud. Stone bridges, of an elegant and bold architecture, were thrown over rivers; aqueducts carried pure water to the fountains.

The palaces of the podestas and *signorie* united strength with majesty.

The most admirable of those of Florence, the *Palazzo-Vecchio*, was built in 1298. The Loggia, in the same city, the church of Santa Croce, that of Santa Maria del Fiore, with its dome, (so much admired by Michael Angelo,) were begun by the architect Arnolfo, scholar of Nicolas di Pisa, between the years 1234 and 1300.

The prodigies of this first-born of the fine arts multiplied in Italy.—A pure taste, boldness, and grandeur, struck the eye in all the public monuments, and finally reached even private dwellings; while the princes of France, England, and Germany, in building their castles, seemed to think only of shelter and defence. Sculpture in marble and bronze soon followed the progress of architecture. In 1300, Andrea di Pisa, son of the architect Nicholas, cast the admirable bronze gates of the Baptistery at Florence. About the same time Cimabue and Giotto revived the art of painting, Casella music, and Dante gave to Italy his divine poem, unequalled in succeeding generations. History was written honestly, with scrupulous research, and with a graceful simplicity, by Giovanni Villani, and his school; the study of morals and philosophy began; and Italy, ennobled by freedom, enlightened nations, till then sunk in darkness.

The arts of necessity and of luxury had been cultivated with no less success than the fine arts; in every street, warehouses and shops displayed the wealth that Italy and Flanders only knew how to produce. It excited the astonishment and cupidity of the French or German adventurer, who came to find employment in Italy, and who had no other exchange to make than his blood against the rich stuffs and brilliant arms which he coveted. The Tuscan and Lombard merchants, however, trafficked in the barbarous regions of the west, to carry there the produce of their industry. Attracted by the franchises of the fairs of Champagne and of Lyons, they went thither, as well to barter their goods as to lend their capital at interest to the nobles, habitually loaded with debt; though at the risk of finding themselves suddenly arrested, their wealth confiscated, by order of the king of France, and their lives, too, sometimes endangered by sanctioned robbers, under the pretext of repressing usury.

Industry, the employment of a superabundant capital, the application of mechanism and science to the production of wealth, secured the Italians a sort of monopoly through Europe: they alone offered for sale what all the rich desired to buy; and, notwithstanding the various oppressions of the barbarian kings, notwithstanding the losses occasioned by their own often-repeated revolutions, their wealth was rapidly renewed. The wages of workmen, the interest of capital, and the profit of trade, rose simultaneously, while every one gained much and spent little; manners were simple, luxury was unknown, and the future was not forestalled by accumulated debt.—*Sismondi's History of the Italian Republics.*

CHANCE DEFINITIONS.

Happiness.—A fugitive and chimerical being, which every body runs after, but no one catches.

Sensibility.—A gift of Heaven to multiply the pleasures and pains of life.

Wisdom.—A shield that preserves its possessor from the perils with which his desires surround him.

Society.—A state of constant slavery, in which no one lives for himself, nor to himself.

Absence.—The sister of death.

Love.—An egotism divided by two.

Military Glory.—Smoke on ruins.

Indifference.—Absence of all sentiment, or the feeling of the worthless.

Music.—An universal language which harmoniously relates the reminiscences of the heart.

Honour.—The soul's patrimony.

Beauty.—A flower without smell, when no quality of the heart accompanies it.

Philosophy.—A luxury of reason for the use of the lucky; but which can do nothing for the unlucky.

Marriage.—A necessary institution for the maintenance of society, which accords but little with the caprices of nature.

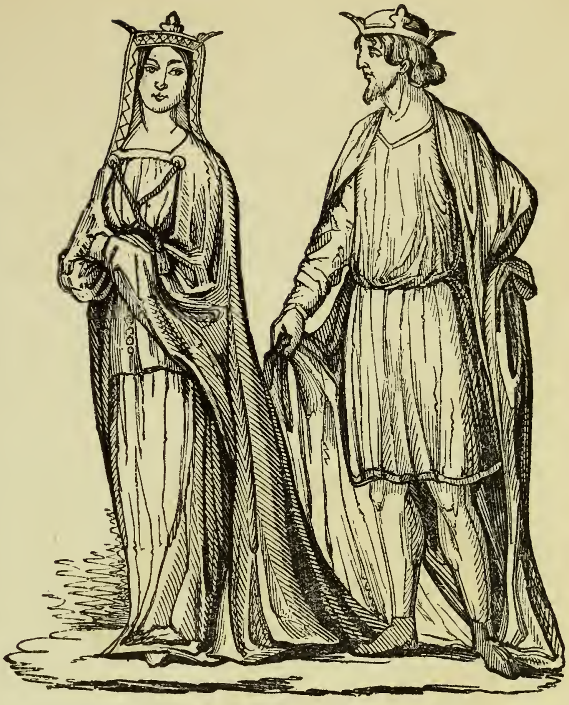
Conscience.—An infallible judge of good and evil.

Slander.—A quality without the beauty, but with all the venom of the serpent.

Wit.—A flame which bursts forth in brilliant jets, which the want of food extinguishes.

Looks.—The first billets-doux of love.

NATIONAL COSTUME, No. II.



In our last number, we stated our intention occasionally to introduce an article on the fluctuations of National Costume; and, to elucidate our engraving, gave a general account of the mode of dress adopted by the Saxon ladies about the period of the Conquest. The men of that remote day were clothed in tunics or robes, (with or without sleeves) buttoned in front. The Saxon military heroes even disdained not to wear these of silken texture, and richly ornamented. The tunic fitted close to the body, reached half-way down the legs, and was secured with a belt or girdle serving to support the sword. Ancient drawings and descriptions give to the remainder of their dress something of the appearance of modern under-drawers. The legs, from the knee downward, were covered with a drapery not unlike bandages; and in some instances, the first dawnings of stockings are to be traced. The sandal was probably the most common guard of the foot; but Dr. Henry quotes a passage from Eginhart, which describes shoes with wooden soles fitted for each foot, the upper parts of leather and tied with thongs. These, and indeed all the preceding articles of dress, belonged to the rich and powerful; the poor, it is to be supposed, had little more than a coarse tunic, or perhaps a coarse mantle and drawers in addition, and went without either shoes or stockings: indeed, this is known to have been the case with many of the higher classes. A mantle perfectly square served all ranks for their principal covering, and was worn so as to fasten on the right shoulder and fall to the feet before and behind; this they varied in its colour and embroidery, and it was often very rich and magnificent.

When we fancy the general appearance of an Anglo-Saxon or Briton thus habited, we cannot but admit there was something extremely graceful and impressive in the aggregate; but the ornaments they added contributed to lessen the effect, and gave the whole a degree of effeminacy by no means according with the ferocious character of the wearer. Rings of gold on the fingers, bands or bracelets of the same metal on the arms, chains and collars of precious stones round the neck, too strongly remind us of the amiable softness of the sex from which they were borrowed, and produce a strange association of ideas.

The Normans wore neither beard nor whiskers when they first entered England; and William had such an aversion to the latter, that he commanded his new subjects to part with this appendage of the upper lip. Their partiality for splendour of appearance was conspicuous in the extreme richness of the materials of which their dress was composed; their bonnets were of the finest cloth, or most beautiful furs, and ornamented with jewels. The colours were various; but yellow they appropriated as a mark of infamy to the Jews. Their shirts were of linen, and, as will be seen by the annexed cut, copied from an ancient missal purporting (though the fact must be received with due caution) to be a representation of Henry I. and his queen Matilda, the shape did not greatly vary from that of their precursors. The mantles were however fuller, and a more elaborate system of ornament is observable about the female dress. The shoes of the king bear some resemblance in shape to the high-lows of the present day. Their texture, however, was velvet, and they were fastened with silken cord.

How comes it to pass, and whose wisdom and providence hath so ordered it, that there should not fall whole clouds and cataracts, but drops and showers? that they should not tumble upon us, but distil?—an effect so wonderful, that there is scarce any other work of nature that the Scripture doth more frequently ascribe unto God as a demonstration of his power and government, than that he sendeth rain upon the earth. Yea, and these clouds, how often they are charged with thunder and lightnings: as though it were so ordered of purpose, that, if their contexture cannot convince, yet their terrors might affright the atheist! Who can give any satisfactory account how their artillery came there planted? or how those terrors of mankind are there generated? Let the atheist tell me how it comes to pass that such contraries meet together in one; and that the same cloud shall be both a fountain of water, and yet a furnace of fire. And, therefore, the Prophet ascribes this particularly to God's Almighty Providence: "He maketh lightnings with the rain;" and accounteth it such a remarkable instance of the Divine operation, that he repeateth it again. As Lord Verulam observes, God never wrought a miracle to convince an atheist, because his ordinary works may convince him: and, unless men will be wilfully and stubbornly blind, they must needs subscribe to that of St. Paul: "God hath not left himself without witness, in that he doth good, and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—*Bishop Hopkins.*

ON CONVENTUAL GARDENS.

Possibly drawings of some Conventual Gardens may yet be found among the papers of chartularies of those families who now inherit some of the splendid monasteries, dissolved by the tasteless and savage tyranny of the monster, the bloody tyrant, Henry; temples, erected for the worship of God, "irresistibly impressing us with both solemnity and delight; which seem intended to rival, in durability, the earth on which they stand; and which, after the laspe of several ages, are still unequalled, not only in point of magnificence of structure, but in their tendency to leave upon the soul the most deep and solemn impressions." These "cloud capp'd towers, and solemn temples," are thus described by poor deserted ill-starr'd Chatterton, and Mr. Britton has happily quoted his lines as a motto to his most splendid History of York Cathedral:

"What wondrous monument! What pyle ys thys!
That bynds in wonder's chayne entendemente!
That doth aloof the ayrie skyen kiss,
And seemeth mountayens joyned by cemente,
From Godde hys greete and wondrous store house sente."

The Encyclopædia of Gardening notices, at page 88, the ttachment which an abbot of Ely, the monks at Edmondsbury, and those at Dunstable had to their gardens. The same interesting compilation tells us, that the extensive orchard of Pitfour contains the ruins of the ancient Abbey of Deer, and its gardens. The Abbey of Roslyn was built in the middle of a handsome garden. The Caledonian Horticultural Society gives an interesting notice of the remains of the apple and pear trees planted by the monks of the Abbey of Lindores; and in vol. 3 of the same work, is an account of the Abbey orchards of Melrose, Jedburgh, &c. Orchards, vineyards, and gardens, were the usual appendages to each monastery. We are told, that when Stowe was young, he collected and amassed MSS. and old records, dispersed by the then recent dissolution, and that such was his avidity in collecting old papers, and books

"*With clasps embossed, and coat of rough bull's hide,*"

that he travelled on foot during the suppression of these religious houses, from one part of England to another, collecting records relative to estates, families, &c. It were needless to remark what acquisitions he must have had in his power, relative to the gardens of those

"happy convents, bosom'd deep in vines,
Where slumber'd abbots, purple as their wines."

Leland too had a commission, empowering him to search after antiquities, and peruse the libraries of all cathedrals, abbeys, priories, colleges, &c. His voluminous MSS. after passing through many hands, came at last into the Bodleian Library.—*From a lately published Volume, entitled, "Gleanings on Gardens."*

NATIONAL BALLADS. No. 1.

It is universally acknowledged, that our plain and martial ancestors could wield their swords much better than their pens; yet, there is both energy and sweetness about many relics of the olden time, in this way, which abundantly entitle them to preservation and even to applause.—That they had a fresher use of the language than we, is self-evident; though what they gained in boldness of style, they lost through want of refinement. The earlier ballads of all nations are rude in expression and limping in rythm; but their very quaintness possesses interest; and the turn both of thought and language is often singularly felicitous. In almost every instance, too, they tend to throw light on the manners and customs of the period to which they refer; and hence derive a sort of legendary value which adds greatly to their general effect.

The following verses are among the early specimens alluded to, and will serve to illustrate, to a great extent, what has been remarked. Considering the great difference in construction which the language has undergone, we think the reader will perceive that they possess a certain rough music, and are by no means destitute either of spirit or meaning.

The song commemorates the celebrated victory of Agincourt, gained by Henry V., Oct. 25, 1415. It is printed from a MS. copy in the first volume of the Pepys' Collection, and is there accompanied by musical notes.

Deo gratias, Anglia redde pro victoria.

Praise God, O England, for the victory.

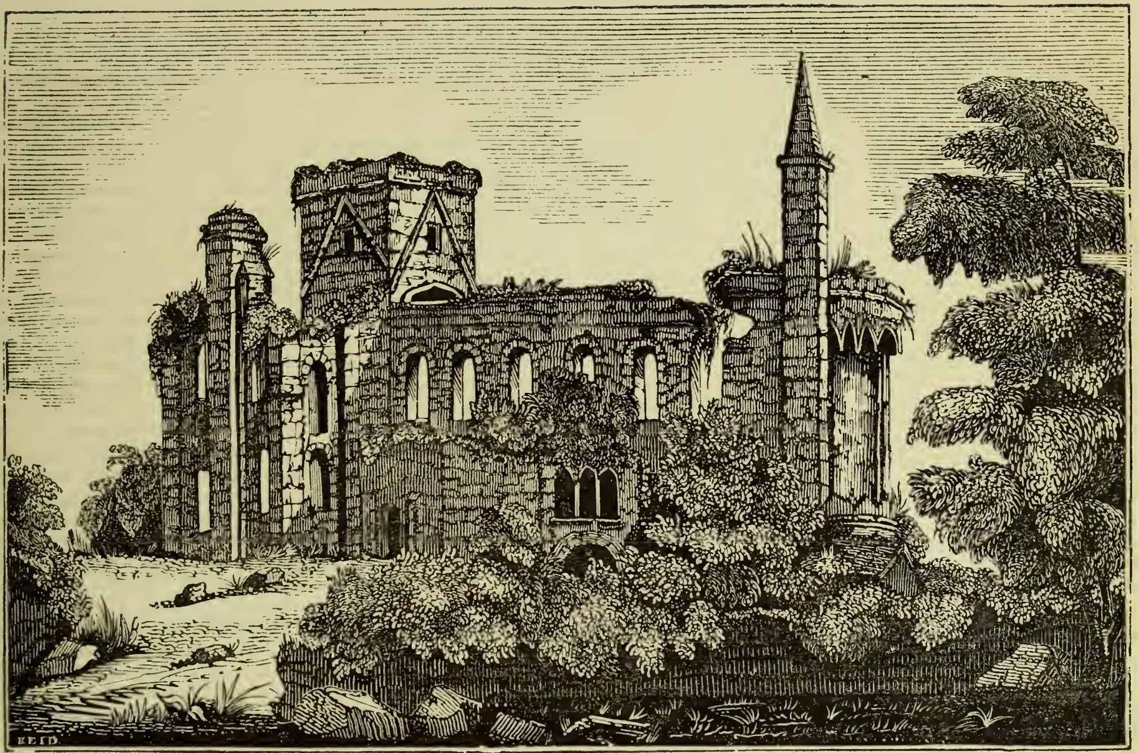
Oure Kynge went forth to Normandy,
With grace and mygt of Chivalry;
The God for hym wrought marvelously;
Wherefore Englonde may calle, and cry
Deo gratias:
Deo gratias Anglia redde pro victoria.

He sette a sege, the sothe for to say,
To Harflue towne with ryal aray;
That toune he wan, and made a fray,
That France shall rywe tyl domes day!
Deo gratias, &c.
Then went oure Kynge, with all his oste,
Thorowe France, for all the Frenché boste;
He spared for drede of leste, ne most,
Tyl he come to Agingourt coste.
Deo gratias, &c.

Then for sothe that Knyght comely
In Agincourt feld he faugt manly;
Thorowe grace of God most mygty,
He had both the feld, and the victory.
Deo gratias, &c.

Ther dukys and erlys, lorde, and barone,
Were toke, and slayne, and that wel sone,
And some were led into Lundone,
With joye, and merthe, and grete renone.
Deo gratias, &c.

Now gracious God he save oure Kynge,
His people and all his wel-wyllyng,
Gef him gode life, and gode endynge,
That we with merth mowe savely synge,
Deo gratias:
Deo gratias Anglia redde pro victoria!



RUINS OF BRINKBURN PRIORY,

NORTHUMBERLAND.

AN ACCOUNT OF THE DEMOLITION OF THE MONASTERIES.

We this week present our readers with a sketch of the beautiful remains of Brinkburn Priory, situate in Coquetdale Ward, Northumberland, 5½ miles S. E. of Rothbury. It is, as the old monasteries mostly were, embosomed in wood and surrounded by many desirable points of cultivation and fertility. On reference to last week's number, a glance will be found at the ancient state of Conventual Gardens, (in the sites whereof the monks certainly displayed much taste) and at their desecration by King Henry the Eighth.—A view of the mouldering ruins of some of these relics of a superstitious but interesting age, naturally leads the mind into a train of thought to which we will endeavour to administer by giving a more detailed account from the historian Lingard, of the manner wherein the demolition of the convents, priories, and other monasteries was conducted.

As a fair specimen of the proceedings, says that interesting writer, I will describe the surrender of the great monastery of Furness. All the members of the community, with the tenants and servants, were successively examined in private: and the result of a protracted inquiry was, that though two monks were committed to Lancaster castle, nothing could be discovered to criminate either the abbot or brotherhood. The commissioners proceeded to Whalley; and a new summons compelled the abbot of Furness to re-appear before them. A second investigation was instituted, and the result was the same. "In these circumstances," says the earl in a letter to Henry, which is still extant, "devising with myselef, yf one way would not serve, how and by what means the said monks might be ryd from the same abbey, and consequently how the same might be at your graceous pleasur, I determined to assay him as of myself, whether he would be contented to surrender, giff, and graunt unto (you) your heirs and assigans the sayd monastery; which thing so opened to the abbot farely, we found him of a very facile and ready mynde, to follow my advyce in that behalfe." A deed was accordingly offered him to sign, in which having acknowledged "the misorder and evil rule both unto God and the king, of the brethren of the said abbey," he, in discharge of his conscience, gave and surrendered to Henry all the title and interest which he possessed in the monastery of Furness, its lands and revenues. Officers were immediately dispatched to take possession in the name of the king; the commissioners followed with the abbot in their company; and in a few days the whole community ratified the deed of its superior. The history of Furness is the history of Whalley, and of the other great abbeys in the north. They were visited under pretext of the late rebellion; and by one expedient or other, were successively wrested from the possessors, and transferred to the crown.

The success of the earl of Sussex and his colleagues, stimulated the industry of the commissioners in the southern districts. For four years they proceeded from house to house, soliciting, requiring, compelling the inmates to submit to the royal pleasure: and each week, frequently each day of the week, was marked by the surrender of one or several of these establishments. To accomplish this purpose, they first tried the milder expedient of persuasion. Large and tempting offers were held out to the abbot and the leading members of the brotherhood: and the lot of those who had already complied, the scanty pittances assigned to the refractory, and the ample pensions granted to the more obsequious, operated on their minds as a warning and inducement. The pensions to the superiors appear to have varied from 266*l.* to 6*l.* per annum. The priors of cells received generally 13*l.* A few whose services had merited the distinction, obtained 20*l*. To the other monks were allotted pensions of six, four, or two pounds, with a small sum to each at his departure, to provide for his immediate wants. The pensions to nuns averaged about 4*l*. It should, however, be observed, that these sums were not in reality so small as they appear, as money was probably of ten times more value than it is now. It was provided that each pension should cease, as soon as the pensioner obtained church preferment of equal value.

Where persuasion failed (in expelling the monks,) recourse was had to severity and intimidation. 1. The superior and his monks, the tenants, servants, and neighbours, were subjected to a minute and rigorous examination: each was exhorted, was commanded to accuse the other; and every groundless tale, every malicious insinuation, was carefully collected and recorded. 2. The commissioners called for the accounts of the house, compared the expenditure with the receipts, scrutinized every article with an eye of suspicion and hostility, and required the production of all the moneys, plate and jewels. 3. They proceeded to search the library and the private rooms, for papers and books: and the discovery of any opinion or treatise in favour of papal supremacy, or of the validity of Henry's first marriage, was taken as a sufficient proof of adhesion to the king's enemies, and of disobedience to the statutes of the realm. The general result was a real or fictitious charge of immorality or high treason. But many superiors, before the termination of the inquiry, deemed it prudent to obey the royal pleasure: some, urged on the one hand by fear, on the other by scruples, resigned their situations, and were replaced by successors of more easy and accommodating loyalty: and the obstinacy of the refractory monks and abbots was punished by imprisonment during the king's pleasure. But the fate of these was calculated to terrify their brethren. Some, like the Carthusians confined in Newgate, were left to perish through hunger, disease and neglect; others, like the abbots of Colchester, Reading, and Glastonbury, were executed as felons or traitors.

The fate of these Carthusians is thus announced to Cromwell in a letter from Bedyl, one of the visitors:—" My very good lord, after my most hearty commendations—it shall please your lordship to understand, that the monks of the Charter-house here at London, committed to Newgate for their treacherous behaviour continued against the king's grace, be almost dispatched by the hand of God, as it may appear to you by this bill inclosed. Wherefore, considering their behaviour, and the whole matter, I am not sorry: but would that all such as love not the king's highness, and his worldly honour, were in like case. There be departed, Greenwood, Davye, Salte, Purson, Grene. There be at the point of death, Scriven, Reading. There be sick, Jonson, Horne. One is whole, Bird."

PERILOUS SITUATION OF A HAMPSHIRE FOWLER.

As the coast between Hampshire and the Isle of Wight is a peculiar species of coast, consisting, when the tide ebbs, of vast muddy flats, covered with green sea-weed, it gives the fowler an opportunity of practising arts, perhaps practised no where else.

Fowling and fishing indeed on this coast are commonly the employments of the same person. He who, in summer, with his line or his net, plies the shores when they are overflowed by the tide—in winter, with his gun, as evening draws on, runs up in his boat among the little creeks and crannies which the tide leaves in the mud-lands, and there lies in patient expectation of his prey.

Sea-fowl commonly feed by night, when, in all their multitudes, they come down to graze on the savannahs of the shore. As the sonorous cloud advances—for their noise in the air resembles a pack of hounds in full cry—the attentive fowler listens which way they bend their course. Perhaps he has the mortification to hear them alight at too great a distance for his gun, though of the longest barrel, to reach them; and if he cannot edge his boat a little round some winding creek, which it is not always in his power to do, he despairs of success that night. Perhaps, however, he is more fortunate, and has the satisfaction to hear the airy noise approach nearer; till at length the host settles on some plain, on the edge of which his little boat lies moored. He now as silently as possible primes both his pieces anew—for he is generally double-armed—and listens with all his attention. It is so dark that he can take no aim; for if he could see the birds, they also could see him, and being shy and timorous in a great degree, would seek some other pasture. Though they march with music, they feed in silence. Some indistinct noises, however, if the night be still, issue from so large a host. He directs his piece therefore as well as he can towards the sound, gives his fire at a venture, and instantly catching up his other gun, gives a second discharge, where he supposes the flock to rise on the wing. His gains, for the night, are now decided, and he has only to gather his harvest. He immediately puts on his mud-pattens—these are flat pieces of board, which the fowler ties to his feet, that he may not sink in the mud—ignorant yet of his success, and goes groping about in the dark, happy if he have a little star-light, in quest of his booty; picking up perhaps a dozen, and perhaps not one. So hardly does the poor fowler earn a few shillings! Exposed, in an open boat, during a solitary winter-night, to the weather, as it comes, rain, hail, or snow, on a bleak coast, a league perhaps from the beach, and often in danger, without great care, of being fixed in the mud, where he would become an inevitable prey to the returning tide. I have heard one of these poor fellows say, that he never takes a dog with him on these expeditions, because no dog could bear the cold which he is obliged to suffer. After all, perhaps, others enjoy more from his labours than he himself does, for it often happens that the tide next day throws on different parts of the shore many of the birds which he had killed, but could not find in the night.

I have heard of an unhappy fowler, whom this hazardous occupation led into a case of still greater distress. In the day-time too it happened, which shows the double danger of such expeditions in the night. Mounted on his mud-pattens, he was traversing one of these mudland-plains in quest of ducks; and being intent only on his game, he suddenly found the waters, which had been brought forward with uncommon rapidity by some peculiar circumstance of tide and current, had made an alarming progress around him. Encumbered as his feet were, he could not exert much expedition, but to whatever part he ran, he found himself completely invested by the tide. In this uncomfortable situation a thought struck him, as the only hope of safety. He retired to that part of the plain which, from its being yet uncovered by water, seemed the highest; and striking the barrel of his gun—which for the purpose of shooting wild-fowl was very long—deep into the mud, he resolved to hold fast by it, as a support, as well as a security against the waves, and to wait the ebbing of the tide. A common tide, he had reason to believe, would not in that place have reached above his middle; but as this was a spring tide, and brought in with so strong a current, he durst hardly expect so favourable a conclusion. In the mean time the water, making a rapid advance, had now reached him. It covered the ground on which he stood—it rippled over his feet—it gained his knees—his waist—button, after button, was swallowed up—till at length it advanced over his very shoulders. With a palpitating heart he gave himself up for lost. Still however he held fast by his anchor. His eye was eagerly in search of some boat, which might accidentally take its course that way—but none appeared. A solitary head, floating on the water, and that sometimes covered by a wave, was no object to be descried from the shore, at the distance of half a league; nor could he emit any sounds of distress that coud be heard so far! While he was thus making up his mind, as the exigence would allow, to the terrors of sudden destruction, his attention was called to a new object. He thought he saw the uppermost button of his coat begin to appear! No mariner, floating on a wreck, could behold a cape at sea with greater transport, than he did the uppermost button of his coat! But the fluctuation of the water was such, and the turn of the tide so slow, that it was yet some time before he durst venture to assure himself, that the button was fairly above the level of the flood. At length, however, a second button appearing at intervals, his sensations may rather be conceived than described and his joy gave him spirits and resolution to support his uneasy situation four or five hours longer, till the waters had fully retired.—*Gilpin.*

Whoever thinks he can acquit himself to God, has wrong notions of God, of himself, of duty, and of sin. Either he considers God only under the single idea of mercy, or he knows nothing of his own great corruption, or contracts duty into a narrow compass, or fixes the guilt of sin at a low rate.—*Rev. Thomas Adam.*

DIFFERENT HEIGHT OF THE SAME INDIVIDUAL.

A CURIOUS FACT IN NATURAL HISTORY.

There is an odd phenomenon attending the human body, as singular as common: that a person is shorter standing than lying; and shorter in the evening when he goes to bed, than in the morning when he rises. This remark was first made in England, and afterwards confirmed at Paris, by M. Morand, a member of the Royal Academy of Sciences in France, and by the Abbot Fontina likewise. The last-mentioned person found, from a year's experience, that ordinarily in the night he gained five or six lines, and lost nearly as much in the day. The cause of which effect, so ancient, so common, but so lately perceived, proceeds from the different state or condition of the inter-vertebral annular cartilages. The vertebræ, or joints of the spine, are kept separate, though joined by particular cartilages, every one of which has a spring. These yield on all sides, without any inflexion of the spine, to the weight of the head and upper extremities; but this is done by very small and imperceptible degrees, and most of all when the upper parts of the body are loaded with any exterior weight. So that a man is really taller after lying some time, than after walking, or carrying a burden a great while.

For this reason it is that, in the day and evening, while one is sitting or standing, the superior parts of the body that weigh or press upon the inferior, press those elastic annular cartilages, the bony jointed work is contracted, the superior parts of the body descend towards the inferior, and proportionably as one approaches the other, the height of the stature diminishes. Hence it was, that a fellow enlisting for a soldier, by being measured over-night, was found deficient in height, and therefore refused; but by accident being gauged again the next morning, and coming up to the stature, he was admitted.

On the contrary, in the night time, when the body is laid a-bed, as it is in an horizontal situation, or nearly so, the superior parts do not weigh, or but very little, upon the inferior; the spring of the cartilages is unbent, the vertebræ are removed from one another, the long jointed work of the spine is dilated, and the body thereby prolonged; so that a person finds himself about half an inch, or more, higher in stature in the morning than when going to bed. This is the most natural and simple reason that can be given, for the different heights of the same person at different times.

PROCLAMATION AGAINST MILTON.

The biographers of Milton speak highly of the lenity of Charles II. to the immortal bard, but mention an order which was issued to seize two of his political works. It was not, however, until 1797, that a copy of the royal proclamation for that purpose was discovered, when it was found to be much more severe than was generally believed. The following is a copy of this royal order for seizing and burning the works of a man, whose talents have been the admiration of ages:—

“ By the King,

“ A Proclamation for calling in and suppressing two books, written by John Milton, the one intituled, Johannis Miltoni, Angli pro Populo Anglicano Defensio contra Claudii Anonymi, alias Salmasii, Defensionem Regiam; and the other, in answer to a book intituled, The Portraiture of His Sacred Majestie in his Solitudes and Sufferings; and also to a third book, intituled, The Obstructors of Justice, written by John Goodwin.

“ Charles R.

“ Whereas John Milton, late of Westminster, in the County of Middlesex, hath published in print two several books, the one intituled, Johannis Miltoni Angli pro Populo Anglicano Defensio, contra Claudii Anonymi, alias Salmasii, Defensionem Regiam; and the other, in answer to a book intituled, The Portraiture of His Sacred Majestie in his Solitudes and Sufferings. In both which are contained sundry treasonable passages against vs and our government, and impious endeavours to justifie the horrid and unmatchable murder of our late dear father of glorious memory.

“ And whereas John Goodwin, late of Coleman-street, London, clerk, hath also published in print a book, intituled, The Obstructions of Justice, written in defence of the traitorous sentence against his late Majestie. And whereas the said John Milton and John Goodwin are both fled, or so obscure themselves, that no endeavours used for their apprehension can take effect, whereby they might be brought to legal trial, and deservedly receive condign punishment for their treasons and offences: now to the end that our good subjects may not be corrupted in their judgments with such wicked and traitorous principles as are dispersed and scattered throughout the before-mentioned books: we, upon the motion of the Commons in Parliament now assembled, do hereby strictly charge and command all and every person and persons whatsoever, who live in any city, borough, or town incorporate, within this our kingdom of England, the dominion of Wales, and the town of Berwick-upon-Tweed, in whose hands any of those books are or hereafter shall be, that they, upon pain of our high displeasure, and the consequence thereof, do forthwith, upon publication of this our command, or within ten days immediately following, deliver, or cause the same to be delivered, to the mayor, bailiff, or other chief officer or magistrate in any of the said cities, boroughs, or towns incorporate, where such person or persons so live; or if living out of any city, borough, or town incorporate, then to the next justice of peace, adjoining to his or their dwelling or place of abode: or if living in either of our universities, then to the vice-chancellor of that university where he or they do reside.

“ And in default of such voluntary delivery, which we expect in observance of our said command, that then and after the time before limited is expired, the said chief magistrate of all the said cities, boroughs, or towns incorporate, and the justices of the peace in their several counties, and the vice-chancellors of our said universities respectively, are hereby commanded to seize and take all and every the books aforesaid, in whose hands or possession soever they shall be found, and certifie the names of the offenders unto our privy council.

“ And we do hereby also give special charge and command to the said chief magistrates, justices of the peace, and vice-chancellors, respectively, that they cause the said books which shall be so brought unto any of their hands, or seized, or taken as aforesaid, by virtue of this our proclamation, to be delivered to the respective sheriffs of those counties where they respectively live, the first and next assizes that shall after happen. And the said sheriffs are hereby also required, in time of holding such assizes, to cause the same to be publicly burnt by the hands of the common hangman.

“ And we do further strictly charge and command, that no man hereafter presume to print, vend, sell, or disperse any of the aforesaid books, upon pain of our heavy displeasure, and of such further punishment, as for their presumption in that behalf may any way be inflicted upon them by the laws of this realm.

“ Given at our court at Whitehall, the 13th of August,
in the twelfth year of our reign, 1672.”

NATIONAL COSTUME, No. III.

Having entered on the subject of Costume, we think upon consideration it will be desirable to give the reader, before we proceed, some idea, although necessarily vague, of the earliest species of bodily covering traceable with respect to our rude ancestors.

Whatever people first entered this country, and whatever may have been their ideas of dress, the humid chills of England unquestionably compelled them to guard against their effects between the months of October and May. Their mode of life, requiring great activity and freedom of limbs, it is natural to suppose, induced them to wear as little of any kind of covering as possible, and even to dispense with that little when exercise supplied its place. The skins of beasts were obvious means to concentrate the vital heat of their bodies; and, as many of the animals they possessed were large, ample clothing might be provided from that source alone. But, when we recollect the ingenuity and contrivance of the inhabitants of countries lately discovered in matting together the fibres of vegetable substances, and colouring them into very close resemblances of our printed cottons, there can be no reason to doubt that our countrymen received conceptions of equal extent from the Creator, and that they executed them with equal ability.

The general wish of mankind has been, in all ages, even previous to the maturity of reason, to cover the loins by folds of skin or cloth—and the shoulders, back, and breast, by a square mantle, fastened by a thorn, or some other simple method. Thus guarded on the body, their limbs had the most perfect freedom for action; and, when necessity required it, the mantle was dropped in an instant, or, when at rest, conveniently wrapped around them. Cæsar gives us reason to imagine, the mantles he observed in use here were made by wearing or securing the extremities of hair in some sort of cloth, in the manner of the bed-rugs formerly used. These were clumsy and heavy enough, and only fit for winter; others for the milder season must have been contrived less oppressive; and this circumstance inevitably led to improvement. The very knowledge of securing hairs in the manner mentioned suggested other modes of arranging them; but those cannot now be explained, or perhaps accurately conjectured.

Accident may have produced the art of dyeing: many terrene and vegetable substances produce vivid colours without any preparation; the spotting or staining of clothing, therefore, soon became a favourite *fashion* with those rude sons of nature. The capability of colours in creating a ferocious aspect was a strong inducement to apply them on the face and body, before the party using them met his adversaries in mortal combat: a word from the favourite female in approbation was enough to fix the custom in its military acceptation. Whether the hero ever attempted to improve his complexion in this way, or whether the female originally hit upon this happy expedient, we shall not pretend to determine.

It seems to be agreed by antient writers, that the natives of this island wore at one time a sort of pantaloons, or a close dress fitted to the limbs from the waist to the ankles; and a vest with sleeves, sandals or pieces of skin tied or laced to the foot, were equally necessary and common. This period must be considered the second æra in dress, as it exhibits the improvement of the arts as well as the ideas. The dress of the women could not at first differ materially from that of the men, except in the quantity. When Boadicea led the Britons to the field, she is said by Dio to have worn a various-coloured tunic, flowing in loose long folds, and over it a mantle. The heads of the chiefs or kings were probably adorned with something resembling the Grecian helmet with feathers or hair inserted in it. If the mass of the people wore any thing more than a few feathers in a circlet of skin, the form and materials have not reached us.

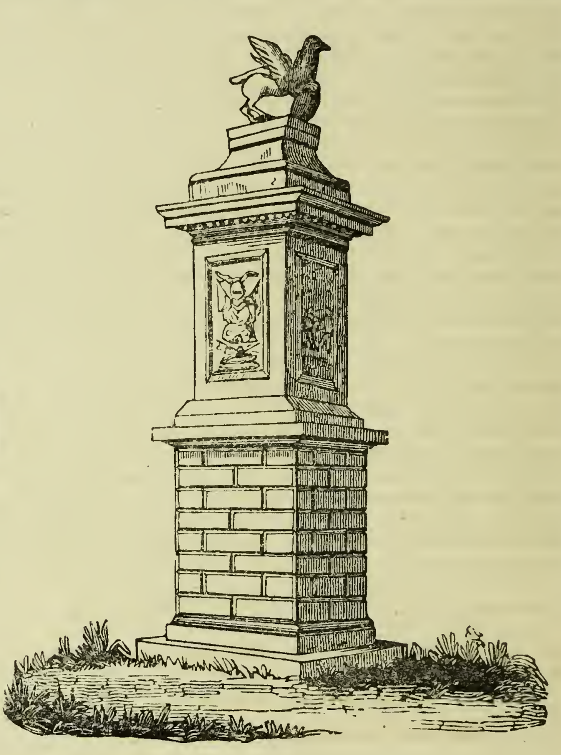
Many ornaments of the persons of our remote ancestors are discovered in their sepulchres, particularly bracelets, anklets, and beads, with a few unknown as to their precise use: many are made of gold, and others of various materials. There is something so fascinating in the graceful disposition of the hair, that it is impossible to suppose the women of Britain neglected the bounty of nature in this respect; indeed, we are informed, both sexes encouraged its growth, and were vain of its beauty; nor would it be altogether fanciful, to imagine the head of one of our fair countrywomen strongly resembling those of the best Grecian statues in the easy careless disposition of its ringlets. The author already mentioned as having described Boadicea, notices her long hair floating in the wind over her back and shoulders. Cæsar adds, the men removed their beard, except on the upper lip.

Such are the imperfect particulars afforded us by the Romans of the habits of our ancestors: that people unquestionably gave us many of their customs, and Tacitus expressly asserts, the youth of the higher classes adopted their dress; a slight sketch of which, with what has already been said, will give a tolerable idea of the mixed fashions of Britain and Rome during the long period the latter maintained an influence over the former. At the same time it should be recollected, there were thousands of the natives who spurned either imitation or the use of the Roman dress, through a laudable detestation of their invaders. Long before this æra the country was supplied with many of the inventions of the Continent; for, though the Romans knew little of England, the traders of the Western ports contrived to barter all sorts of commodities with the inhabitants, or Cæsar would not have thought of consulting them on the state of England. Manufactures of silk and wool, both from their elegance and convenience, were unquestionably admired by the Britons, and through that very circumstance they doubtlessly adopted them, supposing they had not seen each before from their Gallic connexions.

Numbers of the British now appeared in the toga, or gown without sleeves, commonly of the purest white, worn in a graceful manner, thrown around the shoulders, and partly descending behind to the ground, and which was occasionally used as a covering for the head; a border of purple was annexed as a mark of dignity. The tunica inclosed the body, and constituted the dress for wearing in the house, besides being that of the generality of the people without the toga. The sleeves of this habit descended only to the elbow originally, but afterwards to the wrist, when the length was increased to the ankles. The legs had no other covering than breadths of silk wound round them; and the feet were protected with sandals, laced round the ankles.

The toga was for a long time used in common by both sexes; but the ladies subsequently invented the stola and the palla: the former resembled the modern *chemise*, with sleeves down to the wrists, and reaching in length to the feet—those were white and edged with gold, and worn in the house—the latter formed a complete mantle for the inclosure of their persons when abroad; their limbs were besides wrapped with thin silk next the skin, and the same description of material with ribands decorated their hair.

MONUMENT on LANDSDOWN HILL, near BATH.



In the immediate neighbourhood of Charlcombe, a few miles from Bath, is Landsdown-hill, rendered famous by the great battle fought there in 1643, between the royalists under the command of the Marquis of Hertford, and the parliamentary forces headed by Sir William Waller. In this memorable and sanguinary conflict, the number of gentlemen killed far exceeded that of the private soldiers; among them was Sir Bevil Granville, a person of great repute with his party, and likewise universally respected.

The handsome monument here represented was erected upon the spot where he fell. on the north side of Landsdown-hill. It stands within a square of twenty-one feet, and is composed of freestone: its eastern side is adorned with the royal arms and those of Granville; the west front is enriched with warlike trophies. On the south is a tablet, containing an eulogium on the character of Sir Bevil, written by Lord Clarendon, and inserted in his History of the Rebellion; and on the north side are inscribed the following lines—rather characteristic than elegant:—

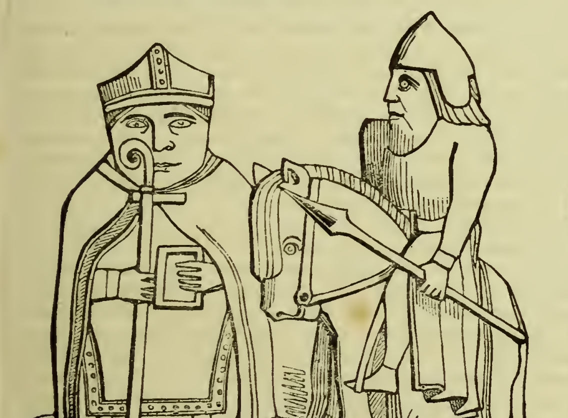
" When now the incensed rebels proudly came
Down like a torrent, without bank or dam;
When undeserv'd success urg'd on their force,
That thunder must come down to stop their course,
Or Granville must step in; then Granville stood,
And with himself oppos'd, and check'd the flood.
Conquest, or death! was all his thought—so fire
Either o'ercomes, or does itself expire.
His courage work'd like flames, cast heat about,
Here, there, on this, on that side—none gave out!
Not any pike in that renowned stand,
But took new force from his inspiring hand;

Soldier encourag'd soldier, man urg'd man,
And he urg'd all; so far example can.
Hurt upon hurt, wound upon wound did fall,
He was the butt, the mark, the aim of all.
His soul this while retir'd from cell to cell,
At last flew up from all, and then he fell;
But the devoted stand, enrag'd the more
From that his fate, plied hotter than before;
And proud to fall with him, swore not to yield—
Each sought an honour'd grave, and gain'd the field.
Thus, he being fallen, his actions fought anew,
And the dead conquer'd, while the living flew."

ROBERT, DUKE OF NORMANDY.

The following curious anecdote may serve both as a proof and illustration of the wit, politeness, and generosity of the Normans. When Robert, Duke of Normandy, father of William the Conqueror, was at Constantinople, on his way to the Holy Land, he lived in uncommon splendour, and was greatly celebrated for his wit, his affability, and other virtues. Of these many remarkable examples were related to the Emperor; who resolved to put the reality of them to a trial. With this view he invited the duke and all his nobles to a feast in the great hall of the Imperial palace, but took care to have all the tables and seats filled with guests, before the arrival of the Normans, of whom he commanded them to take no notice. When the duke, followed by his nobles in their richest dresses, entered the hall, observing that all the seats were filled with guests, and that none of them returned his civilities, or offered him any accommodation, he walked, without the least appearance of surprise or discomposure, to an empty space at one end of the room, took off his cloak, folded it very carefully, laid it upon the floor, and sat down upon it; in all which he was imitated by his followers. In this posture they dined, on such dishes as were set before them, with every appearance of the most perfect satisfaction with their entertainment. When the feast was ended, the duke and his nobles arose, took leave of the company in the most graceful manner, and walked out of the hall in their doublets, leaving their cloaks, which were of great value, behind them on the floor. The emperor, who had admired their whole behaviour, was quite surprised at this last part of it; and sent one of his courtiers to entreat the duke and his followers to put on their cloaks. "Go," said the duke, "and tell your master, that it is not the custom of the Normans to carry about with them the seats which they use at an entertainment."

ANCIENT CHESS-MEN—(CONCLUDED).



The Bishops are of two descriptions, both in posture and in dress. Five of them are represented in ornamented chairs, and the remaining eight in a standing position. All the sitting figures, and four of the standing ones, wear the stole, tunic, &c., of the form anciently prescribed, and corresponding with representations of much greater antiquity. The mitres are very low, and in some instances quite plain, but have the double band, or *infulæ*, attached behind. The hair is cut short round the head. They hold a crosier with one, or with both hands; and in the former instances, the other hand holds a book, or is raised in the attitude of benediction. In the details, both of the habits and other work, there are numerous minute variations. In the present cut, a Bishop, standing, and a Knight are delineated.

The Knights, which are full-length figures, mounted on horseback, are probably the most interesting portion of the whole. They are habited in long coats or gambesons, which descend in folds as low as the feet; the sleeves have a cuff or border, at the wrist. Their helmets, with a few exceptions, are of a conical shape, with round flaps to protect the ears and neck. All the figures have moustaches and large round beards, except one, which has the beard separated into three forks. A long kite-formed shield, suspended from the neck, hangs on the left side of each, ornamented with various devices, approaching, in some instances, very closely to heraldic distinctions. Beneath the shield appears the sword, which is fastened round the waist by a belt, and in the right hand each knight carries a massive spear. The leg has, apparently, a covering of some sort down to the ancle, where it is met by a species of half-boot, without spur. The horses are caparisoned in high saddles, plain or ornamented; saddle-cloths, curiously bordered, stirrups, and bridles; the mane is cut short, and the hair suffered to grow down on the forehead. On one of the shields is a cross bearing a lozenge, plain; on another, is an ornamented lozenge, and the remainder are variously indented with crosses and other ornaments.

The Warders are armed warriors, (*Hrókr*, in Icelandic) which here take the place of the Rook or Castle, and are represented in a standing attitude, wearing helmets of various shapes, but chiefly conical, some with and others without flaps.

The Pawns are of various shapes and sizes, but chiefly octagonal, with conical terminations; on one is a fret-like ornament, and on another some scroll-like adornment; the others are plain.

It is alleged by Mr. Madden, that these *Chess-men* "were executed in Iceland, about the middle of the twelfth century," and he establishes that fact by reference to the material of which they are composed, to the general costume of the figures, and the peculiar forms of some of them, to the locality in which they were found, and to "the testimonies of numerous writers in ancient and modern times, touching the existence of the game of chess in Scandinavia, and the skill of the natives in carving similar figures."

The estimation wherein the tusks of the Walrus, from which these chess-men were unquestionably carved, were held by the northern nations rendered them a present worthy of royalty.

CHANCE DEFINITIONS.

Truth.—Of all things the most worthy of the care and researches of man.

Religion.—A moral code to force a man to do good.

Wickedness.—An ardent fire, which dooms and blackens all it touches.

Reason.—The fairest prerogative of humanity.

Timidity.—A want of confidence in self; a drawback which often prevents the expression of one's thoughts, with the energy of one's feelings.

Grace.—An unaccountable charm of the whole creation, which the skill of an artist can completely depict.

Modesty.—The instinct of a virginal heart.

Imagination.—A propitious or fatal faculty which gilds or darkens the scenes of life, and the horizon of reality.

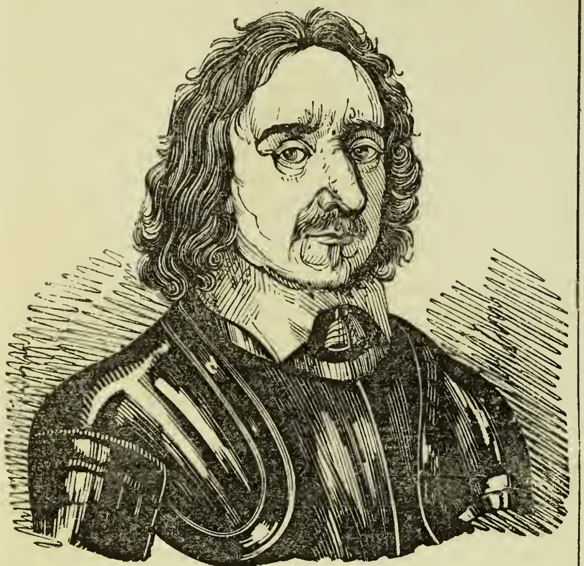
Ennui.—An emptiness of heart and mind.

THOMAS RANDOLPH, ON HIS PICTURE.

When age hath made me what I am not now,
And every wrinkle tells me where the plough
Of time hath furrow'd; when an ice shall flow
Through every vein, and all my head be snow:
When death displays his coldness in my cheek,
And I, myself in my own Picture seek,
Not finding what I am, but what I was;
In doubt which to believe, this or my glass:
Yet though I alter, this remains the same,
As it was drawn—retains the primitive frame,
And first complexion; here will still be seen
Blood on the cheek, and down upon the chin:
Here the smooth brow will stay, the lively eye,
The ruddy lip, and hair of youthful die.
Behold what frailty we in man may see,
Whose shadow is less given to change than he!

BIOGRAPHICAL SKETCHES.—No. VI.

OLIVER CROMWELL.



Oliver Cromwell, one of the most distinguished characters in English history, who raised himself to supreme power from an obscure situation, was son of Robert Cromwell and Elizabeth Stuart, his wife, and born at Huntingdon, on the 24th of April, 1599. At the free-school in this town he received the early part of his education, which he completed at Sidney College, Cambridge. His attainments in literature were by no means considerable; and he has been charged with exhibiting, in his youth, all the turbulence of temper which was compatible with a system of scholastic restraint. The death of his father called him home from Cambridge, and in a short time after he was entered at Lincoln's-Inn; but, in the interval, the want of employment afforded him scope for indulgence in certain irregularities which gave his mother much uneasiness. In London he paid but little attention to the law, for the study of which he was intended; but giving into the vices of the town, he involved himself in expenses, which the smallness of his fortune would ill support, and reduced him to difficulties. Still, however, he has the apology usually made, in like circumstances, for youth; as he married before he had attained to the age of twenty-one, the daughter of Sir James Bouchier, and from this period he began to lead a grave and sober life.

By the death of his uncle a few years after his marriage, he came in for an estate of nearly 500*l.* per annum, which he had endeavoured to obtain before, by applying for a statute of lunacy against his relation. Previously to this, he had been returned member of parliament for the borough of Huntingdon; but, on coming to his fortune, he removed to the Isle of Wight, neglected the church in which he had been educated, and openly joined himself to the Puritans. In 1628, he was elected member of parliament, and was shortly after appointed on the committee of religion, in which he distinguished himself by his zeal against popery, and by complaining of the bishop of Winchester's licencing books of a very dangerous tendency. During the recess from public business, he associated much with the ministers who had been silenced, and invited them to perform religious services at his own house. By the support which he gave to their cause, and by his restitution to persons of property, of that which he had formerly gained by gambling, his affairs became again very much embarrassed. In the hope of adding to his income by honest industry, he took a farm at St. Ives, which he held about five years, without experiencing those gains which he had anticipated.

Uneasy at his present embarrassed situation, Cromwell formed the project of embarking for the Western world, which he would probably have put into execution, had he not been prevented by a proclamation against emigration. He now appeared in various useful concerns as a man of business, and was regarded by his friends as one designed for matters of higher import than fall to the lot of the generality of mankind.

Oliver was elected member of the Long Parliament, for Cambridge, in the year 1640. From this event his future greatness is to be dated. In the house he was zealous and assiduous, and a very frequent speaker, which gave him a considerable degree of influence, though he was deemed inelegant in his manners, and in his person he was remarkably slovenly and careless as to his dress. In 1641, he was the most active person in carrying the Remonstrance, which was, in fact, the basis of the civil war, and which was gained by a majority of nine only. This remonstrance contained a concise history of the enormities of Charles's government, the evil counsellors who had guided and did guide him, and the mischiefs which they had been meditating against the house itself, for their opposition to, and correction of, abuses. It occasioned a debate that lasted from noon till ten o'clock the next morning, which has led some historians to compare the decision to the verdict of a half-starved jury: it was, however, of so much importance to the cause of the opposition, that many from this time, who had been wavering in their politics, gave a decided voice against the measures of the court, and it dispirited such as adhered to the king so powerfully, that, from this period, they ventured to make no resistance. Cromwell's firmness on the occasion, contrary to the wishes of many leading men on the same side, who were willing to put off the discussion, was the principal cause of success, and it so recommended him to Hampden, Pym, and others of the same party, that, from henceforward, they admitted him into all their councils. Naturally of a clear and penetrating mind, he soon obtained an insight into every subject that was deemed of importance at the time, and so perfect a knowledge of his contemporaries, and of all their designs, that he was not only able to manage when they were removed, but even to contrive the means of dismissing some, who, at this crisis, looked upon themselves as his superiors.

In the beginning of 1642, when parliament had determined upon the levy of forces, he went to Cambridge, where he raised a troop of horse, of which he took the command by a commission from the earl of Essex. Though subject to a higher authority, he engaged, of his own accord, in some spirited enterprizes, which were very beneficial to his party. The celebrity that he acquired as a soldier laid the foundation of the greatness to which he afterwards attained as the ruler of the country. His successes enabled him to increase his force, and he found himself in a very short time colonel at the head of a thousand well-disciplined horse-soldiers. Cromwell uniformly selected persons of religious principle, who felt a zeal for the business in which they engaged—rightly judging that men of abandoned characters are never, on trying occasions, to be trusted. His levies consisted of his countrymen, substantial yeomanry and their sons, whom he trained in excellent discipline, and rendered valiant by example and instruction. Cromwell has often been charged with hypocrisy; and where dissimulation answered his ends, he doubtless made no hesitation in calling it in to his aid: but in this business he adopted the line of manliness and true courage: in addressing his men he said, "he did not mean to deceive them, by pretending to fight for king and parliament, for should the king himself be found in the opposite army, he would as soon fire his pistol upon him as upon another man."

Without attempting to trace the detail of Cromwell's military transactions, we may observe that by various important services he acquired the complete confidence of parliament, and was in the year 1643-4 made lieutenant-general of the horse in the army of the duke of Manchester, and in the battle of Marston-moor, July 3, 1644, his cavalry turned the fortune of the day, and gave the first severe blow to the royal party. He next distinguished himself at the battle of Newbury, in which his valour was so conspicuous, and the effects arising from it so very important, that he was styled by his party "The Saviour of the Nation." By the discerning and the wise, his motives were suspected; and his conduct was impeached in the house of lords as worthy of particular notice. He, on the other hand, exhibited charges of considerable moment against some members of the upper house. These accusations led to the carrying of the "self-denying ordinance," the professed object of which was to exclude the members of both houses from commands in the army. By this measure the earl of Manchester, the principal enemy to Cromwell, and other persons of rank and consequence, were excluded from offices in the army: from which, however, on the score of his extraordinary merit, that set him above all ordinances, Cromwell was at first occasionally, and at length absolutely exempted.

The chief command of the army was now committed to sir Thomas Fairfax, a man of undoubted bravery, and unimpeachable integrity, but unfit to cope with Cromwell, who was lieutenant-general of the army. On the 15th of June, 1645, he distinguished himself by the most brilliant exploits in the battle of Naseby. On that occasion he had the command of the right wing; and after Ireton had been beaten, and rashly pursued out of the field by prince Rupert, it was Cromwell's charge which broke the king's infantry, and secured a complete victory. He followed up the success of the day with other actions of high merit, and was rewarded by parliament with 2500*l.* per annum, and when he resumed his seat in the house, thanks were returned to him in the warmest expressions, which he received with an affected humility, and declarations of profound submission to the will of that assembly. Those who in parliament had excited the war, for the sake of redressing grievances, and to set some bounds to the prerogative, were now desirous of peace, to which they conceived nothing could so much contribute, as having the king's person in their hands. For this purpose sir Thomas Fairfax was ordered to besiege Oxford: the king however contrived to escape, and put himself into the hands of the Scots, who, at length, scandalously gave him up on condition of receiving a stipulated sum of money. Parliament, having thus attained their object, were desirous of disbanding a part of the army. Cromwell, whose overgrown authority this measure was meant to check, contrived to turn it to his own advantage; and precured from the general regulation an exception for Fairfax's army, which was in fact his own.

From this period, the ways of Cromwell were directed by a policy very difficult to unravel. Ambition was doubtless the passion that had fastened on his mind: he sought for power, and was careless as to the means of attaining his object. He professed principles of deference and respect for the parliament, which he probably held in contempt: under the mask of friendship for the fallen monarch he was plotting against his life. By his instigation, the king's person was seized by Cornet Joyce, who had no orders but the verbal instructions of Cromwell for what he did. When Charles was taken to head-quarters the behaviour of the lieutenant-general was so respectful, that it was thought he meant to restore him to his lost crown: he obtained a letter from the army to parliament to declare that their cause and that of the king was the same.

By the arts of Cromwell, the king left Hampton Court, where he seemed to be gaining importance, and put himself into the hands of the governor of the Isle of Wight, a person devoted to the interests of Cromwell. A second civil war in defence of monarchy called him again into the field: he marched into Wales, and quelled an insurrection there; from thence he marched into Scotland, put the power into the hands of the other party, and made arrangements conformably to his own wishes, and then returned to London. In the mean time parliament opened a treaty with the king, which might have been concluded, had not Cromwell interfered: a detachment of the army seized the king's person, and lodged him in Hurst castle, which was at first resented by the parliament, who commanded the general to recal his orders; but instead of this a part of the army marched directly to London, took possession of it, purged the house of commons of the best part of its members, and obliged the remainder to do what they pleased.

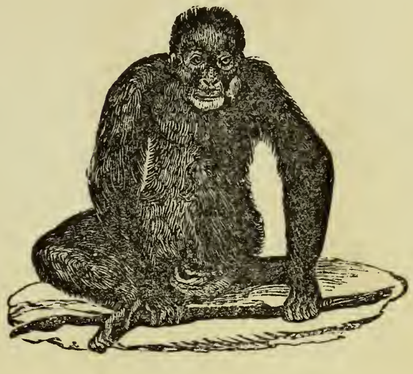
The fate of the king was now drawing near, and it must be admitted that Oliver Cromwell was the prime mover in the cruel and bloody deed. He acted the hypocrite, and would willingly have kept through the whole business, in the back ground; but finding that his own energy was requisite to accomplish it, he came forward in the most public manner: he sat in the court, signed the warrant, and probably procured not only the execution, but the executioner, whose name and character have never yet been fully ascertained.

(To be concluded next week.)

THE sudden alteration which death makes in the state of a powerful and opulent sinner cannot but affect all around him, though they behold but one part of it. How much more would they be astonished and terrified, if the curtain between the two worlds were withdrawn, and the other half of the change disclosed to view! Let faith do that, which sight cannot do; and then the ungodly, however wealthy and honourable, will surely cease to be the object of our envy.—(Ibid.)

NATIONAL INSTITUTIONS.

THE MENAGERIE.—THE ORANG OUTANG.



THE Orang Outang, which, besides its Linnæan synonym, was called Jocko, by Buffon, is the *homo sylvestris* of Edwards, and has been designated by various barbarous appellatives not necessary to be noticed, is of the average height of three or four feet. It must be remembered, however, that all the individuals of this species which have been seen in Europe were young. The stature of the animal when adult is uncertain.

Camper observes of an orang outang which he had dissected, that some parts were still cartilaginous. This individual he consequently thinks had not attained above two-thirds of its height, of which however he seems to believe that four feet would be the maximum.

The great toes or thumbs of the hinder hands appear to have no nail and but one joint, but this fact has been questioned by Tilesius and Cuvier as characteristic of the animal. The specimen brought from Java by Dr. Abel was marked by this peculiarity, and the doctor mentions nine similar instances.

"The hair of the orang outang," says Dr. Abel, "is of a brownish-red colour, and covers his back, arms, legs, and outside of his hands and feet. On the back it is in some places six inches long, and on his arms five. It is thinly scattered over the back of his hands and feet, and is very short. It is directed downwards on the back, upper arm, and legs, and upwards on the fore-arm. The face has no hair except on its sides, somewhat in the manner of whiskers, and a very thin beard. The shoulders, elbows, and knees, have fewer hairs than other parts of the arms and legs. The palms of the hands and feet are quite naked.

"The prevailing colour of the animal's skin, when naked, or seen through the hair, is a bluish gray.

"The head, viewed in front, is pear-shaped, expanding from the chin upwards, the cranium or skull being much the larger end. The eyes are close together, of an oval form, and dark brown colour. The eye-lids are fringed with lashes, and the lower ones are saccular and wrinkled. The nose is confluent with the face, except at the nostrils, which are but little elevated: their openings are narrow and oblique. The mouth is very projecting, and of a roundish form. Its opening is large, but when closed is marked by little more than a narrow seam. The lips are very narrow, and scarcely perceptible when the mouth is shut. The chin projects less than the mouth: below it, a pendulous membrane gives the appearance of a double chin, and swells out when the animal is angry or much pleased. Each of the jaws contains twelve teeth; namely, four incisive teeth (the two middle ones of the upper jaw being twice the width of the lateral), two canine, and six double teeth. The ears are small, closely resembling the human ear, and have their lower margins in the same line with the external angles of the eyes.

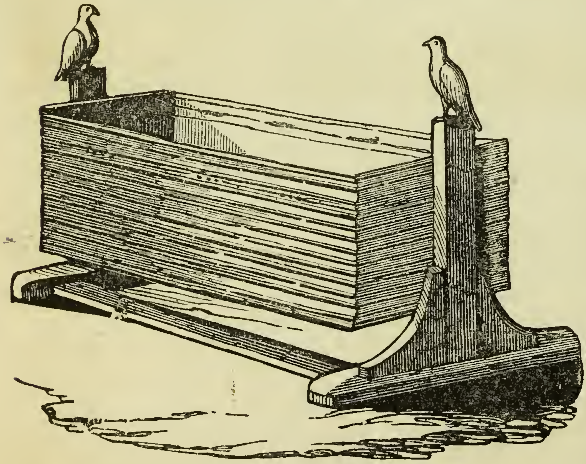
"The chest is wide compared with the pelvis: the belly is very protuberant. The arms are long in proportion to the height of the animal, their span measuring full four feet seven inches and a half. The legs are short compared with the arms.

"The hands are long, compared with their width, and with the human hand. The fingers are small and tapering: the thumb is very short, scarcely reaching the first joint of the fore-finger. All the fingers have very perfect nails, of a blackish colour, and oval form, and exactly terminating with the extremities of the fingers. The feet are long, and resemble hands, in the palms, and in having fingers rather than toes, but have heels resembling the human. The great toes are very short, are set on at right angles to the feet close to the heel, and are entirely without nails.

"The orang outang of Borneo is utterly incapable of walking in a perfectly erect posture. He betrays this in his whole exterior conformation, and never wilfully attempts to counteract its tendency. His head leaning forward, and forming a considerable angle with the back, throws the centre of gravity so far beyond the perpendicular, that his arms, like the fore-legs of other animals, are required to support the body. So difficult, indeed, is it for him to keep the upright position for a few seconds, under the direction of his keeper, that he is obliged, in the performance of his task, to raise his arms above his head, and throw them behind him, to keep his balance. His progressive motion on a flat surface is accomplished by placing his bent fists upon the ground, and drawing his body between his arms: moving in this manner, he strongly resembles a person decrepit in the legs, supported on stilts. In a state of nature he probably seldom moves along the ground; his whole external configuration showing his fitness for climbing trees, and clinging to their branches. The length and pliability of his fingers and toes enable him to grasp with facility and steadiness, and the force of his muscles empowers him to support his body for a great length of time by one hand or foot. He can thus pass from one fixed object to another, at the distance of his span from each other, and can obviously pass from branch of a tree to another, through a much greater interval. In sitting on a flat surface, this animal turns his legs under him. In sitting on the branch of a tree, or on a rope, he rests on his heels, his body leaning forward against his thighs. This animal uses his hands like others of the monkey tribe."

(To be continued.)

CRADLE OF EDWARD THE SECOND.



THE above engraving is copied from a curious old drawing representing the cradle of the unfortunate monarch, Edward II. It is not unlike in construction to the domestic children's crib of the present day, but an air of quaintness is imparted by the two dove-like figures perched on either end, as if watching over the slumbers of the infant prince. That *they* were placid, we may both imagine and hope: for the close of that life, whose frail commencement was hushed into transitory calm in this haven, was dark and boisterous indeed!

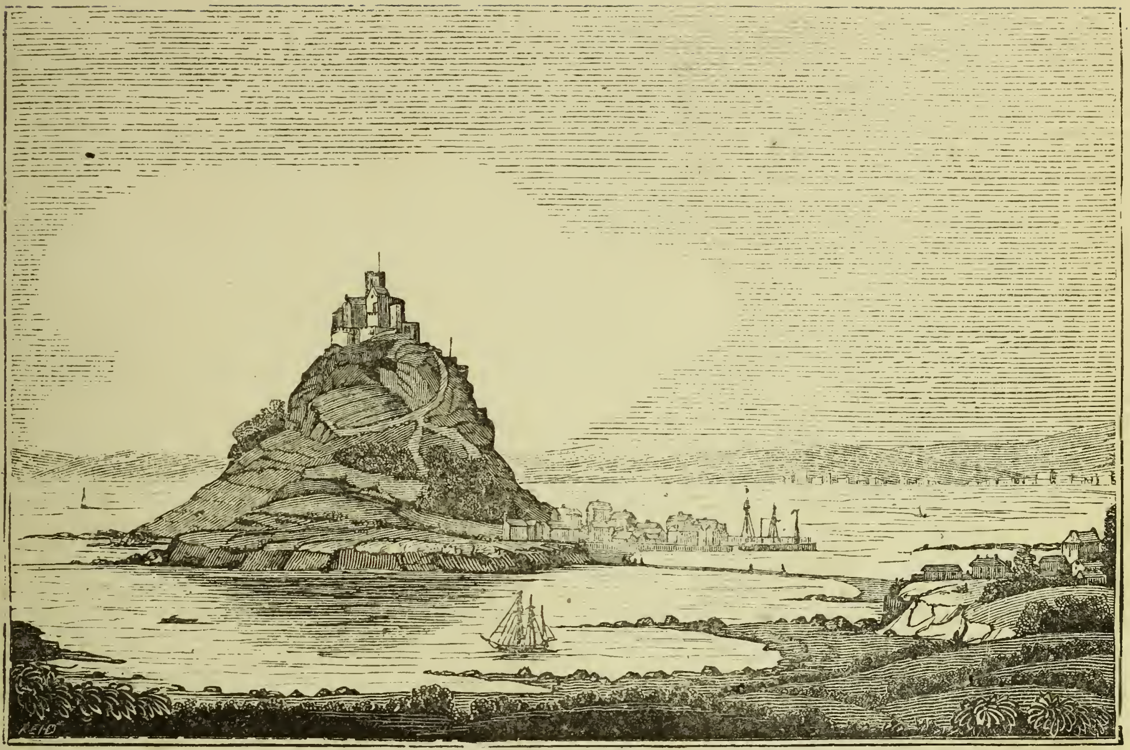
Edward was a weak prince, and addicted to worthless favourites; but in the estimate of erring human nature, he merited not the depth of degradation and misery he was fated to endure.

Edward had the misfortune to see both his wife and son, with other conspirators, leagued against him; and after various reverses on either side, they succeeded in dethroning the ill-fated king.

The queen, to avail herself of the prevailing delusion, summoned, in the king's name, a parliament at Westminster; where, together with the power of her army, and the authority of her partisans among the barons, who were concerned to secure their past treasons by committing new acts of violence against their sovereign, she expected to be seconded by the fury of the populace, the most powerful of all instruments, and the least answerable for their excesses. A charge was drawn up against the king, in which, though it was framed by his inveterate enemies, nothing but his narrow genius, or his misfortunes, were objected to him: for the greatest malice found no particular crime with which it could reproach this unhappy prince. He was accused of incapacity for government, of wasting his time in idle amusements, of neglecting public business, of being swayed by evil counsellors, of having lost, by his misconduct, the kingdom of Scotland, and part of Guienne; and to swell the charge, even the death of some barons and the imprisonment of some prelates, convicted of treason, were laid to his account. It was in vain, amidst the violence of arms and tumult of the people, to appeal either to law or to reason: the deposition of the king, without any apparent opposition, was voted by parliament: the prince, already declared regent by his party, was placed on the throne: and a deputation was sent to Edward at Kenilworth, to require his resignation, which menaces and terror soon extorted from him.

Lingard describes this transaction more at large, as follows:—"The Bishops of Winchester and Lincoln, a secret and an open enemy, were the first who arrived. They employed arguments, and promises, and threats, to obtain the consent of the unfortunate king: spoke of the greatness of mind he would display, and the reward he would deserve, by renouncing the crown to restore peace to his people; promised him, in the event of his compliance, the enjoyment of a princely revenue and establishment; and threatened, if he refused, not only to depose him, but to pass by his son and choose a sovereign from another family. When they had sufficiently worked on his hopes and fears, they led him, dressed in a plain black gown, into the room, in which the deputation had been arranged to receive him. At the sight of Orleton, his mortal enemy, who advanced to address him, he started back, and sank to the ground; but recovered in a short time sufficiently to attend to the speech of that prelate His answer has been differently reported by his friends and opponents. According to the former, he replied that no act of his could be deemed free, as long as he remained a prisoner; but that he should endeavour to bear patiently whatever might happen. By the latter we are told, that he expressed his sorrow for having given such provocation to the people; submitted to what he could not avert; and thanked the parliament for having continued the crown in his family Sir William Trussell immediately addressed him in these words:—'I, William Trussell, procurator of the earls, barons, and others, having for this full and sufficient power, do render and give back to you, Edward, once king of England, the homage and fealty of the persons named in my procuracy; and acquit and discharge them thereof, in the best manner that law and custom will give. And I now make protestation in their name, that they will no longer be in your fealty or allegiance, nor claim to hold any thing of you as king, but will account you hereafter as a private person without any manner of royal dignity.' The distressing ceremony was closed by the act of Sir Thomas Blount, the household steward, who, as was always done at the king's death, broke his staff of office, and declared that all persons engaged in the royal service were discharged."

The murder of Edward, as the reader of English history is aware, occurred not long after in imprisonment, and under circumstances of the most revolting barbarity



EAST VIEW OF ST. MICHAEL'S MOUNT, CORNWALL.

Opposite to the Town of Marazion, and connected with it by a narrow causeway of pebbles, passable at low water, is the very singular pyramidical insulated mass of rocks, called St. Michael's Mount, which gives name to the adjoining bay. There has been much written on the subject of some ancient traditions, which tell us, that this mount was formerly attached to the shore, and surrounded with trees. These traditions appear perfectly groundless: Dr. Berger has shown very satisfactorily, from the position of the strata, that St. Michael's Mount could not have been separated from the land, but by some great convulsion, far beyond the reach of tradition or historical record. The height of the Mount, from the level of the sea to the platform of the tower of the chapel, is 231 feet. The whole of the island contains about seven acres of land: at the foot of the Mount is a level piece of ground, where is a wharf, and near it a considerable village.

It has been supposed, with great probability, by several writers, that this was the island called *Ictis*, mentioned by Diodorus Siculus, whither the tin, when refined and cast into cubic ingots by the Britons, who dwelt near the promontory of Belerium, was carried in carts over an isthmus, only dry at low water. St. Michael's Mount certainly tallies with his description, in the circumstance of its connexion with the land of Cornwall at low water: and its situation with respect to the mining district, adds great strength to the conjecture. Others, influenced in a great measure by the similarity of name, have conjectured that by the island *Ictis*, Diodorus must have meant *Insula Vectis*, now the Isle of Wight; a very unlikely place, on account of its distance from the tin-mines, to have been made the depository for the British tin to be brought thither in carts, with a view to its being transported to Gaul; when so many good ports were to be found so much nearer.

It appears that in Leland's time there were at the foot of the Mount certain houses with shops for fishermen. Before the year 1700, the place had become so far decayed, that there remained only one cottage, inhabited by a widow-woman. In the years 1726 and 1727, Sir John St. Aubyn (the third baronet of that name) rebuilt the pier; in consequence of which, several houses were erected, the fisheries revived, and the Mount became a place of considerable trade. There were in 1811, fifty-three houses at the Mount, eight of which were then uninhabited. A stone pier had been built at Marazion early in the fifteenth century. An indulgence of forty days remission of penance was granted by the Bishop of Exeter, to all such persons as should contribute to it. In 1425, Edward the Confessor's charter granted to the monks of St. Michael a harbour, called *Ruminella*, with its appurtenances. This has been supposed by some to have been Romney, in Kent; but it is much more probable that it was a haven at the Mount, although its ancient name has been wholly forgotten, as well as that of the district of Vennefire.

A priory of Benedictine monks, afterwards changed to Gilbertines, was founded on St. Michael's Mount, previously to the year 1044, when King Edward the Confessor gave to the monks there dwelling, the Mount, with all its buildings and appendages. It appears by the charter, that there was at that time a castle as well as a convent on the Mount. In the reign of Richard I., Henry de Pomeroy, being in the interest of John Earl of Cornwall, during Richard's imprisonment in Austria, took possession of St. Michael's Mount by stratagem, fortified it, and continued to hold it after the King's return; but on the approach of Archbishop Hubert Walter's army, assisted by the sheriff of Cornwall and the *posse comitatus*, surrendered the garrison without resistance, and threw himself upon the King's mercy. It is said that he died soon afterwards through grief, despairing of a pardon. It appears that in the year 1204, Henry de Pomeroy the younger gave sixty marks to be restored to certain possessions, in as ample a manner as his father enjoyed them, before he entered the castle on St. Michael's Mount. Besides this douceur to the King, he bestowed on the Knights Hospitallers the church of St. Maddern, in Cornwall. After the surrender of Pomeroy, King Richard restored the convent to the Gilbertines, who had been dispossessed, and placed a small garrison of soldiers in the castle.

After the battle of Barnet-field, John Earl of Oxford, having fled into Wales, assembled a party of soldiers, and crossed over with them to the Cornish coast. On their arrival, they disguised themselves as pilgrims coming to pay their devotions, as was customary at the church of St. Michael: under this pretence they got entrance to the castle, and soon overpowered the small garrison by which it was defended. Sir John Arundell, who was in the first instance sent against the Earl of Oxford, having summoned the castle without effect, made a vigorous assault, but was repulsed, and lost his life on the sands between Marazion and the Mount. A commission was then issued, under the King's patent, empowering John Fortescue, (one of the esquires of the body who succeeded Arundell in the sheriffalty), Sir John Crokker, and Henry Bodrugan, Esq., to oppose John Earl of Oxford, and the other rebels who continued to hold possession of St. Michael's Mount, and to make depredations on the coast. The patent grants a free pardon to all persons engaged in the rebellion, except the Earl, his sons George, Thomas, and Richard, Lord Beaumont, and Sir —— Burdett. Fortescue made an unsuccessful attack on the castle; but at length, after a long siege, from the last day of September till the 15th of February following, the Earl, after demanding a parley, agreed to surrender it, on condition of a pardon to himself and his adherents. The King chose to consider this pardon as extending only to life; and he was imprisoned in the castle of Hamms in Picardy, till the year 1485, when he came over with the Earl of Richmond, and was in the action of Bosworth-field.

The next remarkable circumstance connected with the history of St. Michael's Mount, is, that Perkin Warbeck, who represented himself to be Richard, the younger son of King Edward IV., supposed to have been murdered in the tower, having landed with a party of his friends from Ireland, in Whitsand-bay, in the month of September, 1498, was admitted into the castle by the monks, who were favourable to the house of York; he immediately put the fortifications in a state of defence; and soon afterwards marching with his forces to Bodmin, he left his wife, the Lady Katherine Gordon, at the Mount, as a place of security. She remained there till after the unsuccessful termination of his enterprise, when King Henry sent the Lord Daubeney to bring her thence to the royal presence. The King is said to have taken compassion on her misfortunes, and to have granted her a competent maintenance, which she enjoyed till her death.

The St. Aubyn family became possessed of the Mount about the time of the Restoration of Charles II. The house, which is their occasional residence, is situated at the summit of the rock: it partakes of the character both of a fortress and a monastery, being castellated and embattled; the internal part underwent great alterations in the course of the last century. The dining-room, which was the refectory of the convent, has been modernised, being fitted up with a remarkable frieze, representing, in stucco, the hunting of various animals; in the same room are the dates 1641 and 1660. The chapel has been newly fitted up in the Gothic style. "On the top of the tower, and in one of the angles, are the remains of a moon-stone lantern, kept (as Captain Grose observes,) in all likelihood, by the monks, who had a tithe of the fishery, to give direction to the fishermen in dark and tempestuous weather. This is vulgarly called St. Michael's Chair, and will only admit one person to sit down in it. The ascent to it is dangerous; but it is sometimes ascended out of a foolish conceit, that whosoever sits therein, whether man or woman, will henceforth have the mastery in domestic affairs.

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE—No. VI.

It is impossible to ascertain the precise period when tournaments first made their appearance; nor is it less difficult to determine by whom they were invented. Peacham, on the authority of Nicetas, tells us, that the emperor Emanuel Comminus, at the siege of Constantinople, invented tilts and tournaments; but this is certainly a mistake. The French and the Germans both claim the honour. The historian, Nithard, mentions a military game, frequently exhibited in Germany, before the emperor Louis, and his brother Charles the Bald, about the year 842, which bears great resemblance to the tournament; for he speaks of many knights of different nations divided into parties equal in number, and running at each other with great velocity, as though they were in battle. Most of the German writers, however, make the emperor Henry I., who died in 936, the institutor of these pastimes; but others attribute their origin to another Henry, at least a century posterior. The French, on their side, quote an ancient history, which asserts, that Geofry, lord of Previlli in Anjou, who was slain at Gaunt in 1066, was the inventor of the tournament.

It seems to be certain, that tournaments were held in France and Normandy before the Conquest, and, according to our own writers, they were not permitted to be practised in this country for many years posterior to that event.

In the troublesome reign of king Stephen, the rigour of the laws was much relaxed, and tournaments, among other splendid species of dissipation, were permitted to be exercised; they were, however, again suppressed by Henry II. But Richard I. having observed that the French practising frequently in the tournaments, were more expert in the use of their arms than the English, permitted his own knights to establish the like martial sports in his dominions; at the same time, however, imposing a tax, according to their quality, upon such as engaged in them. An earl was subjected to a fine of twenty marks for his privilege to enter the field as a combatant; a baron, ten; a knight having a landed estate, four; and a knight without such possession, two; but all foreigners were particularly excluded. He appointed five places for the holding of tournaments in England; namely, between Sarum and Wilton; between Warwick and Kenelworth; between Stamford and Wallingford; between Brakely and Mixeberg; and between Blie and Tykehill. The act also specifies that the peace should not be broken thereby, nor justice hindered, nor damage done to the royal forests. How long these imposts continued to be collected does not appear; but tournaments were occasionally exhibited with the utmost display of magnificence in the succeeding reigns, being not only sanctioned by royal authority, but frequently instituted at the royal command, until the conclusion of the sixteenth century. From that period they declined rapidly, and fifty years afterwards were entirely out of practice.

All military men, says Fauchet, who bore the title of knights or esquires, were not indiscriminately received at these tournaments: there were certain laws to which those who presented themselves became subject, and which they swore to obey before they were permitted to enter the lists.

In one of the Harleian manuscripts, the following ordinance is met with for the conducting of the justs and tournaments according to the ancient establishment. It is preceded by a proclamation that was to be previously made, which is couched in these terms.—Be it known, lords, knights, and esquires, ladies, and gentlewomen; you are hereby acquainted, that a superb achievement at arms, and a grand and noble tournament will be held in the parade of Clarencieux, king at arms, on the part of the most noble baron, lord of T. C. B. and on the part of the most noble baron, the lord of C. B. D. in the parade of Norroys, king at arms. The regulations that follow are these: The two barons on whose parts the tournament is undertaken, shall be at their lodges (pavilions) two days before the commencement of the sports, when each of them shall cause his arms to be attached to his pavilion, and set up his banner in the front of his parade; and all those who wish to be admitted as combatants on either side, must in like manner set up their arms and banners before the parades allotted to them. Upon the evening of the same day they shall show themselves in their stations, and expose their helmets to view at the windows of their pavilions; and then "they may depart to make merry, dance, and live well." On the morrow the champions shall be at their parades by the hour of ten in the morning, to await the commands of the lord of the parade, and the governor, who are the speakers of the tournament; at this meeting the prizes of honour shall be determined.

In the document before us, it is said, that he who shall best resist the strokes of his adversary, and return them with most adroitness on the part of Clarencieux, shall receive a very rich sword, and he who shall perform in like manner on the part of Norroys, shall be rewarded with a helmet equally valuable.

THE OLDEN TIMES IN ENGLAND.

With regard to the value of property in England, an ancient writer of British history informs us, that, in 1311, the town of Colchester, the county town of Essex, contained 390 inhabitant householders; and that the total value of every kind of property found in it, though considered at the time the tenth city in England, was only 518*l*. 16s. 0¾d., about 5200*l*. of our present money. The dwellings of this period would be quite in keeping with the general poverty of the country. Accordingly, we find them merely wretched huts, wattled with willow rods, and plastered with clay, and a very rough door to defend the entrance to the habitation. A number of years after this period, we are told, that there were very few chimneys in the houses, even in capital towns; the fire was kindled near the wall, and the smoke sought its way through the roof, door, or windows, where—as well as in the sides of the house, there were abundant ways for its escape. The houses of the gentry were little better, for they had hangings against the wall to keep out the wind that issued in through the crevices left in the sides of the house. The middle orders could not procure this luxury, but were exposed to all the rigours of the wind and cold so frequently pervading their dwellings. Even the nobility went without glass in their windows in the fourteenth and fifteenth centuries, and used lattice-work of willow rods and splinters, placed checkerwise.

When glass was introduced, it was, for a long time, so scarce, that, at Alnwick Castle, in 1567, the glass was ordered to be taken out of the windows and laid up in safety, while the lord was absent. Nor was the interior furnished contrary to the outward appearance; for the furniture of the more wealthy consisted of an occasional bed, a brass pot, a brass cup, a gridiron, and a rug or two, with perhaps a towel. Of chairs and tables we have nothing related; even the nobility sat upon chests, in which they kept their clothes and linen. Nor were their beds of the most costly materials, as they slept on a straw pallet, with a round log of wood for a pillow. If a person, in seven years after marriage, could purchase a flock bed and a sack of chaff for a pillow, he thought himself as well lodged as the lord of the town, who seldom lay on a bed entirely stuffed with feathers.

Nor was the cleanliness of the habits of our ancestors greater than the richness of their furniture, or the structure of their habitations. Thomas à Becket was reputed extravagantly nice, because he had his parlour strewed every day with clean straw. As late as the times of Henry VIII., Erasmus, on a visit to England, complained that the nastiness of the people was the cause of the frequent plagues that destroyed them; observing, that their floors were commonly made of clay, strewed with rushes, which received and covered every thing nauseous, too much so indeed to be mentioned here.

What is more remarkable, is, that, when more cleanly and comfortable habits and habitations were introduced, they were considered as too great an indulgence, and as tending to enervate and demoralize the people. Holinshed, in his history, observes, "There are old men in the village where I remain, who have noted three things to be marvellously altered in England, within their sound remembrance. One is the multitude of chimneys lately erected; whereas, in their young days, there were not above two or three, if so many, in most uplandish towns of the realm. The second is, the great amendment of lodging; for, said they, our fathers, and we ourselves, have lain, full oft, upon straw pallets, covered only with a sheet, with a coverlet of weeds, and a good round log under our heads for a pillow or bolster. If it were so, that the good man of the house had a mattress or flock bed, and thereto a sack of chaff to rest his head upon, he was well contented. Pillows, said they, were thought meet only for women in childbed. As for servants, if they had any sheet *above* them, it was well; for seldom had they any *under* their bodies, to keep them from the pricking straws that ran oft through the canvass, and rased their hardened sides. The third thing they tell us of, is, the exchange of *treene* platters, (so called from tree or wood,) into pewter, and wooden spoons into silver or tin. In times past, men were content to dwell in houses of sallow, willow, &c., so that the use of the oak was, in a manner, dedicated wholly unto churches, religious houses, princes' palaces, or navigation. But now sallow is rejected, and nothing but oak is any where regarded.—But mark the change! When our houses were builded of willow, then had we oaken men; but, now that our houses are come to be made of oak, our men have not only become willow, but a great many altogether of straw, which is a sore alteration. In our houses of willow, the courage; the owner was a sufficient defence to keep the house in safety, but now the assurance of the timber must defend the men from robbing. Now have we many chimneys, and yet our tenderlings complain of rheums, catarrhs, and other disorders. Then had we none but wooden bolsters, and our heads did never ache. The smoke, in those days, was supposed to be a far better hardening of the timber of the house, and a far better medicine to keep the good man and his family from the *quack*, wherewith very few were then acquainted."

The value of a person's stock in trade was not very great, as we learn that, at the close of the fourteenth century, the whole stock of a carpenter was valued at *one shilling*, and consisted of two broad axes, an adze, a square, and a spokeshave. The stock of a mercer, of the same period, comprised a piece of woollen cloth, some silk purses, gloves, girdles, leather purses, and needle-work, and was valued at *three pounds*, or *thirty pounds* of our money. The principal support of the people was derived from vast herds of swine, which wandered about the country in a half wild state, and were killed and salted for the winter's food, as there was, during that season, no fodder for the cattle. In the early part of the reign of Henry VIII., not a cabbage, carrot, turnip, or scarcely any other root, grew in England. Salt meat in abundance, with few vegetables, added to the dirty habits of the people, frequently brought on the scurvy, which made great ravages among them.

A POLITICAL PHÆNOMENON!

(From Belsham's History of Great Britain.)

In the progress of his march, General Bonaparte, finding himself near the celebrated mountain which comprises the whole territory of the ancient republic of St. Marino, was seized with the noble enthusiasm of displaying in the most flattering and conspicuous manner the respect which was due to this genuine remnant of the sons of freedom. The ambassador Monge, deputed by the French general, told the chiefs of this obscure but happy community, that he came in the name of the French people, to assure the ancient republic of St. Marino of their inviolable friendship. He entered into a concise history of the principal events of the revolution, and signified the glorious success with which their efforts had been crowned. After complimenting them for the asylum afforded to liberty within their walls, during the centuries when it seemed banished from the rest of Europe, the ambassador intimated that, if it was the wish of the government of St. Marino to enlarge the limits of their territory, the French republic would gladly embrace the occasion to give them the most solid proofs of their good-will.

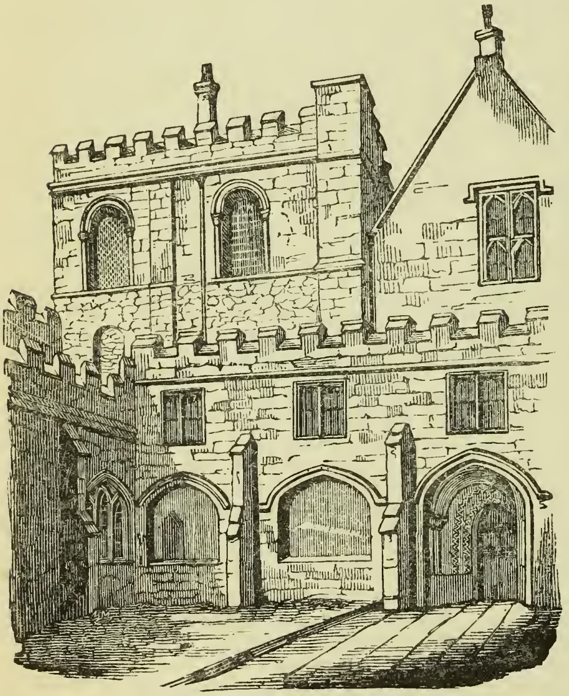
The reply of this small but virtuous and unambitious state was such, as to afford a lesson, both of political and moral wisdom, to all the nations of Christendom.—"We place," said they, "citizen ambassador, in the number of the most glorious epochas that have distinguished the annals of our freedom, the day of your mission to our republic. Your republic not only conquers its enemies by the force of its arms, but fills its friends with amazement at the generosity of its proceedings. The love of our liberty makes us feel the worth of the magnanimous exertions of a great people aspiring to recover their own. Those exertions have surpassed all expectation. Your nation, single, against the rest of Europe, has afforded the world an astonishing example of what that energy can achieve which is produced by the sentiment of liberty. Your army, marching in the steps of Hannibal, and surpassing by its deeds whatever is most wonderful in antiquity, led on by a hero who unites to every virtue the powers of the most distinguished genius, has cast a glance on a corner of the globe where a remnant of the sons of liberty fled for refuge, and where is found rather the plainness of Spartan manners than the elegance of Athens. You know, citizen ambassador, that the simplicity of our customs, the deep sentiment we cherish of liberty, are the only inheritance which has been transmitted to us by our fathers: this we have been able to preserve, untouched, amidst the political convulsions which have taken place in the succession of many revolving ages, and which neither hatred nor ambition has been able to destroy. Return, then, to the hero who has sent you! Carry back to him the free homage, not only of that admiration which we share with the whole world, but also of our gratitude; tell him, that the republic of St. Marino, satisfied with its mediocrity, fears to accept of his generous offer of enlarging its territory, which might in the end prove injurious to its liberty."

THE CATHEDRAL CHURCH OF OXFORD

Is situated to the east of the grand quadrangle of Christ Church College (of which we shall next week present our readers with a view). It was originally the church of St. Frideswide's monastery, on the site whereof the college is erected.

This edifice is referred by King, in his Munimenta Antiqua, to the era of the Saxons; but others date its foundation in the time of Henry I.; and as their opinions are more rational and probable, we are fully disposed to coincide therewith. In its architecture this church presents the styles and examples of different ages, from the time of the original building, up to the commencement of the 16th century. The church is built in the shape of a cross, and measures one hundred and fifty-four feet in length. In the centre rises a tower, with a spire to the height of one hundred and fifty-four feet. Some of the windows contain fine specimens of painted glass, and in the north aisle is a monument attributed to St. Frideswide.

We subjoin, by way of specimen of the mingled nature of the style, an engraving representing Part of the South Transept and Cloister, with the entrance to the Chapter-house.—The small Saxon windows of the original building still remain distinctly marked in the rubble-work beneath the larger Norman windows.



Remarkable Sagacity in a Dog.—At an inquest taken before Mr. Badger, coroner, at Tingle Bridge, near Hemingfield, the following instance of canine sagacity was given in evidence before a Jury:—A little before eight o'clock on Monday evening last, Mr. George Clayton, captain of a vessel called the Nelson, of Gainsborough, who was proceeding with his vessel along the Dearne and Dove Canal, near Hemingfield, sent his apprentice, Samuel Battisall, a young man about 17 years of age, forward to get the key of the lock gates in readiness for opening; the young fellow being accompanied by a favourite dog: but his not returning to the vessel as expected, and the captain hearing the mournful and unsettled cries of the dog on the banks of the canal, as if supplicating his master to follow him towards the lock, it struck the captain that his apprentice might have fallen into the canal, as he had to cross the lock gates; he immediately jumped off his vessel, and his dog ran before him, making a plaintive and peculiar noise, and on getting to the lock gates the sagacious animal laid himself down thereon, with his feet anxiously pointing into the lock below, and during the time howling most piteously, when immediate search was made with a boat-hook, and the drowned body of the young man dragged out of the lock at the very place pointed out by the faithful dog.—*Sheffield Iris.*

BIOGRAPHICAL SKETCHES.—No. VII.

OLIVER CROMWELL.—(Concluded).

The constitution of the country was now destroyed, and in the stead of one sovereign, there were nominally many under the name of a Council of State; but Cromwell, who formed it, was the principal member. The spirit of the army, which he had fostered for his own purposes, seemed to rise against him; a mutiny broke out, which, however, by his vigilance and resolution, was quelled without much serious mischief. He was next called to Ireland, where three parties were opposed to each other, viz. the native catholics, the royalists, and the friends to the parliament. He went out in 1649, in quality of lord lieutenant, with ample powers, and with a full determination of reducing all to order. Here he practised the utmost rigour of the law of arms, and murdered a multitude of people who opposed his projects, under the milder title of military execution—a phrase, which by others, as well as Cromwell, has been used to justify the most savage outrages against humanity. At Drogheda he is said to have given up to the sword more than 2000 veteran troops; and at Wexford, women and children did not escape his fury. By these means he reduced Ireland to obedience, and returned to London in the following spring, where he was received by the thoughtless multitude with the most triumphant exultation.

Soon after his return, it was discovered that the Scotch had invited Charles II., and were preparing an army in his support. Cromwell recommended a previous invasion of Scotland, and was himself appointed general commander-in-chief of all the forces of the commonwealth, still keeping the lieutenancy of Ireland. Cromwell marched to Scotland at the head of 20,000 chosen troops: a still larger army was raised to oppose him, which in the first contest were proved to be unequal to contend with the invaders. The battle of Dunbar, fought Sept. 3, 1650, terminated in a complete victory over the Scots, with great slaughter. Edinburgh castle fell in consequence of this decisive blow, and Cromwell reaped various other important successes.

In the mean time, Charles determined upon trying the strength and attachment of his friends in England. Cromwell followed him, and at Worcester on the 3d of September, 1651, he obtained over the royal army what he denominated his "crowning victory," attended with the total destruction of his opponents. He now proceeded to London, where he was hailed with all the honours due to a conqueror and deliverer of his country. He was met by the parliament and its speaker, the council of state, and the magistrates of the city, who were assembled to render him the praise due to his successful labours. A day of thanksgiving was appointed, and Cromwell himself was rewarded with 4,000*l.* a year, taken from the forfeited estates.

From this period he began to concert measures for securing to himself the supreme power. The Long Parliament had become exceedingly unpopular in the country; they had long talked of dissolving themselves, but had always found pretexts for putting off the time to a more convenient opportunity. Cromwell took advantage of the odium which attached to an assembly that appeared determined to maintain the powers originally delegated to them for their country's good, with a view to the sordid purposes of self interest. He resolved upon a decisive measure: he sounded his friends, and talked to them of "*establishing the kingdom,*" a phrase made use of to cover his real designs. He was well acquainted with human nature, and in every instance, he contrived to make persons of different views, and almost opposite habits, suppose that their intentions, as to the remedy of evils, coincided with his own. To the sober and religious, he complained of the scandalous lives, and dissolute manners, of certain leading republican members. He exposed the fraud of some, the pride of others, and the interestedness of all, except those to whom he was immediately addressing himself. With the fifth-monarchy men, he conversed in their own style, professing a desire that the saints should reign; but his real design he kept profoundly locked in his own bosom; so that all who were desirous of a change, were willing to aid him in his efforts, upon the full persuasion that it would be such a change as they themselves wished.

Having thus prepared the way, on the 19th of April 1653, he called a council of officers, explained his designs, took a party of 300 soldiers, whom he placed about the avenues to the parliament-house, and entered himself, as a spectator of their proceedings. They were debating the necessity of continuing as a house until the November of the following year. Displeased with their arguments, he called major-general Harrison, and told him that he thought this was the proper moment for a dissolution. Harrison urged upon him the danger of the business; as if satisfied with his reasons, he remained quiet a few minutes, till the very moment when the speaker was about to put the question for passing the act of continuing their duration: he then started up and bade the speaker to proceed at his peril: he commanded him to leave the chair, and told the house in a vehement tone that they had existed long enough, for the good they had performed. He then addressed individuals, charging them with vices which they probably could not deny, and for which they had no expectation of being called to account. A few of them attempted to reply; but his object was not debate, but decision. "Come, come," said he, "I will put an end to your prating.—You are no longer a parliament; I say you are not a parliament;" and stamping with his foot, he bade them for shame begone, and give place to honester men. The soldiers instantly entered the house, one of whom he commanded to "take away that bauble," meaning the mace. An officer, at the same time, took the speaker by the arm, and led him down from his seat. After which with a degree of canting hypocrisy that never was surpassed, he addressed the house, saying, "It is you that have forced me upon this business, for I sought the Lord night and day, that he would rather slay me than put me upon the doing of this work." To conclude the scene, he seized the books and papers, turned the members out of the house, and locked the doors.

His next step was to dissolve the council of state, after which for a few days he governed by his own authority, calling to his aid a council of officers. Shortly after a new representative body was summoned, consisting of 142 members, who from their numbers were styled the *Little*, from their manners the *Godly*, and from the name of one of its members, "Barebones' parliament." This body were found unequal to the charge which they had undertaken; the greater part from a sense of weakness, resigned their power into the hands of Cromwell, and the rest he forcibly dismissed. The supreme power again devolved upon the officers, who conferred upon Cromwell the office of PROTECTOR OF THE COMMONWEALTH OF ENGLAND, SCOTLAND, and IRELAND. This happened Dec. 16, 1653, and he was solemnly invested with the high trust in Westminster-hall, and from this time he must be considered as the sovereign of a great nation; his power was almost boundless, but he exercised it with prudence and dignity. He applied himself to state affairs, made peace with Holland, and entered into treaties with Denmark, Sweden, and Portugal. France and Spain appeared ambitious of his friendship, and the general state of Europe was such as to give England a large share of consequence among surrounding nations. In his domestic administration, he was an enemy to religious persecution; and showed a respect for the rights of conscience. He displayed a zeal for justice, but was extremely severe in punishing conspiracies against the state, as he nominated those which were levelled against himself. He summoned a parliament in which Scotland and Ireland were united in sending representatives, and obtained by this method a supply of money necessary for the carrying on of government. This body was not sufficiently obsequious to his will, and he dissolved it in about five or six months.

In 1655 an insurrection broke out in the west of England, but Cromwell was too well informed of all the proceedings to feel any anxiety on this head; his numerous spies, and no monarch had more, gave him constant intelligence of every thing that passed, and he suffered the mal-contents to proceed far enough to involve themselves in the penalties of treason, and then crushed them with a blow. Economy and frugality were not characteristics of Cromwell's reign, and the want of money led him to the seizure of property belonging to the king of Spain, which excited a war chiefly carried on in the West Indies. In that quarter the result was not highly favorable to the English, unless in the subjection of Jamaica, which has continued ever since attached to this country. But the successes of Admiral Blake in the Mediterranean gave great importance to the protector's government, and raised him high in the opinion of foreigners. France was glad of an alliance, upon the condition of banishing the Stuart family from her realms, and giving up Dunkirk to England; and a splendid embassy from Sweden was sent and received with great parade.

After the dissolution of parliament, Cromwell's government might fairly be denominated a despotism, for the money was raised by his own decrees without the intervention of the people. He issued, among other mandates, one for inflicting the penalty of the tenth of the annual income upon all those who had borne arms for the king, and commissioners were sent into the several counties to levy the same, who were empowered to compound for the same on the terms of a three years' purchase. Such in those days were the penalties of high treason.

In the year 1656, Cromwell had recourse to another parliament in order to obtain the necessary pecuniary supplies; after he had obtained these he aimed at extorting from them the title of king, but his expectations not being answered, he contented himself with that of protector; he then attempted to form a new house of peers, but the ancient nobility refused to associate with the sons of the protector, and others whom he was anxious to raise to a similar rank.

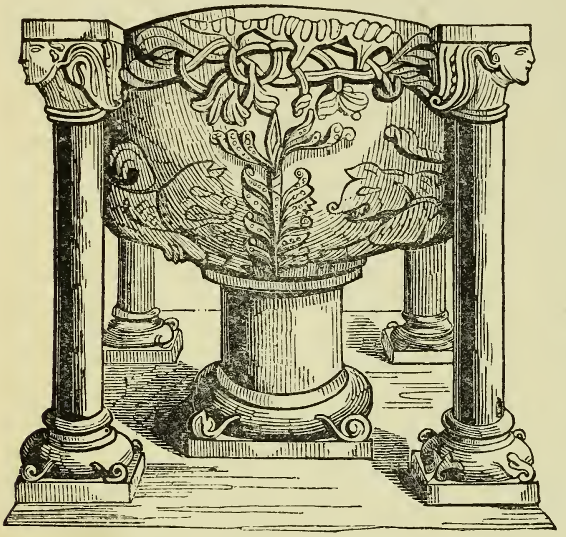
About this period a pamphlet was written and circulated, entitled "Killing no Murder," insisting upon the right of tyrannicide; this work, which was the production of Titus, an officer in the army, made so deep an impression on the mind of Cromwell, that he probably never enjoyed one hour's solid peace after the perusal. New conspirators were discovered, and many suffered, some in consequence of projects discovered before they could be attempted, and others to allay the fears of the usurper. Among these were Sir Henry Slingsby, and Dr. Hewett, a clergyman of the church of England; for the latter every interest was made, particularly by the protector's favourite daughter, but the irrevocable sentence was passed and carried into execution. She fell sick; and with almost her last breath execrated the cruel policy that took away the life of her friend.

From this time the health of the protector began visibly to decline; the cares and the fears, connected with his greatness, were doomed to bring him to a speedy end. A slow fever terminated his existence September 3, 1658. He does not appear to have expected this termination of the disease; he maintained, in opposition to the opinion of his physicians, the certainty of his recovery; but took the precaution to make his will, in which he bequeathed the reins of government to his son Richard, and to Henry his other son he left the governorship of Ireland. He was interred with great pomp in Westminster Abbey.

Cromwell died at a period when, according to the opinion of Bishop Burnet, "his life and his arts were exhausted together, so that if he had survived any longer, he would scarcely have been able to preserve his power." The fabric of his greatness was false and unsound. By cunning and deceit he had attained his high situation; these seemed to render him the less assistance the longer he lived, and it is probable that in a very few years, or even months, they might have served him no more. His own children are said to have been all foes to his government, either royalists or republicans from principle; and, perhaps, says one of his biographers, "there was not a person in the nation sincerely attached to, and a well-wisher of his government."

It were in vain to look for a disinterested account of the character of this great man, for great he unquestionably was, among those who were the witnesses of his life and conduct. No two writers in the present age seem agreed as to the degree of merit or demerit to which he is entitled. We shall, however, quote the opinion of Mr. Granger, who has indeed drawn different sketches of him. "Oliver Cromwell," says he, "united in a very high degree, the characters of the politician and general, and occasionally assumed those of the buffoon and the preacher. He broke forth from his obscurity, at an age when others think themselves doomed to it for ever; and when many begin to entertain thoughts of retiring from the world, he began to make the most conspicuous part in it. He availed himself of the virtues and vices, the talents and weaknesses of mankind; and such obstacles as would have been insurmountable to an inferior genius, helped greatly to carry him on in his career.—He is," says the same writer, "an amazing instance of what ambition heated by enthusiasm, restrained by judgment, disguised by hypocrisy, and aided by natural vigour of mind, can do. He was never oppressed with the weight, or perplexed with the intricacy of affairs; but his deep penetration, indefatigable activity, and invincible resolution, seemed to render him master of all events. He persuaded without eloquence; and exacted obedience more from the terror of his name, than the vigour of his administration. He appeared as a powerful instrument in the hand of Providence, and dared to appeal to the decisions of heaven for the justice of his cause. He knew every man in the three kingdoms, and endeavoured to avail himself of their respective talents. He has always been regarded by foreigners, and of late by the generality of his countrymen, as the greatest man this nation ever produced. It has been disputed which he most deserved, a halter or a crown, and there is no less disparity betwixt the characters drawn of him, and the reports propagated by his enemies and friends."

FONT IN BODMIN CHURCH.



Of the fonts in the English country churches, a considerable number may be referred to the time when the Saxon architecture prevailed; the greater part of them are round, many quite plain, while others are ornamented with mouldings resembling those which appear on the Saxon doorways.

The font in Bodmin Church, Cornwall, of which a representation is given above, is of large dimensions, being three feet seven inches in height, and three feet five inches and a half diameter at the top: it is in the form of a bowl, supported by a pedestal in the middle, and four slender pillars on the outside. This font is covered with ornaments in the Saxon style, consisting of grotesque animals, foliage, &c.: the pillars have angels' heads for capitals: their bases, as well as that of the pedestal, are in the style of the earliest Gothic architecture. Adjoining this font is an octagonal Piscina with eight apertures, ornamented with roses, &c.

DESCRIPTION OF QUEEN ELIZABETH.

(By a German Traveller.)

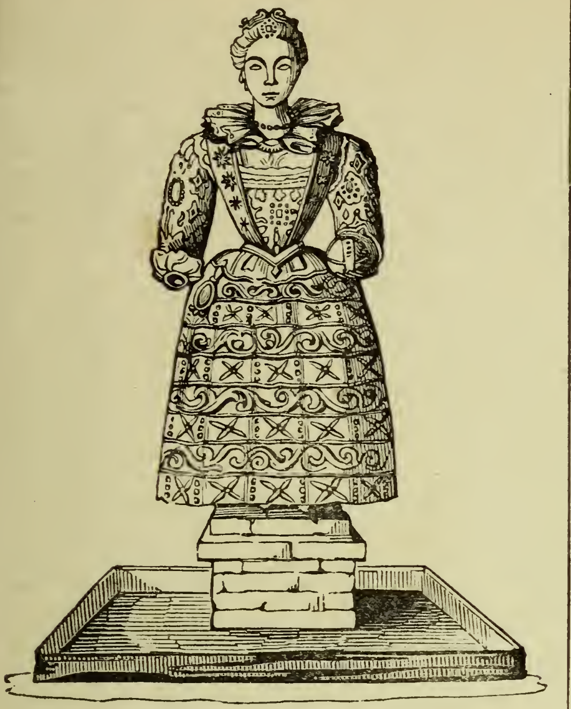
Much as has been written respecting "England's maiden queen," there is not one of our native chroniclers gives such a striking picture of her court, as is conveyed in the following description, by a German traveller. It is translated from a rare work, entitled, *Itinerarium Germaniæ, Galliæ, Angliæ, Italiæ: scriptum a Paulo Hentznera, J. C.—Breslæ*, 1627.

"We arrived next at the royal palace of Greenwich, reported to have been originally built by Humphrey, duke of Gloucester, and to have received very magnificent additions from Henry VIII. It was here, Elizabeth, the present queen, was born, and here she generally resides, particularly in summer, for the delightfulness of its situation. We were admitted by an order Mr. Rogers had procured from the lord chamberlain, into the presence chamber, hung with rich tapestry, and the floor, after the English fashion, strewed with hay, through which the queen usually passes in her way to the chapel. At the door stood a gentleman dressed in velvet, with a gold chain, whose office was to introduce to the queen any person of distinction, that came to wait on her. It was Sunday, when there is usually the greatest attendance of nobility. In the same hall, where the archbishop of Canterbury, the bishop of London, a great many counsellors of state, officers of the crown, and gentlemen, who waited the queen's coming out, which she did, from her own apartment, when it was time to go to prayers, attended in the following manner:—First were gentlemen, barons, earls, knights of the garter, all richly dressed, and bareheaded; next came the chancellor, bearing the seals, in a silk purse, between two, one of which carried the royal sceptre, the other the sword of state, in a red scabbard, studded with gold fleurs-de-lis, the point upwards; next came the queen, in the fifty-sixth year of her age (as we are told), very majestic; her face oblong, fair, but wrinkled; her eyes small, yet black and pleasant; her nose a little hooked, her lips narrow, and her teeth black, (a defect the English seem subject to from their too great use of sugar).

"She had in her ears two very rich pearls, with drops; she wore false hair, and that red; upon her head she had a small crown, reported to have been made of some of the gold of the celebrated Lunebourg-table; her bosom was uncovered, as all the English ladies have it, till they marry; and she had on a necklace of exceeding fine jewels; her hands were small, her fingers long, and her stature neither tall nor low; her air was stately, her manner of speaking mild and obliging. That day she was dressed in white silk, bordered with pearls of the size of beans, and over it a mantle of black silk, shot with silver threads; her train was very long, the end of it borne by a marchioness; instead of a chain, she had an oblong collar of gold and jewels. As she went along, in all this state and magnificence, she spoke very graciously, first to one, then to another, (whether foreign ministers, or those who attend for different reasons) in English, French, or Italian; for, besides being well skilled in Greek and Latin, and the languages I have mentioned, she is mistress of Spanish, Scotch, and Dutch. Whoever speaks to her, it is kneeling; now and then she raises some with her hand. While we were there, William Slaywater, a Bohemian baron, had letters to present to her, and she, after pulling off her glove, gave him her right hand to kiss, sparkling with rings and jewels, a mark of particular favour. Wherever she turned her face, as she was going along, every body fell down upon their knees. The ladies of the court followed next to her, very handsome and well shaped, and for the most part dressed in white. She was guarded on each side by the gentlemen pensioners, fifty in number, with gilt battle-axes. In the anti-chamber, next the hall where we were, petitions were presented to her, and she received them most graciously, which occasioned the exclamation of 'God save the queen Elizabeth!' She answered it with, 'I thanke you, mine good people.' In the chapel was excellent music; as soon as it and the service were over, which scarce exceeded half an hour, the queen returned in the same state and order, and prepared to go to dinner.

"A gentleman entered the room, bearing a rod, and along with him another, bearing a table-cloth, which, after they had both kneeled, three times, with the utmost veneration, he spread upon the table, and after kneeling again, they both retired; then came two others, one with the rod again, the other with a salt-cellar, a plate, and bread; when they had kneeled as the others had done, and placed what was brought upon the table, they too retired with the same ceremonies performed by the first; at last came an unmarried lady (we were told she was a countess), and along with her a married one, bearing a tasting-knife; the former was dressed in white silk, who, when she had prostrated herself three times in the most graceful manner, approached the table, and rubbed the table with bread and salt, with as much awe as if the queen had been present. When they had waited there a little while, the yeomen of the guard entered, bare-headed, clothed in scarlet, with a golden rose upon their backs, bringing in, at each turn, a course of dishes, served in plate, most of it gilt; these dishes were received by a gentleman, in the same order they were brought, and placed upon the table, while the lady taster gave to each guard a mouthful to eat of the particular dish he had brought, for fear of any poison. During the time that this guard (which consists of the tallest and stoutest men that can be found in all England, being carefully selected for this service) were bringing dinner, twelve trumpets, and two kettle-drums, made the hall ring for half an hour together. At the end of all this ceremonial, a number of unmarried ladies appeared, who, with particular solemnity, lifted the meat from the table, and conveyed it to the queen's inner and more private chamber, where, after she had chosen for herself, the rest goes to the ladies of the court.

"The queen dines and sups alone, with very few attendants; and it is very seldom that any body, foreigner or native, is admitted at that time, and then only at the intercession o somebody in power."—The annexed cut, though differing somewhat from the previous description in point of dress, coincides therewith in the more essential particulars. It is copied from a scarce old likeness, and will afford an excellent idea of that princess whom the Englishman delighteth to honor.

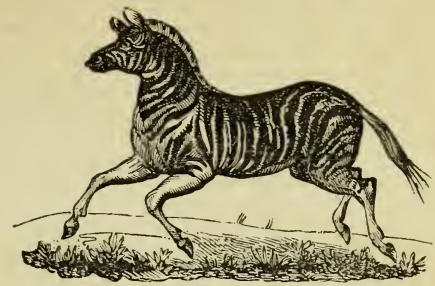


SKETCH OF THE PROCEEDINGS IN A PRINTING-OFFICE.

The establishment of a well-known newspaper is an example, on a large scale, of a manufactory in which the division of labour, both mental and bodily, is admirably illustrated, and in which also the effect of the domestic economy is well exemplified. It is scarcely imagined, by the thousands who read that paper in various quarters of the globe, what a scene of organized activity the factory presents during the whole night, or what a quantity of talent and mechanical skill is put in action for their amusement and information. Nearly a hundred persons are employed in this establishment; and, during the session of Parliament, at least twelve reporters are constantly attending the Houses of Commons and Lords; each in his turn, after about an hour's work, retiring to translate into ordinary writing the speech he has just heard and noted in short-hand. In the mean time, fifty compositors are constantly at work, some of whom have already set up the beginning, whilst others are committing to type the yet undried manuscript of the continuation of a speech, whose middle portion is travelling to the office in the pocket of the hasty reporter, and whose eloquent conclusion is, perhaps, at that very moment, making the walls of St. Stephen's vibrate with the applause of the hearers. These congregated types, as fast as they are composed, are past, in portions, to other hands; till, at last, the scattered fragments of the debate, forming, when united with the ordinary matter, eight-and-forty columns, reappear in regular order on the platform of the printing-press. The hand of man is now too slow for the demands of his curiosity, but the power of steam comes to his assistance. Ink is rapidly supplied to the moving types, by the most perfect mechanism;—four attendants incessantly introduce the edges of large sheets of white paper to the junction of two great rollers, which seem to devour them with unsated appetite;—other rollers convey them to the type already inked, and having brought them into rapid and successive contact, redeliver them to four other assistants, completely printed by the almost momentary touch. Thus, in one hour, four thousand sheets of paper are printed on one side; and an impression of twelve thousand copies, from above three hundred thousand moveable pieces of metal, is produced for the public in six hours.—*Babbage on the Economy of Machinery and Manufactures.*

NATIONAL INSTITUTIONS·

THE MENAGERIE.—The Zebra.



The Zebra is one of the most beautiful, but at the same time of the wildest animals in nature. Nothing can exceed the delicate regularity of this creature's colour, or the lustrous smoothness of its skin; but, on the other hand, nothing can be more shy or more untameable.

It is chiefly a native of the southern parts of Africa; and there are whole herds of them often seen feeding in those extensive plains that lie towards the Cape of Good Hope. However, their watchfulness is such, that they will suffer nothing to come near them, and their swiftness so great, that they will readily leave every pursuer far behind. The zebra, in shape, rather resembles the mule than the horse or ass. Rather less than the former, it is still larger than the latter. But its greatest peculiarity lies in the amazing regularity and elegance of its colours. In the male, they are white and brown; in the female, white and black. These colours are disposed in alternate stripes over the whole body, and with such exactness and symmetry, that one would think nature had employed the rule and compass to paint them.

Such, indeed, is the beauty of this creature, that it seems by nature fitted to satisfy the pride and pleasure of man; and formed to be taken into his service. Hitherto, however, it appears to have disdained servitude, and neither force nor kindness have been able to wean it from its native independence and ferocity. But this wildness might, perhaps, in time, be surmounted; and, it is probable, the horse and the ass, when first taken from the forest, were equally obstinate, fierce, and unmanageable. M. Buffon informs us, that the zebra from which he took his description could never be entirely mastered, notwithstanding all the efforts which were made to tame it. They continued, indeed, to mount it, but with such precautions as evidently showed its fierceness, for two men were obliged to hold the reins while the third ventured upon its back; and even then it attempted to kick whenever it perceived any person approaching.

It is not now known what were the pains and dangers which were first undergone to reclaim the breed of horses from savage ferocity; these, no doubt, made an equal opposition; but, on being opposed by an industrious and enterprising race of mankind, their spirit was at last subdued, and their freedom restrained. It is otherwise with regard to the zebra; it is the native of countries where the human inhabitants are but little raised above the quadruped. The natives of Angola or Caffraria have no other idea of advantage from horses, but as they are good for food; neither the fine stature of the Arabian courser, nor the delicate colourings of the zebra, have any allurements to a race of people, who only consider the quantity of flesh, and not its conformation. For this reason, therefore, the zebra may hitherto have continued wild—because it is the native of a country where there have been no successive efforts made to reclaim it. All pursuits, that have hitherto been instituted against it, were rather against its life than its liberty; the animal has thus been long taught to consider man as its most mortal enemy; and it is not to be wondered that it refuses to yield obedience where it has so seldom experienced mercy. There is a kind of knowledge in all animals, often to be considered with amazement; which is, that they seem perfectly to know their enemies, and to avoid them. Instinct, indeed, may teach the deer to fly from the lion; or the mouse from the cat: but what is the principle that teaches the dog to attack the dog-butcher wherever he sees him? In China, where the killing and dressing dogs is a trade, whenever one of these people moves out, all the dogs of the village, or the street, are sure to be after him. This seems hardly to be believed, but that instances of it have occurred among ourselves. Goldsmith had seen a poor wretch, who made a practice of stealing and killing dogs for their skins, pursued in full cry for three or four streets together, by all the bolder breed, while the weaker flew from his presence with affright. How these animals could thus find out their enemy, and pursue him, appears unaccountable, but such is the fact; and it not only obtains in dogs, but in several other animals, though perhaps to a less degree; and this very probably may have, in some measure, operated to keep the zebra in its state of natural wildness; in which state it may continue, till kinder treatment shall have reconciled it to its pursuers.

Its extraordinary beauty is not the only motive we have for wishing this animal among the number of our dependents: its swiftness is said to surpass that of all others: so that the speed of a zebra is become a proverb among the Spaniards and Portuguese. It stands better upon its legs also than the horse; and is consequently stronger in proportion. Thus, if by proper care we could improve the breed, we should probably in time come to have a race as large as the horse, as fleet, as strong, and much more beautiful.

THE ORANG OUTANG.—(Concluded).

The individual described by Dr. Abel, "on his arrival in Java from Batavia, was allowed to be entirely at liberty, till within a day or two of being put on board the Cæsar to be conveyed to England; and whilst at large made no attempt to escape; but became violent when put into a large railed bamboo cage for the purpose of being conveyed from the island. As soon as he felt himself in confinement, he took the rails of the cage into his hands, and shaking them violently endeavoured to break them in pieces; but finding that they did not yield generally, he tried them separately; and, having discovered one weaker than the rest, worked at it constantly till he had broken it, and made his escape. On board ship an attempt being made to secure him by a chain tied to a strong staple, he instantly unfastened it, and ran off with the chain dragging behind; but finding himself embarrassed by its length, he coiled it once or twice, and threw it over his shoulder. This feat he often repeated; and when he found that it would not remain on his shoulder, he took it into his mouth.

"After several abortive attempts to secure him more effectually, he was allowed to wander freely about the ship, and soon became familiar with the sailors, and surpassed them in agility. They often chased him about the rigging, and gave him frequent opportunities of displaying his adroitness in managing an escape. On first starting, he would endeavour to outstrip his pursuers by mere speed; but when much pressed, eluded them by seizing a loose rope, and swinging out of their reach.

"Although gentle when not exceedingly irritated, the Orang Outang could be excited to violent rage, which he expressed by opening his mouth, showing his teeth, and seizing and biting those who were near him. Sometimes, indeed, he seemed almost driven to desperation: and, on two or three occasions, committed an act which in a rational being would have been called the threatening of suicide. If repeatedly refused an orange when he attempted to take it, he would shriek violently, and swing furiously about the ropes; then return and endeavour to obtain it: if again refused, he would roll for some time like an angry child upon the deck, uttering the most piercing screams; and then suddenly starting up, rush furiously over the side of the ship and disappear. On first witnessing this act, we thought that he had thrown himself into the sea; but, on a search being made, found him concealed under the chains.

"This animal neither practices the grimaces and antics of other monkeys nor possesses their perpetual proneness to mischief. Gravity, approaching to melancholy, and mildness, were sometimes strongly expressed in his countenance, and seem to be the characteristics of his disposition. When he first came among strangers, he would sit for hours with his hand upon his head, looking pensively at all around him; and when much incommoded by their examination, would hide himself beneath any covering that was at hand.

"His food in Java was chiefly fruit, especially mangostans, of which he was extremely fond. He also sucked eggs with voracity, and often employed himself in seeking them. On board ship his diet was of no definite kind. He ate readily of all kinds of meat, and especially raw meat; was very fond of bread, but always preferred fruits, when he could obtain them.

"His beverage in Java was water; on board shipit was as diversified as his food. He preferred coffee and tea, but would readily take wine, and exemplified his attachment to spirits by stealing the captain's brandy bottle. After his arrival in London he preferred beer and milk to any thing else, but drank wine and other liquors."

The Orang survived his transportation to this country from August 1817, when he arrived, to the 1st of April, 1819, during which interval he was in the custody of Mr. Cross, at Exeter Change, as much caressed for the gentleness of his disposition as he was noticed for his great rarity. During his last illness, and at his death, his piteous appearance, which seemed to bespeak his entreaties to those about him for relief, did not fail to excite the feelings of all who witnessed it, an excitement evidently heightened by the recollection of human suffering under similar circumstances, which the sight of this animal so strongly brought to mind.

"LOVE ME, LOVE MY DOG."

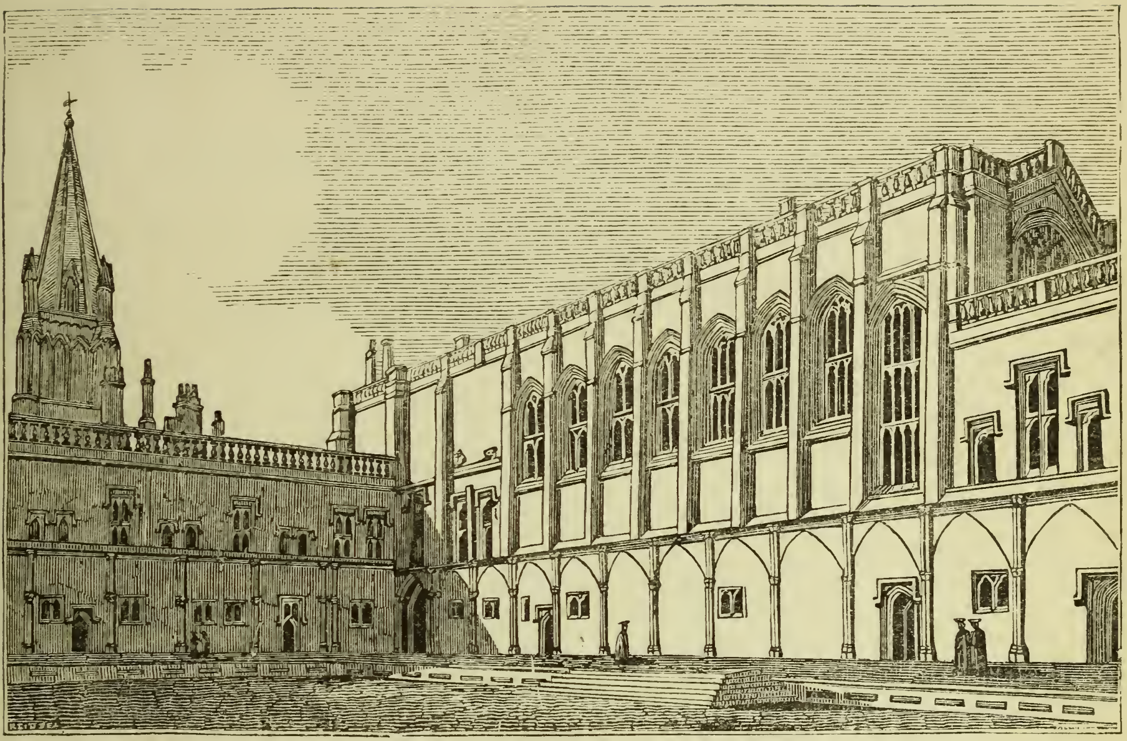
The meaning of this saying is sufficiently obvious: viz. if you love me, you must also love those belonging to me.

The following extract, although it has not the closest connection with the subject, will be found curious.

The Favourite Dogs of the Prince of Orange..—About twenty or thirty years ago (says Rede, 1799), the fashionable lap-dog was the Dutch pug; every old duchess in the kingdom had three or four, and these little ugly animals were the ladies' favourites from the accession of William the Third to the death of George the Second; since which time the breed seems nearly extinct. They were generally decorated with orange ribbons, and in high favour at court. King William being very partial to them, his courtiers apprehended he had learned the old English proverb, "Love me, love my dog." The reason of this partiality is not generally known, but may be accounted for by the following anecdote, related in a very scarce old book, "Sir Roger William, his Actions of the Low Countries, imprinted in the year 1618."

"The Prince of Orange having retired into the camp, Julian Romero with earnest persuasions procured license of the Duke D'Alva to hazard a camisado, or night attack upon the prince. At midnight Julian sallied out of the trenches with a thousand armed men, mostly pikes, who forced all the guards that they found in their way into the place of arms before the prince's tent, and killed two of the secretaries, the prince himself escaping very narrowly; for I have often heard him say that, as he thought, but for a dog, he had either been taken or slain. The attack was made with such resolution, that the guards took no alarm until their fellows were running to the place of arms, with their enemies at their heels; when this dog, hearing a great noise, fell to scratching and crying, and awakened him before any of his men; and as the prince laid in his arms, with a lackey always holding one of his horses ready bridled, yet, at the going out of the tent, with much ado he recovered his horse before the enemy arrived. Nevertheless, one of his equerries was slain, taking horse presently after him, as were divers of his servants. The prince, to show his gratitude, until his dying day kept one of that dog's race, and so did many of his friends and followers. These animals were not remarkable for beauty, being little white dogs, with crooked flat noses, called camuses."

Medicinal properties of Water-cress.—Water-cress act as a gentle stimulant and diuretic; for these purposes the expressed juice, which contains the peculiar taste and pungency of the herb, may be taken in doses of an ounce or two, and continued for a considerable time. It should be at the same time eaten at breakfast, also at dinner and supper, to experience benefit from the virtues of this herb. Haller says "I have seen patients in deep declines cured by almost entirely living upon this plant."



CHRIST CHURCH COLLEGE, OXFORD.

THE GRAND QUADRANGLE.

CARDINAL WOLSEY was one of those men whose minds expand with their fortunes. Though his birth was humble, when he attained to power and opulence he displayed a most magnificent and princely spirit. Of this the noble plan he formed, and the splendid, extensive preparations he made, for founding a College in Oxford, which, for the magnificence of its structure, the richness of its furniture, the number of its members, and the greatness of its revenues, would have exceeded every seminary of learning in the world, afford a sufficient proof. To accomplish this, he obtained two bulls from Pope Clement VII. empowering him (with the king's consent) to dissolve the priory of St. Frideswide in Oxford, and as many other small religious houses as he thought proper, and to apply their revenues, lands, and goods to the endowment of his intended college. To the execution of these bulls the king gave his consent, and granted him a charter, dated July 3d, A.D. 1525, authorizing him to found a college in Oxford, to be called Cardinal College, and to endow it with lands and revenues to the amount of 2000*l*. a-year; a very great revenue in those times. The year after, the king granted the cardinal for the benefit of his college no fewer than five charters, containing a great number of privileges and immunities, with a power of impropriating about seventy rectories, in addition to its revenues. The cardinal having thus provided ample revenues for the members of his college, the foundation of it was laid July 15th, A.D. 1525; and, as great numbers of artificers of all kinds were employed, the building advanced with great rapidity. As soon as apartments were ready for their reception, he introduced a dean and eighteen canons, which he designed afterwards to increase to one hundred and eighty, or two hundred. In the mean time he expended prodigious sums of money, not only on the buildings, but in providing statues, pictures, plate, jewels, books, vestments, furniture, and every thing that could be either useful or ornamental to his favourite establishment. He prepared also a book of statutes for its government; from which it appears that it was to have consisted of a dean, a subdean, sixty canons of the first class, forty canons of the second class, (who were all to devote themselves to study,) thirteen chaplains, twelve clerks, sixteen choristers for performing the service in the college church, four censors, three treasurers, fou collectors, and twenty servants. In a word, the cardinal omitted nothing to render his college (which he expected would transmit his name with honour to posterity) superior in all respects to every other college. But he neglected one thing, whcih proved fatal to the whole. Being under no apprehension of his disgrace, which fell upon him suddenly, he neglected to execute the foundation charter, and to convey the revenues, lands, and goods to the college, which he had provided for it with so much care. All these, therefore, being sitll his own property, when he was found in a premunire, they were forfeited to the king. The spoil was great, and it was seized with eagerness. The lands were sold, or granted to craving-courtiers, and all the precious moveables dissipated. Thus fell Cardinal College before it was half finished, to the no small regret of the friends of learning; as it prevented the execution of a design which the Cardinal had formed, of procuring copies of all the MSS. in the Vatican for the library of his college.

After all the works of Cardinal College had been interrupted about four years, and the unfinished buildings were falling to ruin, the king was prevailed upon to found a college in the same place, to be called the College of King Henry VIII. But though this was a royal foundation, it was on a much smaller scale than that of the Cardinal; as it consisted only of a dean and twelve secular canons. Nor was this college of much longer duration than the former. Doctor John Oliver, the second dean, resigned his college and all its revenues to the king May 20th, A.D. 1545.

Henry having thus dissolved his own college, he soon after made it the seat and cathedral of the bishop of Oxford, by the name of the Cathedral of Christ's Church in Oxford, founded by Henry VIII., whereto the collegiate institution was appended. This new society was composed of a bishop, a dean, and eight canons. To the dean and canons he granted all the buildings, lands, and revenues of his late college, on condition that they paid the following stipends to the following persons: to eight minor canons, each 10*l.*; to a gospeller, 8*l.*; to a postellator, 6*l.* 13s. 4d., to eight clerks, each 6*l.* 13s. 4d.; to the master of the singing boys, 13*l.* 6s. 8d ; to the organist, 10*l.*; to eight singing boys, each 7*l.* 13s. 4d.; to three public professors in the university, one of theology, one of Hebrew, and one of Greek, each 40*l.*; to sixty scholars or students, each 8*l.*; to the first schoolmaster, 20*l.*; to the second schoolmaster, 10*l.*; forty school-boys.

The benefactors of Christ Church are few, and all of them appeared at a period long subsequent to its foundation. Among the principal of them were the celebrated Dr. Busby of Westminster who bequeathed a sum of money for a catechetical lecture; bishop Fell, who contributed ten exhibitions of 10*l.* per annum each; and Dr. Lee, physician to George II., who left 20,000*l.* for the purpose of erecting an anatomical theatre

The buildings of this magnificent college occupy the area of the ancient priory of St. Frideswide, and have undergone as many revolutions as the society itself. They are chiefly arranged round four courts, two of which are very spacious. The great west quadrangle is particularly interesting, as being the work of Wolsey, and indicates, that if that illustrious founder had survived till he had been enabled to complete the design he appears to have formed, his college would have exceeded in magnificence every other in Europe. This quadrangle is entered by the gateway of the principal front, which extends 382 feet, and is adorned in the centre by a stately tower begun by Wolsey, but only completed in 1681, by Sir Christopher Wren. All the buildings here are beautifully proportioned, and are faced with a fine terrace, as well as surmounted by a handsome stone ballustrade. The hall and kitchen are on the south, and on the east and west sides are splendid ranges of lodgings for the dean and canons. The hall occupies more than one-half of an entire range, and was begun and finished under the direction of the founder. This room is 115 feet in length, 40 in breadth, and 50 in height. The roof is of oak, carved in an elaborate style. "The windows are intersected Gothic, and one in a recess on the southern side is among the finest specimens of that mode of architectural disposal." The side walls are of panelled wainscot, and display an extensive collection of portraits, among which are an original half-length of cardinal Wolsey, a whole length of king Henry VIII., another of queen Elizabeth, and a third of Dr. Busby, with a pupil in attendance.

EXTRAORDINARY INSTANCE OF TOUCHING THE BODY.

The following account of an extraordinary case of murder, in Hertfordshire, was found amongst the papers of that eminent lawyer, Sir John Maynard, one of the Lords Commissioners of the Great Seal of England.

"The case or rather history of a case, that happened in the county of Hertford, I thought good to report here, though it happened in the fourth year of King Charles I., that the memory of it may not be lost by miscarriage of my papers or otherwise. I wrote the evidence which was given, which I and many others did hear, and I wrote it exactly according to what was deposed at the trial at the bar of the King's Bench, *viz.*

"Johan Norkett, wife of Arthur Norkett, being murdered, the question was, how she came by her death ? The coroner's inquest on view of the body, and depositions of Mary Norkett, John Okerman, and Agnes his wife, inclined to find Johan Norkett, *felo de se ;* for they informed the coroner and jury that she was found dead in her bed, the knife sticking in the floor, and her throat cut; that the night before she went to bed with her child, the plaintiff in this appeal, (her husband being absent,) and that no other person, after such time as she was gone to bed, came into her house, the examinants lying in the outer room, and they must needs have seen or known if any stranger had come in, whereupon the jury gave up to the coroner their verdict, that she was *felo de se.* But afterwards, upon rumour among the neighbourhood, and their observance of divers circumstances which manifested that she did not, nor, according to those circumstances, could never possibly murder herself, whereupon the jury, whose verdict was not yet drawn into form by the coroner, desired the coroner, that the body, which was buried, might be taken out of the grave, which the coroner assented to; and thirty days after her death, she was taken up in the presence of the jury, and a great number of the people, whereupon the jury changed their verdict. The persons being tried at Hertford assizes were acquitted : but so much against the evidence, that judge Hervey let fall his opinion that better an appeal were brought than so foul a murder escape unpunished ; and Pascha, 4th Car. they were tried on the appeal, which was brought by the young child against his father, grandmother, and aunt, and her husband, Okerman ; and because the evidence was so strange, I took exact and particular notice, and it was as follows, *viz.*

"After the matters above related, an ancient and grave person, minister to the parish where the murder was committed (being sworn to give evidence according to custom), deposed, 'That the body being taken out of the grave thirty days after the party's death, and lying on the grass, and the four defendants present, they were required each of them to touch the dead body. Okerman's wife fell upon her knees, and prayed God to show tokens of her innocence, or to some such purpose—her very words I have forgot. The appellees did touch the dead body, whereupon the brow of the dead, which was before a livid and carrion colour (that was the verbal expression *in terminis* of the witness), began to have a dew or gentle sweat arise upon it, which increased by degrees till the sweat ran down in drops upon the face, the brow turned and changed to a lively and fresh colour, and the dead opened one of her eyes, and shut it again, and this opening the eye was done three several times; she likewise thrust out the ring or marriage finger three several times, and pulled it in again, and the finger dropped blood on the grass.' Sir Nicholas Hyde, chief magistrate, seeming to doubt the evidence, asked the witness 'Who saw this besides you ?'—*Witness.* 'I cannot swear what others saw; but my lord,' said he, 'I believe the whole company saw it; and if it had been thought a doubt, proof would have been made of it, and many would have attested with me.'

"Then the witness, observing some admiration in the auditors, he spake farther:

"My lord, I am minister of the parish, and have known all the parties, but never had any occasion of displeasure against any of them, nor had to do with them, nor they with me; but as I was minister, the thing was wonderful to me; I have no interest in the matter, but as called upon to testify the truth, and that I have done.'

"This witness was a reverend person; as I guessed, was about seventy years of age; his testimony was delivered gravely and temperately, but to the great admiration of the auditory; whereupon, applying himself to the chief justice, he said, "My lord, my brother here present is minister of the parish adjacent, and, I am assured, saw all done that I have affirmed." Therefore that person was sworn to give evidence, and deposed in every point, *viz.* the sweating of the brow, changing of its colour, opening of the eye, and the thrice motion of the finger, and drawing it in again; only the first witness added, that he himself dipped his finger in the blood which came from the dead body, to examine it, and he swore he believed it was blood. I conferred afterwards with Sir Edmund Powell, barrister at law, and others, who all concurred in the observation; and for myself, if I were upon oath, I can depose, that these depositions, especially the first witness, are truly reported in substance.

"The other evidence was given against the prisoners, *viz.* the grandmother of the plaintiff, and against Okerman and his wife, that they confessed they lay in the next room to the dead person that night, and that none came into the house till they found her dead the next morning. Therefore, if she did not murder herself, they must be the murderers; to that end further proof was made:—

"1st. That she lay in a composed manner in bed, the bed-clothes nothing at all disturbed, and her child by her in bed.

"2dly. Her throat cut from ear to ear, and her neck broken; and if she first cut her throat, she could not break her neck in the bed, nor *contra.*

"3dly. There was no blood in the bed, saving there was a tincture of blood on the bolster where her head lay, but no substance of blood at all.

"4thly. From the bed's-head there was a stream of blood on the floor, which ran along till it ponded in the bendings on the floor to a very great quantity; and there was also another stream of blood on the floor, at the bed's-feet, which ponded also in the floor to a very great quantity, but no continuance or communication of either of these two places from one to the other, neither upon the bed, so that she bled in two places severally; and it was deposed, turning up the mats of the bed, there were clots of congealed blood in the straw of the mats underneath.

"5thly. The bloody knife was found in the morning, sticking in the floor, a good distance from the bed, but the point of the knife, as it stuck, was to the bed, and the haft from the bed.

"6thly. There was a print of a thumb and fore finger of a left hand.

"Sir Nicholas Hyde, chief justice, said to the witness, 'How can you know the print of a left hand from the print of a right hand, in such a case?'—*Witness.* 'It is hard to describe; but if it please that honourable judge to put his left hand upon your left hand, you cannot possibly put your right hand in the same posture.' Which being done, and appearing so, the defendants had time to make their defence, but gave no evidence to any purpose. The jury departing from the bar, and returning, acquitted Okerman, and found the other three guilty, who being severally demanded what they could say, why judgment should not be pronounced, said no more than 'I did not do it!' 'I did not do it!'

"Judgment was given, and the grandmother and the husband executed, but the aunt had the privilege to be spared execution, being with child.

"I enquired if they confessed any thing at their execution, but they did not, as I am told."

Scarce any man becomes eminently disagreeable, but by a departure from his real character, and an attempt at something for which nature or education have left him unqualified.

CURIOUS ANACHRONISMS.

In a painting in a country church in Germany, the painter, who had intended to represent the sacrifice of Isaac, represented Abraham with a blunderbuss in his hand, ready to shoot his son. This seems to have been a favourite idea with the artists; for Burgoanne (Travels in Spain) notices a painting in Spain, where Abraham is preparing to shoot Isaac *with a pistol!*

There is a painting at Windsor, of Antonio Verrio, in which, with the greatest impropriety, he has introduced himself, Sir Godfrey Kneller, and Bap. May, surveyor of the works, in long periwigs, as spectators of Christ healing the sick.

In the Luxembourg is a picture of Rubens, in which are the queen-mother in council, with two cardinals, and *Mercury!*

Lucian makes Prometheus cite a verse out of Homer, who lived long after.

Shakspeare places the scene of a shipwreck on the coast of Bohemia!

There may be, also, a sort of anachronism in the limbs, as in the case of the painter of Toledo, who painted the story of the three wise men of the east coming to worship, and bringing their presents to our Lord, on his birth, at Bethlehem, where he presents them as three Arabian or Indian kings; two of them are white, and one of them black; but, unhappily, when he drew the latter part of them kneeling, which, to be sure, was done after their faces, their legs being necessarily a little intermixed, he made three black feet for the negro king, and but three white feet for the two white kings; and yet never discovered the mistake till the piece was presented to the king, and hung up in the great church.

There was, also, in the Houghton Hall collection, Velvet Brughel's adoration of the Magi, in which were a multitude of figures, all finished with the greatest Dutch exactness; in fact, the ideas are rather a little too Dutch, for the Ethiopian king is dressed in a surplice, with boots and spurs, and brings, for a present, a gold model of a modern ship.

In the same collection was the stoning of St. Stephen, by Le Sœur, containing nineteen figures, all expressing a masterly variety of grief; only the saint happens to be dressed in the rich habit of a modern Romish priest at high mass.

The monks of a certain monastery at Messina, exhibited, with great triumph, a letter written by the Virgin Mary with her own hand. Unluckily for them, this was not, as it easily might have been, written on the ancient papyrus, but on paper made of rags. On some occasion, a visitor, to whom this was shown, observed, with affected solemnity, that the letter involved also a miracle, for the paper on which it was written was not in existence till several hundred years afterwards.

THE YEW—THE CRAB—AND THE BOX.

"To give new beauties to your garden," says the Rev. I. Laurence, in his 'Clergyman's Recreation,' "none in my mind is to be compared to the yew, which is so tonsile, and grows so very thick and beautiful with clipping, and withal bids defiance to the hardiest winters, that it is the best and most lasting ornament in a garden. To make one in love with these hedges, you need only take a walk in the Physic Gardens at Oxford, where you are presented with all that art and nature can do, to make the things most agreeable to the eye."

Mr. Cobbett, when relating many particulars of the yew, in his "Woodlands," (for his pen has an original power in describing these subjects, he himself telling us, that his "heart and mind is wrapped up in every thing belonging to the gardens, the fields, and the woods,") observes, that "It resists all weather, stands uninjured on the bleakest hills, where even the scrubbiest of thorns and underwood will hardly live. Big as the head of this tree generally is, in proportion to its trunk; most heavily laden as it constantly is with leaf; forming, as it does, such a hold for the wind,—neither head nor trunk ever flinches, though in situations where it would be impossible to make an oak grow, and where no other large tree could be prevented from being blown out of the ground." In his description of the crab, he says, "In hedges it is very beautiful in the spring, and also in independent trees, covered with blossoms as bright as those of the carnation, and a great deal larger. When the coppices are cut, the crabs, if they go up in a single stem, are generally left as the oaks are; and in the month of May, the garlands presented by the crab-trees, while the primroses bespangle the ground beneath, and while the birds are singing all around, certainly gives us, altogether, something more delightful than almost any thing else accessible to our senses." In his "English Gardener," he thus mentions an almost unheeded shrub: "The box is at once the most efficient of all possible things, and the prettiest plant that can possibly be conceived: the colour of its leaf, the form of its leaf, its docility as to height, width, and shape, the compactness of its little branches, its great durability as a plant, its thriving in all sorts of soils and all sorts of aspects, its freshness under the hottest sun, and its defiance of all shade, and all drip;—these are beauties and qualities which, for ages upon ages, have marked it out as the chosen plant for this very important purpose." And after describing how it should be clipped, he says, "if there is a more neat and beautiful thing than this in the world, all I can say is, that I never saw that thing."—*Gleanings on Gardens.*

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE—No. VI.

On the morning of the day appointed for the tournament, the arms, banners, and helmets of all the combatants shall be exposed at their stations, and the speakers present at the place of combat by ten of the clock, where they shall examine the arms and approve or reject them at their pleasure; the examination being finished, and the arms returned to the owners, the baron who is the challenger, shall then cause his banner to be placed at the beginning of the parade, and the blazon of his arms to be nailed to the roof of the pavilion: his example is to be followed by the baron on the opposite side, and all the knights of either party who are not in their stations before the nailing up of the arms, shall forfeit their privileges, and not be permitted to tourney.

The kings at arms and the heralds are then commanded by the speakers to go from pavilion to pavilion, crying aloud, "To achievement, knights and esquires, to achievement;" being the notice for them to arm themselves; and soon afterwards the company of heralds shall repeat the former ceremony, having the same authority, saying, "Come forth, knights and esquires, come forth:" and when the two barons have taken their places in the lists, each of them facing his own parade, the champions on both parties shall arrange themselves, every one by the side of his banner; and then two cords shall be stretched between them, and remain in that position until it shall please the speakers to command the commencement of the sports. The combatants shall each of them be armed with a pointless sword having the edges rebated, and with a baston or truncheon, hanging from their saddles, and they may use either the one or the other so long as the speakers shall give them permission, by repeating the sentence "Laisseir les aler," Let them go on. After they have sufficiently performed their exercises, the speakers are to call to the heralds, and order them to "ployer vos baniers," Fold up the banners, which is the signal for the conclusion of the tournament. The banners being rolled up, the knights and the esquires are permitted to return to their dwellings.

After the conclusion of the tournament, the combatants, as we have seen above, returned to their dwellings; but in the evening they met again in some place appropriated for the purpose, where they were joined by the ladies, and others of the nobility who had been spectators of the sports; and the time, we are told, was passed in feasting, dancing, singing, and making merry. But, "after the noble supper and dancing," according to the ancient ordinance above quoted, the speakers of the tournament called together the heralds appointed on both parties, and demanded from them alternately, the names of those who had best performed upon the opposite sides; the double list of names was then presented to the ladies who had been present at the pastime, and the decision was referred to them respecting the awardment of the prizes; who selected one name for each party, and, as a peculiar mark of their esteem, the favourite champions received the rewards of their merits from the hands of two young virgins of quality. The statutes and ordinances for justs and tournaments made by John Tiptoft, earl of Worcester, at the command of Edward IV., in the sixth year of his reign, conclude thus: "Reserving always to the queenes highness and the ladyes there present, the attribution and gift of the prize after the manner and forme accustomed.'

Neither was this the only deference that was paid to the fair sex by the laws of the tournament, for we are told, that if a knight conducted himself with any impropriety, or transgressed the ordinances of the sport, he was excluded from the lists with a sound beating, which was liberally bestowed upon him by the other knights with their truncheons, to punish his temerity, and to teach him to respect the honour of the ladies and the rights of chivalry; the unfortunate culprit had no other resource in such case for escaping without mischief, but by supplicating the mercy of the fair sex, and humbly intreating them to interpose their authority on his behalf, because the suspension of his punishment depended entirely upon their intercession.

The just or lance-game, in Latin justa, and in French jouste, which some derive from jocare, because it was a sort of sportive combat, undertaken for pastime only, differed materially, as before observed, from the tournament, the former being often included in the latter, and usually took place when the grand tournamental conflict was finished. But at the same time it was perfectly consistent with the rules of chivalry, for the justs to be held separately; it was, however, considered as a pastime inferior to the tournament, for which reason a knight, who had paid his fees for permission to just, was not thereby exempted from the fees of the tournament; but, on the contrary, if he had discharged his duties at the tournament, he was privileged to just without being liable to any further demand. This distinction seems to have arisen from the weapons used, the sword being appropriated to the tournament, and the lance to the just, and so it is stated in an old document cited by Du Cange: "When," says this author, "a nobleman makes his first appearance in the tournament, his helmet is claimed by the heralds, notwithstanding his having justed before, because the lance cannot give the freedom of the sword, which the sword can do of the lance; for it is to be observed, that he who has paid his helmet at the tournament is freed from the payment of a second helmet at the just; but the helmet paid at justing, does not exclude the claim of the heralds when a knight first enters the lists at the tournament.

ANECDOTE OF BURNS.

(From the Carlisle Journal.)

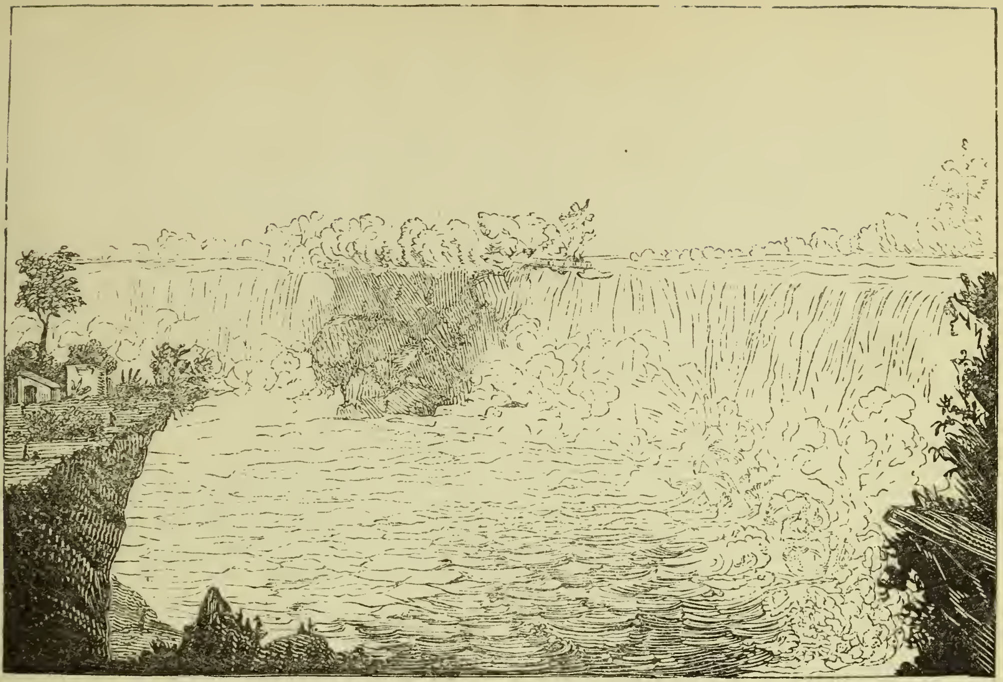
It is not probably generally known that the poet once paid our "merry city" a visit, though there is no doubt that he did once at least get "unco happy" within our ancient walls. He had come into the city upon horseback, and his nag was turned out to grass for a few hours. The horse, as may well be supposed, having such a master, was a brute of taste, and took it into his head that the grass in a field belonging to our worthy corporation, which adjoined that in which it had been put, was of a better and sweeter flavour than its own allotment, and accordingly made good a lodgment there. The mayor impounded the horse, and next morning, when Burns heard of the disaster, he wrote the following stanza:—

> "Was e'er puir poet sae befitted,
> The maister drunk—the horse committed:—
> Puir harmless beast! tak' thee nae care,
> Thou'lt be a horse when he's nae mair (Mayor)."

His worship's mayoralty, we should have premised, was about to expire on the day on which the stanza was written. It is said, that when the mayor heard whose horse he had impounded, he gave instant orders for its liberation, exclaiming, "Let him have it, or the job will be heard of for ages to come."

Curran and the Miller's Dog.—Curran had told me, with infinite humour, of an adventure between him and a mastiff when he was a boy. He had heard somebody say, that any person throwing the skirts of his coat over his head, stooping low, holding out his arms, and creeping along backward, might frighten the fiercest dog and put him to flight. He accordingly made the attempt on a miller's animal in the neighbourhood, who *would never let* the boys *rob the orchard;* but found, to his sorrow, that he had a dog to deal with who did not care which end of a boy went foremost, so as he could get a good bite out of it. "I pursued the instruction," said Currran; "and, as I had no eyes save those in front, fancied the mastiff was in full retreat: but I was confoundedly mistaken; for, at the very moment I fancied myself victorious, the enemy attacked my rear, and, having got a reasonably good mouthful out of it, was fully prepared to take another before I was rescued.—*Sir Jonah Barrington's Personal Sketches of his own Times.*

FALLS OF NIAGARA.



Lower Canada.

The greatest natural curiosities of the known world are the cataracts of Lower Canada, at the distance of eighteen miles from the town of Niagara. This amazing waterfall is made by the river St. Lawrence, in its passage from the lake Erie into the lake Ontario. The St. Lawrence is one of the largest rivers in the world, and yet the whole of its waters are here poured down, by a fall of a hundred and fifty feet perpendicular. It is not easy to bring the imagination to correspond with the greatness of the scene; a river, extremely deep and rapid, and that serves to drain the waters of almost all North America into the Atlantic Ocean, rushes precipitately down a ledge of rocks, that rises like a wall across the whole bed of its stream. The most stupendous fall, is that on the north-western or British side of the Niagara river, commonly called the "Great Horse-shoe Fall," from its bearing some resemblance to the shape of a horse-shoe. The height of this is only 142 feet, whereas the two others (the river being divided by islands into three distinct collateral falls) are each 160 feet high: but to its inferior height it is principally indebted for its grandeur; the precipice, and of course the bed of the river above it, being so much lower at one side than at the other, by far the greater part of the water of the river finds its way to the low side, and rushes down with greater velocity at that side than it does at the other, as the rapids above the precipice are strongest there. From the centre of the Horse-shoe Fall, arises a prodigious cloud or mist, that may be seen at the distance of several miles, and that exhibits, when the sun shines above it, a beautiful rain-bow. The extent of this fall, ascertained by the eye, is estimated at no less than 600 yards in circumference. The island which separates it from the next fall, is supposed to be about 350 yards wide; the second fall, is about five yards wide; the next island about thirty yards; and the third, commonly called the "Fort Schloper Fall," from its being situated towards the side of the river on which that fort stands, is computed at the same measure with the large island. The whole extent of the precipice, therefore, including the islands, is, according to these estimates, 1335 yards. Some have supposed, that the line of the falls altogether exceeds an English mile. The quantity of water, carried down the falls, is prodigious; being found by a moderate calculation to be 670,255 tons per minute. The Fort Schloper Fall is skirted at bottom by milk-white foam, which ascends in thick volumes from the rocks; but it is not seen to rise above the fall like a cloud of smoke, as is the case at the Horse-shoe Fall; nevertheless, the spray is so considerable, that it descends on the opposite side of the river like rain. Below these falls the whirlpools and commotions of the waters are so tremendous, as to render navigation impracticable for six miles; and immediately above them the river is much narrower than it is higher up. The river, however, runs evenly, and is navigable with safety for batteaux as far as Fort Chippeway, which is about three miles above the falls, but upon a nearer access the waters are so much agitated, that unless a boat keep in the middle of the river and is dextrously managed, it must be dashed to pieces: however, with such management it may pass down to an island, which divides the river at the falls. Since the falls of Niagara were first discovered, they have very much receded, on account of the disrupture of the rocks which form the precipice. Within the memory of many of the present inhabitants of the country, the falls have receded several yards. It is not an improbable conjecture, that they were originally situated at Queenstown. Tradition reports that the great fall, instead of having been in the form of a horse-shoe, once projected in the middle; but for a century past it has remained nearly in the present form. The falls of Niagara are much less difficult of access now than they were some years ago. The most favourable season for visiting them is about the middle of September; for then the woods are seen in all their glory, beautifully variegated with the rich tints of autumn, and the spectator is not then annoyed with vermin. In the summer season you meet with rattle-snakes at every step, and musquitoes swarm so thickly in the air, that, to use a common phrase of the country, you might cut them with a knife. The cold nights in the beginning of September effectually banish these noxious insects. In the province of New York, three leagues from Albany, there is a cataract of fifty feet perpendicular height, the vapour of which, like that of the falls of Niagara, gives rise to a rainbow.

THE EARLY SCOTTISH MARTYRS.

(From Johnstone's Edinburgh Magazine.

What these dared, and what they obtained for their country, is yet the theme of a thousand traditions. Cairns and battle-fields, their hiding places in the dells and ravines of the southland mountains, and their preaching-stations in the glens and on the braes, recall their devotedness and heroism in the cause of Truth; and the record of their deeds long formed, next to the Book which they died to bequeath to us, the most precious and soul-feeding of the literature of the people:—I mean the mass of the people, as distinguished from that portion of the higher orders who believed the early Reformers, and still more the Covenanters, a weak and fanatical generation, who went to the stake for what was reckoned scarce worth a moment's contention. *The Cloud of Witnesses*—how fine [illegible] title!—*Naphtali*, and *Peden's Prophe* *sies* long obtained, and do, we hope, still occupy an honoured niche in the hanging-shelf or window-sills of the cottages and small farm-houses of Scotland; and these volumes have made the tyranny of the Stuarts, and the cruelty of their minions, civil and military, familiar to every *old-fashioned* child in the country. But of the first discoverers and disseminators of religious truth, while thick darkness brooded on the land, and the people groaned beneath the rapacity and oppression of a priesthood, rendered intolerant and grossly corrupt, by power, wealth, and luxury, much less is generally known. The martyrdom of George Wishart, and the hardihood and apostolic boldness of John Knox, form the first epoch familiarly remembered. But the Reformation had, by this time, made important progress. It had passed the burning stage; and the flames which had consumed Hamilton, Forret, Straiton, and Gourlay, had already kindled brands which were never again to be quenched till light irradiated the whole land. It is of these first martyrs of the reformed doctrines I mean to tell, as I am confident many will like to hear of them.

PATRICK HAMILTON.

The honour of being the first martyr for truth and religious freedom in Scotland, belongs to Patrick Hamilton. He was a younger son of Sir Patrick Hamilton of Kincavil, and was of the blood royal of Scotland. He is described by Buchanan as a son of the sister of John Duke of Albany, and of a brother of the Earl of Arran. His grandfather was certainly that Lord Hamilton who married the sister of James III. He was intended for the church, where the nobility generally bestowed their younger sons; and in childhood he obtained an abbacy,—church benefices being then conferred as early upon children, as military commissions were upon infants of the privileged class till a recent period. How the truth first broke in upon his young and enthusiastic mind is not ascertained. But heretical books were now finding their way from the Low countries, into Scotland; and the study of the Fathers, the works of Augustine and Jerome, composed in the early and pure ages of Christianity, gave a widely different view of religious truth, and of the doctrines and discipline of a Christian Church, from that which Hamilton saw in Scotland, and which prevailed over most part of Europe. His sanguine, bold, and questioning spirit, and the freedom with which he spoke of the degeneracy and corruptions of the Church, early drew suspicion upon him from the Clergy, now first roused from their long slumber of security by the spread of the Lutheran heresy in other countries, and the discontents which their rapacious exactions and their scandalous lives were exciting among the people. Patrick Hamilton judged it prudent to leave Scotland; and inclination and the thirst of knowledge led him first to Wittenberg, where he was kindly received by Luther and Melancthon. They were delighted with his zeal and sincerity; and, highly recommended by them, he took the step which fixed his own fate, and accelerated the reformation in Scotland. Philip, Landgrave of Hesse, had recently established a Protestant University at Marpurg, the head of which was a man of singular excellence and piety. He was Francis Lambert of Avignon. He had left France, and given up a lucrative employment from attachment to the new doctrines. From his lips, the young Scotsman, so alike in character and situation, eagerly imbibed the truth for which his soul panted. It is not wonderful that Lambert conceived a warm affection for his disciple, who, with the fervour and generosity of youth,—for Hamilton was not much above twenty,—resolved to return home to proclaim the glad tidings to his oppressed and benighted countrymen, and to deliver the emphatic message with which he felt himself intrusted This design was combated by his friend and instructor, who in vain represented to him the danger of so perilous an attempt. Hamilton was not to be dissuaded; and he no sooner reached Scotland, than he began openly to teach the doctrines he had imbibed in Germany, and the truths he had found in his Bible —truths he was soon honoured to seal and to disseminate with his blood. The clergy hoped to strike universal terror by the sacrifice of so illustrious a victim, and at once to root out the new "filthy heresy." He was ensnared into the power of Beaton, Archbishop of St. Andrews, under a pretended challenge to a free conference; and, pleased with every opportunity of maintaining his belief, which he had done with success, and shaken the faith of his opponents by arguments drawn from Scripture, reason, and the works of the Fathers, he accepted the challenge. A pretext was not wanting, where the purpose was fixed, to throw him into prison. On his trial he defended himself and his opinions with that blended modesty and firmness which made a deep impression on all save those who were resolved on his sacrifice. He perished in the flames in his twenty-fourth year, with a spirit worthy of the first martyrs. His last words were, "*How long, O Lord, shall darkness cover this land! How long wilt thou suffer this oppression of men!*" "The flames," says Pinkerton, "in which he expired, were in the course of one generation to enlighten all Scotland, and to consume with avenging fury the Catholic superstition, the papal power, and the prelacy itself." Patrick Hamilton's martyrdom, occurred in the year 1528. His family were suspected to have imbibed the new heresy. His brother, Sir James Hamilton, Sheriff of Linlithgow, was advised by his Royal relative, King James V., to flee, as the monarch himself was so completely priest-ridden, that he durst not extend his prerogative of mercy to the victims marked out by the Bishops and Churchmen. The lands and moveables of Sir James were confiscated, and himself condemned as a heretic. Catherine, the sister of Patrick and James, also fled to England for a time. On her trial she maintained her opinions; but the King prevailed with her to recant, and she escaped.

The birth, the youth, and the sufferings of Hamilton, the heroism of his conduct, and his cruel death, besides exciting compassion among the people, induced inquiry among the learned, and especially among the younger Churchmen. Many fled, and some within a few years suffered the same cruel death, in maintenance of the faith he had embraced.

STRAITON AND GOURLAY.

Among the more distinguished of these victims were David Straiton, of the house of Lauristone, and Norman Gourlay, a priest. Gourlay had denied the jurisdiction of the Pope in Scotland, and had married "contrary," says Pitscottie, "to the Pope's institution; but if he had had ane thousand harlots, he had never been questioned." Straiton was of a noble and manly spirit. A manuscript history, written by Calderwood, and preserved in the Advocates' Library of Edinburgh, gives an interesting relation of these early martyrs.

David Straiton and Norman Gourlay were tried together at Holyrood House with great solemnity, the King himself presiding. Great efforts were used to induce Straiton to *recant*, which was a ceremony publicly performed by the repentant heretic burning a faggot of dry sticks. He remained steadfast to his principles; but after being condemned, he craved the royal mercy. The Bishops answered proudly that the King's hands were bound; that he had no grace to give to those condemned by the laws of the Church. Straiton and Norman Gourlay suffered together at a place familiar to many of our readers—the Rood, or Cross of Greenside, on the side of the Calton Hill, between Leith and Edinburgh, (a spot which, before the city was extended, was about equidistant from both towns,) that the appalling spectacle might be beheld from both places, and also strike terror into the inhabitants of the opposite shores of Fife.

It is worthy of remark, that if, by the corruptions of the higher clergy, and their luxurious and dissolute lives, true religion was disgraced and corrupted, it was among the humbler orders of ecclesiastics, that the Reformation obtained many of its first devoted witnesses. In the year 1539, and only nine years after the heroic death of Patrick Hamilton, John Keillor, a Black Friar; John Beverage, also a Black Friar; Duncan Simson, a priest at Stirling; and Dean Thomas Forret, Vicar of Dollar, with others, were tried by Cardinal Beaton and the Bishop of Dunblane, and condemned to the flames as arch-heretics, who laboured to subvert the faith they were bound to maintain. The chief offences alleged were eating meat on Fridays, and attending the wedding of the Priest of Tullibody, in their neighbourhood. They were consumed in the flames on the Castle Hill of Edinburgh, at a splendid *auto-da-fé*, which the King came from Linlithgow Palace to attend. The priest of Tullibody afterwards perished in the fire. Though the alleged offence of Keillor and Forret was witnessing a marriage, they were guilty of acts more heinous in the eyes of the Cardinal and the Bishops. Moralities and mysteries were still popular amusements among the people; and, from the stage, Friar Keillor shadowed forth those truths which durst not be heard from the pulpit.

THE VICAR OF DOLLAR.

"Dean Thomas Forret, Vicar of Dollar, preached every Sunday to his parishioners the Epistle or Gospel, as it fell for the time; which then was a great novelty in Scotland, to see any man preach except a Black Friar or a Grey Friar; therefore the Friars envied him, and accused him to the Bishop of Dunkeld, in whose diocese he remained, as an heretic, and one that showed the mysteries of the Scriptures to the vulgar people in English, to make the clergy detestable in the sight of the people. The Bishop moved by the Friars' instigation, called the said Dean Thomas, and said to him, 'My joy, Dean Thomas, I love you well, and therefore I must give you my counsel how you shall rule and guide yourself.'—To whom Thomas said, 'I thank your Lordship heartily.'—Then the Bishop began his counsel on this manner: 'My joy, Dean Thomas, I am informed that ye preach the Epistle or Gospel every Sunday to your parishioners, and that you take not the cow or upmost cloth from your parishioners, which is very prejudicial to the churchmen; and therefore my joy, Thomas, I would you took your cow and upmost cloth as other churchmen doth; or else it is too much to preach every Sunday, for in so doing ye may make the people think that we should preach likewise! But it is enough for you when ye find any good Epistle or any good Gospel, that setteth forth the liberty of the Holy Church, to preach that and let the rest be!'—Thomas answered, 'My Lord, I think that none of my parishioners will complain that I take not the cow nor the uppermost cloth, but will gladly give me the same, together with any other thing they have; and I will give and communicate with them anything that I have; and so, my Lord, we agree right well, and there is no discord amongst us. And where your Lordship saith it is too much to preach every Sunday, indeed I think it is too little, and also would wish that your Lordship did the like!'—'Nay, nay, Dean Thomas,' said my Lord, 'let that be, for we are not ordained to preach.'—Then said Thomas, 'Where your Lordship biddeth me preach when I find any good Epistle or a good Gospel, truly, my Lord, I have read the New Testament and the Old, and all the Epistles and Gospels, and among them I could never find an evil Epistle or an evil Gospel; but if your Lordship will show me the good Epistle and the good Gospel, and the evil Epistle and the evil Gospel, then I shall preach the good, and omit the evil!' Then spake my Lord stoutly, and said, 'I thank God that I never knew what the Old and New Testament was! Therefore, Dean Thomas, I will know nothing but my Mass Book or Breviary and Pontifical!' Of these words arose a proverb, which is common in Scotland, 'Ye are like the Bishop of Dunkeld, that knew neither the New nor the Old Law.'—'Go your way,' said my Lord, 'and let be all these phantasies; for if ye persevere in these erroneous opinions, ye will repent when ye may not mend it!'—Thomas said, 'I trust my cause be just in the presence of God, and therefore I care not much what do follow thereupon!' So my Lord and he departed at that time.

"He was divers times summoned before the Bishops of St. Andrews and Dunkeld to give account of his doctrine; but he gave such reasons and answers that he escaped, till that cruel Cardinal, David Beaton, got the upper hand.

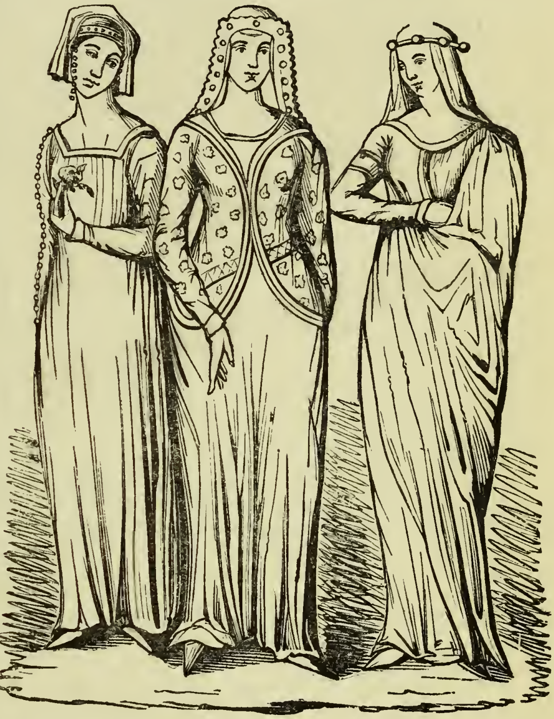
"When he was brought to the place of execution, Friar Arbuckle biddeth him follow him—'Say, I believe in God,' saith the Friar. 'I believe in God,' said he. 'And in our Lady,' said the Friar.—'I believe as our Lady believeth,' said he.—'Say,' said the Friar, 'I believe in God and in our Lady.'—'Cease,' said he, 'tempt me not! I know what I should say as well as you, thanks be to God!' So he left him, and tempted the rest after the like manner. In the meantime, while he was saying to the people, 'I never ministered the Sacrament but I said, as the breath entereth into your mouth so shall Christ dwell by lively faith into your hearts!' 'Away! away!' said one standing beside, with his jack on him, 'we will have no preaching here!' Another taking the New Testament out of his bosom, and holdeth it up before the peopl and crieth, 'Heresy! Heresy!' Then the people cried, 'Burn him! Burn him!' He cried with a loud voice, first in Latin, then in English, 'God be merciful to me a sinner!' After that, first in Latin, then in English, 'Lord Jesus, receive my spirit!' After that, as his manner was to end with some Psalms, in his Prayer, he began at the 51st Psalm, in Latin, 'Miserere mei, Deus, secundum magnam tuam misericordiam,' &c. and so continued till they pulled the stool from under his feet, and so strangled him, and after burnt him."

RUSSELL AND KENNEDY.

I will conclude this paper with a brief notice of two more of the early martyrs; Jerome Russell, a grey friar, "a young man of a meek nature, quick spirit, and good understanding," and Ninian Kennedy, a youth of eighteen, who, John Knox states, excelled in Scottish poetry. The satirical poems of Dunbar, Sir David Lyndsay, and others, exposing the vices of the clergy, had no mean influence in preparing the people for the Reformation. Whether Kennedy had offended after this sort, when the alarm of the churchmen no longer allowed impunity to the satirist, I have not ascertained, but it is exceedingly probable. The hunters of blood fell upon these young men at Glasgow.

"The meek and gentle Jerome Russell comforted the other with many comfortable sentences; often saying unto him, 'Brother, fear not! More mighty is He that is in us, than he that is in the world! The pain which we shall suffer is short, and shall be light; but our joy and consolation shall never have an end; therefore let us strive to enter in by that same strait way whereby our Master and Saviour hath entered in before us. Death cannot destroy us, for it is destroyed already by him for whose sake we suffer!' With these, and the like comfortable sentences, they passed to the place of execution and triumphed over death and Satan."

NATIONAL COSTUME. NO. IV.



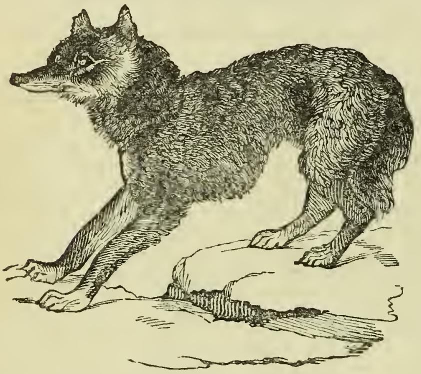
In 1380, the gown worn by men was, in some instances, without a collar, and buttoned before from the neck to the feet: openings apparently extremely inconvenient were made on the sides from the bottom as high as the middle of the thigh, and the sleeves were very wide and large; the girdle was embossed, the vest or doublet with small long sleeves appearing under the above garment. Some persons wore a large loose surcoat without a collar, pressed close round the body by a girdle, the skirts or bottom of which turned inward, and was secured about the waist; the sleeves of this coat were as large as those of a modern morning gown.

The gentlemen's caps, subsequently introduced, rose in cone on the head; part of the material fell behind, and the front formed the segment of a small circle on the forehead, the edges retiring towards the temples; this, when the party wore chain armour, or a drapery from the breast and shoulders to the neck, had a most unpleasant effect, and must have been completely ridiculous when the latter was embroidered with grotesque figures of men and animals, as the fashion prescribed. The contemptible appearance of the males thus habited was in a slight degree countenanced by the stiffness, formality, and inelegance, of the female *caput*, which had a cap fitted to the crown in 1386, with a broad border across the forehead, arched and escalloped above, whence lappets fell quite to the waist. The bosom of the gown lay in a semicircle from the shoulders over the breast, a riband or band of silk formed a triangle from the front to the waist, and a short vest, with tight long sleeves, was added to a loose under-garment, the shoes sharp-toed. Ladies are shown besides in illuminated MSS., with veils laid flat on the head, and descending to the shoulders, with collars to their gowns, and a band from them to the waist; in close sleeves, with two bands crossing the arm between the elbow and wrist, and five others uniting them perpendicularly. For the first time in the course of our research, we find the sleeve set with buttons from the wrist to the elbow *outside* of the arm. It should be observed, that from the moment girdles were used down to this period, the waists were uniformly short.

The cut annexed represents three female figures habited in the prevailing fashion of the respective years mentioned underneath.

NATIONAL INSTITUTIONS.

THE MENAGERIE.—The Wolf.



The height of the Wolf is about two and a half feet, and his length three and a half. The form of the animal is thin, and he has a gaunt emaciated look. His tail is generally nearly straight. In appearance the Wolf somewhat resembles a Newfoundland dog. He has, however, a fiercer and more savage aspect.

The Wolf is common in Europe and America. He is a voracious and greedy animal, and in all countries seems to be hated and pursued as a universal enemy.

It has been generally found difficult to tame the Wolf, or to cure him of his morose and impatient character. The following well-authenticated account however shows the effect of gentle and kind treatment upon a nature so hopeless as that of a Wolf; and adds another to the many proofs of the transforming influence of gentleness and mildness in softening and subduing a rough temper.

He was brought up in the same manner as a puppy, and continued with his original owner till he was full grown. He was then presented to the menagerie at Paris. For many weeks he was quite disconsolate at the separation from his master, who had been obliged to travel; he would scarcely take any food; and was indifferent to his keepers.

At length he became attached to those about him, and he seemed to have forgotten his old affections. His master returned, after an absence of eighteen months; the Wolf heard his voice amidst the crowd in the gardens of the menagerie, and, being set at liberty, displayed the most violent joy.

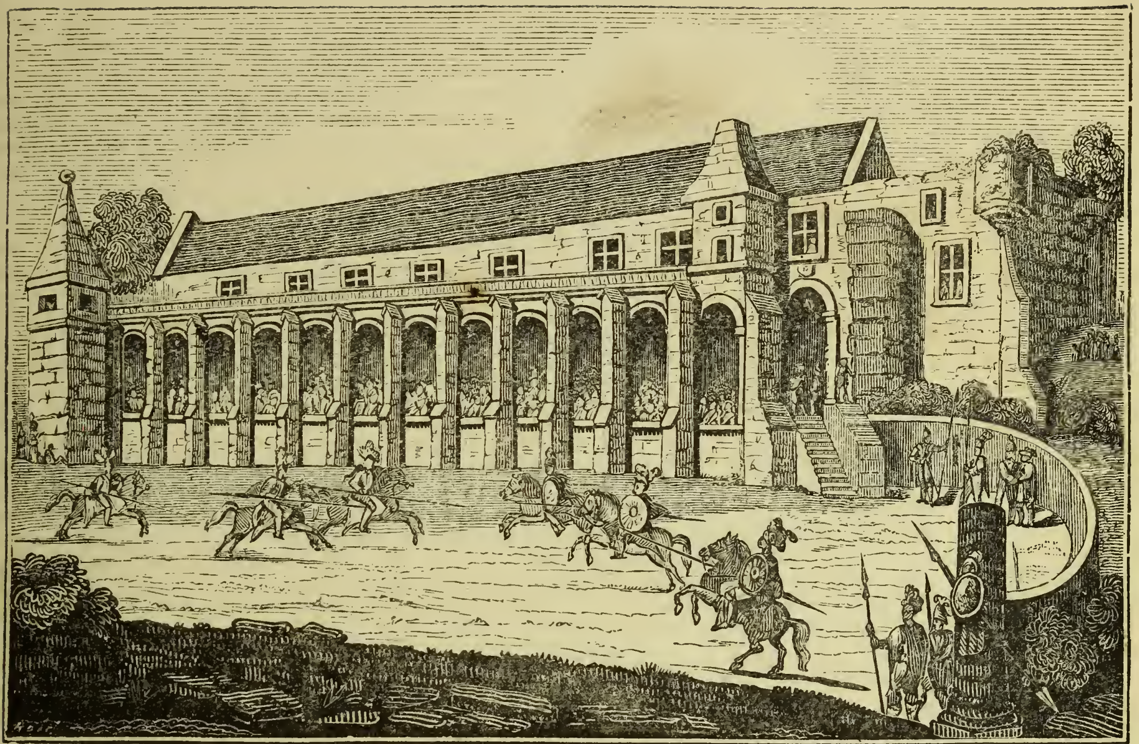
Again was he separated from his friend; and again was his grief as extreme as on the first occasion. After three years' absence, his master once more returned. It was evening, and the Wolf's den was shut up from any external observation; yet the instant the man's voice was heard, the faithful animal set up the most anxious cries; and the door of his cage being opened, he rushed towards his friend, leaped upon his shoulders, licked his face, and threatened to bite his keepers when they attempted to separate them.

FRA DIAVOLO.—(A Fragment).

"A man entered, but paused on the threshold as soon as he perceived my presence, and announced himself by the terrible name of Fra Diavolo. I was motionless with astonishment, but I soon contrived to recover my self-possession, and to take some rapid glances at the person of the new visitor. He was a man in the prime of life; his frame displayed extraordinary power, and his stature was imposing. He stood upon the threshold, immoveable, with his arms folded upon his brawny breast. He was dressed in the simple but appropriate costume of the common people. The flashing of his eyes spoke volumes; and by his darkening and knotted brow, and the stern compression of his lips, I felt that little favour was to be expected from him: and judging from his appearance, I concluded that timidity was least likely to ensure my retreat. I therefore arose, and grasping the hilt of my sabre, desired him to retire: "Retire!" answered he, with a scornful smile, and a slight bend of the head; "do you desire me to retire, Frenchman?" and then he added, with a fiendlike laugh, "Commend your soul to your Maker; for it shall be my fault if e'er you woo again." As he uttered these words, his foot accidentally struck the body of Marietta, who lay still in a swoon on the floor. He raised her with violence, and placing her on the sofa, said, "Marietta, listen to me; this is a scene you had not calculated upon beholding. Are you well pleased at it? Will you not answer me? You will not! Well, here is what will restore you to animation better than the elixirs of all the doctors in Ancona." So saying, he unsheathed a dagger, and drew its sharp point lightly along her snowy breast. The blood at first oozed out but slowly, and it seemed as if her neck was encircled with a coral necklace; but it soon poured out with greater rapidity, and rushed in streams over her garments, while the extreme pain brought her to her senses. "Tiger!" exclaimed I, throwing myself towards him. He observed my movement; and coldly checked me with, "Now for us, my fine fellow! We have there a witness to our struggle. A handsome witness, is she not?" "Be on your guard," was my reply, my blood boiling with passion. With any other, I would not have attempted to profit by the inequality of the weapons; but the occasion was pressing. Moreover, the lazzaroni were well known to be astonishingly skilled in the use of the stiletto, and Fra Diavolo, who was their chief, appeared to be perfectly confident of the issue of the conflict. I therefore took up my position.

The contest was long, and the balance seemed to incline to neither side. Fra Diavolo, stronger and more robust than myself, not being able to overcome me by finesse, endeavoured to weary me out by exertion; and the wine that I had been drinking previously, had rendered me little capable of sustaining the combat for any length of time. A thick mist seemed floating before my eyes, and almost took away the power of preserving guard. At last the point of his poniard struck one of my fingers, and severed it from my hand. The pain caused my sabre to waver in my grasp, and I gave myself up for lost. As a final effort, I summoned up all my remaining strength, and frantic with despair, I aimed a tremendous blow at the side of my antagonist, which he was only able to parry in part. He staggered backward a few paces, and thus gave me an opportunity of escape by the door which he had left open Unless this had happened, I should have been lost, for my strength could not have lasted a minute longer.

My first care was to hasten to the guard for assistance, to deliver Marietta if possible, whose fate I too clearly foresaw. But the guard had been removed; and I lost some time in finding where it was stationed. When I returned with my comrades to the scene of our struggle, the principal actor had disappeared. Nothing was to be found there but the finger which I had lost, the blood of Diavolo upon the blue scarf he had left behind him, and the head of Marietta upon the table, in a silver basin. It was a ghastly sight: but I was afterwards revenged."



ANCIENT PLACE OF TOURNEY

NEAR SENLIS

ROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE—No. VIII.

In the last three papers which we have inserted, under the above head, we have furnished the reader with all those details necessary to give him a perfect idea of the nature of the tournament, one of the most splendid and manly, as well as celebrated, species of diversion ever practised in any age or country. We now present him with an engraving, illustrative of the subject, representing an ancient place of tourney; and shall conclude this branch of the progressive amusements of our countrymen, with a few remarks by way of summary.

We have seen that the privilege of distributing the prizes and remitting the punishment of offenders, was by the laws of the tournament invested with the fair sex, and at the justs their authority was much more extensive. In the days of chivalry, the latter were usually made in honor of the ladies, who presided as judges paramount over the sports, and their determinations were in all cases decisive; hence in the spirit of romance, arose the necessity for every "true knight" to have a favorite fair one, who was not only esteemed by him as the paragon of beauty and virtue, but supplied the place of a tutelar saint, to whom he paid his vows and addressed himself in the day of peril; or it seems to have been an established doctrine, that love made valour perfect, and incited the heroes to undertake great enterprises. "Oh that my lady saw me!" said one of them on mounting a breach at the head of his troops and driving the enemy before him. The French writer St. Foix, who mentions this, says in another place, "It is astonishing that no author has remarked the origin of this devotion in the manners of the Germans, our ancestors, as drawn by Tacitus, who," he tells us, "attributed somewhat of divinity to the fair sex." Sometimes it seems the knights were armed and unarmed by the ladies; but this, we presume, was a peculiar mark of their favour, and only used on particular occasions, as, for instance, when the heroes undertook an achievement on their behalf, or combated in defence of their beauty or their honor.

At the celebration of those pastimes, the lists were superbly decorated, and surrounded by pavilions belonging to the champions, ornamented with their arms, banners, and banerolls. The galleries for the reception of the nobility of both sexes who came as spectators, and those especially appointed for the royal family, were often hung with tapestry and embroideries of gold and silver. Every person, upon such occasions, appeared to the greatest advantage, decked in sumptuous array, and every part of the field presented to the eye a rich display of magnificence. We may also add the splendid appearance of the knights engaged in the sports; themselves and their horses were most gorgeously arrayed, and their esquires and pages, together with the minstrels and heralds who superintended the ceremonies, were all of them clothed in costly and glittering apparel. Such a show of pomp, where wealth, beauty, and grandeur were concentred, as it were, in one focus, must altogether have formed a wonderful spectacle, and made a strong impression on the mind, which was not a little heightened by the cries of the heralds, the clangour of the trumpets, the clashing of the arms, the rushing together of the combatants, and the shouts of the beholders; and hence the popularity of these exhibitions may be easily accounted for.

The tournament and the just, and especially the latter, afforded to those who were engaged in them, an opportunity of appearing before the ladies to the greatest advantage; they might at once display their taste and opulence by the costliness and elegancy of their apparel, and their prowess as soldiers; hence, these pastimes became so fashionable.

QUEEN ELIZABETH.

Her personal vanity has been illustrated and severely commented on by Lord Orford, in his article on Lord Essex, in the "Noble Authors;" and it is noticed by all who have written on her life and character. The following is extracted from Sir John Harrington's "Brief View of the State of the Church of England," penned so early as 1608 or 1609, but not printed till 1653. Harrington was *godson* to the virgin queen, which renders what he says of better authority and the greater interest.

There is almost none that waited in Queen Elizabeth's court, and observed any thing, but can tell, that it pleased her very much to seeme, to be thought, and to be told that shee looked young. The majesty and gravity of a scepter, borne forty-four yeares, could not alter that nature of a woman in her. Dr. Anthony Rudd, Bishop of St. David's, once preaching before her, touched on her age, and quoted certain texts on the infirmities of the old, as Eccl. xii. &c. &c. When he had concluded, the Queen plainly told him, *he should have kept his arithmetic to himself: but I see,* said she, *the greatest clerks are not the wisest men.*

When her Majesty sent the Earl of Essex on the Cadiz expedition, she appointed the following Prayer to be used throughout the fleet, and Camden expressly ascribes the composition to herself; "His præscriptis (says he in his Annals) illa precationem dictavit, quâ per singulas naves quotidie divinam opem cœptis implorarent." It is transcribed from "A briefe and a true Discourse of the late honorable Voyage vnto Spaine, and of the Wynning, Sacking, and burning of the famous Towne of Cadiz there, and of the miraculous Ouerthrowe of the Spanish Navie at that Tyme, with a Report of all other Accidentes thereunto appertayning. By Doctor Marbeck, attending vpon the Person of the Right honorable Lord Highe Admirall of England all the Tyme of the saide Action." Marbeck says, that whilst they were lying at anchor in the Plymouth roads, "by good fortune there came to my handes a Prayer in Englishe touching this present action, and *made by her Majestie as it was voyced;* the prayer seemed to mee to be most excellent, as well for the matter as also the manner, and therewithall very patheticall, and therefore for dyvers good motives w^{ch} then presentlie came vnto my mynd," he not only preserved it in its original form, but "at that very instaunt presumed to translate it into Latin." The translation we omit, and proceed to give the

Prayer.

Most Omnipotent Maker and Guider of all our worlde's masse, that onlie searchest and fadomist the bottome of all our harte's conceites, and in them seest the true originalls of all our actions intended, thou that by thie foresight doost trulie discerne howe no malice of revenge, nor quittaunce of iniurye, nor desier of blood shed, nor greedines of lucre, hath bredd the resolution of our nowe sett out armye, but a heedefull care, and warie watche, that no neglect of foes, nor ouer suertie of harme, might breede ether daunger to vs, or glory to them. Theis beeinge the groundes, thou that dost inspire the mynd, we humblie beseech thee, withe bended knees, prosper the worke, and with best fore windes guide the jorney, speed the victory, and make the returne the advauncement of thie glory, the triumphe of their fame and suertie to the realme, with the least losse of Englishe bloude. To theis devout petitions, Lord, give thou thy blessed graunt. Amen.

The following lines, attributed to Elizabeth, are from a manuscript collection of English and Latin Epigrams made early in the seventeenth century. Of her Majesty's proficiency in the learned languages we now produce a specimen by no means deficient in point and ability, nor do we see any reason to doubt of its authenticity.

Queen Elizabeth to Leicester, who thought to have married her.

Urse, quid insanis? vis tu Rex esse ferarum?
Urse, cares caudâ, non potes esse Leo.

RICHARD CROMWELL

Was chosen chancellor of the University of Oxford on the death of his father, but no sooner was there a prospect of the Restoration, than he intimated his willingness to resign that distinguished post, in a letter to the Convocation, and soon after actually resigned it by a second letter addressed to the same body. We believe these epistles seldom to have been printed; and as they are highly characteristic of the writer, shall now present them to our readers. Richard Cromwell was a well intentioned, respectable person, ill calculated for the reins of government, and perfectly unambitious of their possession. It would appear, however, that he was favourable to literature, and would, probably, had things taken a different turn, have appeared to greater advantage as the chancellor of Oxford than as the protector of Great Britain; a dignity for which he had neither abilities nor strength of Character.

For the Vice-Chancellour and the Convocation of the Vniversity of Oxford, These

Gentlemen—The signall changes of the hand of God towards mee haue not sequestred my thoughts from the discharge of that office wherein I stand ingaged vnto you. And whereas the revolution of time requireth that either your present Vice-Chancellour bee reinstated in his office, or another chosen to succeede him; considering what abundant testimony your present Vice-Chancellour, Dr. Conant, hath giuen of his intire qualification for soe great a trust, I doe hereby nominate and recommend him to you, to beare the same office for this next yeare alsoe, promising to my selfe the chearfull concurrence of your vnanimous votes in the reiterated conferring of this dignity vpon a person, who by his labours and exemplary conversation amongst you, is a great ornament to your Vniversity. Gentlemen, your ready complyance to this proposall will demonstrate the continnance of your respects towards mee, whose high esteeme of learning and learned men you might haue more fully experimented, had not the most wise disposition of the Almighty hindred the more reall and fruitfull manifestations of the same vnto you. And I assure you, that I am soe affected to the flourishing of your estate, that as I accepted of the honour of your Chancellorshippe with earnest desires to become instrumentall towards your prosperity, soe I shall readily divest my selfe of that honour, when by soe doing I may, at least, occasionally, contribute any thing to the attaining of that great end.

I rest,
Gentlemen,
Your affectionate friend and Chancellour,
Hursley, Octob. 6—59. R. Cromwell.

For the Vice-Chancellour and Convocation of y^{e} University of Oxford, These

Gentlemen—I doe and allwayes shall retaine a hearty sence of my former obligations to you in your free election of me to the office of your Chancellour, and 'tis noe small trouble to my thoughts when I consider how little serviceable I haue been to you in that relation. But since the all wise Providence of God (which I desire all wayes to adore and bow downe unto) hath been pleased soe to change my condition that I am not in a capacity to answer the ends of that office, I thought I should not be faithfull to you if I did not resign it up into your hands, that you might haue opportunity to chuse some other person, whoe in the present state of things may be more fit and able to serve you. I doe hereupon most freely giue up and resigne all my right and interest in that office. But shall allwayes retaine my affection and esteem for you, with my prayers for your continuall prosperity, that amidst the many examples of the instability and revolutions of humaine affaires you may still abide flourishing and fruitfull.

I am, Gent^{n}, your affectionate friend and servant,
Hursley, May y^{e} 8th, 1660. R. Cromwell.

ELEGIAC LINES ON DR. DONNE.

When Donne did doff that Life which is Death's fief,
All Nature a lugubrious air put on,
The very Bells rang with a sensible grief,
And for "*ding dong*" did seem to say "*Dean Donne*!"

BANKERS.

The company of goldsmiths appeared as a fraternity as early as 1180, being then amerced for being *adulterine*, or for setting up without the King's license. In the reign of Edward III. they obtained a patent, and were incorporated for the sum of ten marks. Richard II. confirmed the same, in consideration of the sum of twenty marks: they increased in wealth, and have left evident marks of charity, by having above a thousand pounds a-year to dispose of for benevolent purposes. They became in time the bankers of the capital. The Lombards were the first and the greatest, and most of the money contracts in old times passed through their hands. Many of our monarchs were obliged to them for money. They did not seem to like trusting Henry IV. on his bond, so took the customs in pawn for their loan.

The business of goldsmiths was confined to the buying and selling of plate, and foreign coins of gold and silver, melting them, and coining other at the mint. The banking was accidental, and foreign to their institution.

Regular banking by private people resulted, in 1643, from the calamity of the time, when the seditious spirit was incited by the arts of the parliamentary leaders. The merchants and tradesmen who before trusted their cash to their servants and apprentices, found that no longer safe; neither did they dare to leave it in the mint at the Tower, by reason of the distresses of Majesty itself, which before was a place of public deposit. In the year 1645, they began to place it in the hands of goldsmiths, when they first began publicly to exercise both professions. Even in my days were several very eminent bankers, who kept the goldsmith's shop; but they were more frequently separated. The first regular banker was Mr. Francis Child, goldsmith, who began business soon after the Restoration. He was the father of the profession, a person of large fortune, and most respectable character. He married, between the years 1665 and 1675, Martha, only daughter of Robert Blanchard, citizen and goldsmith, by whom he had twelve children. Mr Child was afterwards knighted. He lived in Fleet-street, where the shop still continues, in a state of the highest respectability. Mr. Granger mentions Mr. Child as successor to the shop of Alderman Backwet, a banker in the time of Charles II., noted for his integrity, abilities, and industry, who was ruined by the shutting up of the Exchequer in 1672. His books were placed in the hands of Mr. Child, and still remain in the family.

The next ancient shop was that possessed lately by Messrs. Snow and Denne, a few doors to the west of Mr. Child's: who were goldsmiths of consequence in the latter part of the same reign. Mr. Gay celebrates the predecessor of these gentlemen, for his sagacity in escaping the ruin of the fatal year 1720, in his epistle to Mr. Thomas Snow, goldsmith, near Temple Bar:—

"O thou, whose penetrative wisdom found
The South Sea rocks, and shelves where thousands drown'd—
When credit sunk and commerce gasping lay.
Thou stood'st, nor sent'st one bill unpaid away."

To the west of Temple Bar, the only one was that of Messrs. Middleton and Campbell, goldsmiths, who flourished in 1692, and was continued, with great credit, by Mr Coutts From thence to the extremity of the western end of the town, there was none till the year 1756, when the respectable name of Backwet rose again, conjoined to those of Darel, Hart, and Croft, who with great reputation opened their shop in Pall-Mall.

GOOD IN EVIL.

The merchant only thrives and grows rich by the pride, wantonness, and debauchery of youth; the husbandman by the price and scarcity of grain; the architect by the ruin of buildings; lawyers by the ruin of their clients; nay, even the honour and offices of divines are derived from our vices and death. A physician takes no pleasure in the health even of his friends, nor a soldier in the peace of his country. But this is Nature's general policy: the birth, nourishment, and increase of every one thing, is the corruption and dissolution of another.

ON A POINTLESS EPIGRAM.

To thine Epigram, Wiseman, we fitly may sing,
As Paul unto Death did, "Oh, where is thy *sting ?*"

THE STUDY OF NATURE.

Nature, or the universal assemblage of things, is the proper object of human contemplation and study; sometimes in reference to the physical wants and conveniencies of life, and sometimes as the source of all wisdom, or speculative knowledge.

Nature is the object of all research, and the subject of all knowledge, either practical or speculative. Nature consists either in substances, or in the laws or properties of substances; either in the materials of which bodies are composed, or in the laws by which they are governed, or in the operations of which they are capable; and the study of all these is proper to man, sometimes as subservient, in their most primitive state, to his wants or to his pleasures; sometimes as instruments to be rendered such by the assistance of human art; and sometimes (and then the most exalted in the intention of their employment!) as the pages of an endless volume, in which is to be read the history of man, of the universe, and of the Creator; the tradition of the past, the picture of the present, and the prediction of the future. In other words, the study and science of Nature belong to philosophy, and to the arts; to wisdom, or knowledge; to skill, cunning, or craft; to theory, or hypothesis, or speculation, and to practice; to knowledge and to belief; to all that is corporeal, and to all that is intellectual; to sense, and to the imagination; to every thing that supports the most ordinary life, and to every thing that exalts the most refined; the object of every sense, and the source of every sentiment. "Knowledge is power;" and the subject of all knowledge is Nature; Nature, either in its material or in its operations; man, for example, in his frame or in his actions; or air, or water, in its elements, its laws, its influences, and its appliances. Philosophy precedes knowledge, or wisdom, and science, which is the possession of wisdom, or knowledge; and science, in things corporeal, precedes art, and, in things intellectual, precedes that inward peace, that spiritual ease, that intellectual calm, that imaginative luxury and enjoyment, which is the cause of the desired and best results of art, in things solely material and corporeal. All knowledge is thus speculative in its immediate nature, and practical in its immediate end; and the common end of all knowledge is the ease and enjoyment of human life, corporeal and mental, practical and speculative, and through skill, and through wisdom. It is knowledge which begins, and advances, and perfects the arts; knowledge which tranquillizes, and fortifies, and exhilarates the mind, as to all things seen or unseen, known or unknown, experienced or expected. The intellectual or speculative end or purpose of philosophy, which is the pursuit of wisdom, is peace or tranquillity of mind; and that the pursuit, with such an end, is not an error, we have other and more venerable authority; since it is said of wisdom, or of knowledge, when attained, that "its ways are the ways of pleasantness, and that all its paths are peace." In truth, it is this intellectual ease, this spiritual confidence, this deliverance and safeguard from the wants, and the errors, and the apprehensions of ignorance, which constituted the happiness, or chief good, of the philosophy of Greece and Rome; and which, under the disguise of so much religious mysticism and figurative obscurity, has been so long and so often held up to the love, the admiration, and the solicitude of mankind, both in the East and in the West. It is a philosophic, or, by another term, it is a religious resignation and tranquillity, or quiescence, consequent upon the possession of appropriate knowledge or wisdom, which is alike the aim of the Indian Yogui and of the European Quietist; and it is in contemplating the same supervening benefit, that the teacher has said, "My son, get wisdom; and, with all thy gettings, get understanding" or knowledge!

Knowledge, by the direction of art in things material, provides for the ease and pleasure, or happiness of man, in respect of the body, or of objects simply sensual; and by direction of art, or of rules of judgment and action, in things moral and intellectual, provides at once for faith and for virtue; for justice in all deeds, and for patience, resignation, and tranquillity in all accidents and consequences. Whether, therefore, the chief good consists in virtue, or in wisdom, or in happiness, or even in *pleasure*,—for intellectual pleasure is happiness, and there is no intellectual pleasure without virtue, and no virtue but in obedience to the dictates of wisdom,—is a dispute which can have no origin but in the various and sometimes mistaken apprehension of words. The chief good consists in wisdom, if, for the moment we think only of the indispensable primary means; virtue, if we look alone to the secondary instrument; and wisdom, if we speak of the final end proposed. But wisdom is synonymous with knowledge aad with understanding; and knowledge and understanding with science; the subject of science is the universe physical and moral; and the purpose of science is the practice and perfection of art, or of the rules of human judgment and performance for the accommodation of men's bodies, for the government of men's actions, and for the soothing of men's griefs, the stilling of men's fears, the excitement of men's enterprise; and, under all aspects whatever, the enlargement of men's powers, corporeal and intellectual; and therefore the preservation and the increase of the happiness of creatures whose happiness is so largely dependant upon their own skill, their own conduct, and their own habits of thinking, in arts, in life, and in philosophy!

Yew Trees.—In the will of King Henry VI. there is the following item:—"the space between the wall of the church and the wall of the cloyster shall conteyne 38 feyte, which is left for to sett in certaine trees and flowers, behovable and convenient for the service of the same church." Now, it has often been asked, and never satisfactorily answered, "For what purpose were yew-trees anciently planted in church-yards?" In times when it was considered as a matter of importance that the churches should, at certain seasons, be adorned with evergreens; and when to strew branches in the way, and to scatter herbs and flowers into the grave, were practised as religious rites,—was it not "behovable and convenient for the service of the church" that every church-yard should contain at least one yew-tree? Several reasons may be assigned for giving this tree a preference to every other evergreen. It is very hardy, long-lived, and, though in time it attains a considerable height, produces branches in abundance, so low as to be always within reach of the hand, and at last affords a beautiful wood for furniture.

Adonis—The Inhabitants of Aleppo are said to retain, even yet, some traces of the solemnities observed in honour of Adonis. Many have conjectured that the name of Adonis, and the rites practised first in lamenting the loss, and then in rejoicing for the recovery of him, are merely symbolical emblems either of the sun's course or of the manner in which the fruits of the earth are first buried, and then shoot forth again. But it is more probable that this object of worship among the Assyrians, Egyptians, and Phœnicians, whether he be called Adonis, Osiris, or Bacchus, was some real personage, whose introduction of luxurious improvements among uncivilized people procured him a superstitious regard when living, and an annual commemoration after his decease, though the real cause of his death be veiled in fable.

STRATFORD ON AVON.

* * * I was detained at Stratford nearly two hours, and endeavoured to see whatever I could, in so short a time, relative to Shakspeare. The clean, quiet, *uncommercial* appearance of the town pleased me; but I was interested beyond expression on seeing the great poet's house. When I entered the untenanted room where he first drew the breath of this world, I took off my hat, with, I hope, an unaffected sentiment of homage. The walls and ceiling of this chamber are covered with names and votive inscriptions, among which I saw the signatures of Sir Walter Scott, Mr. Lockhart, Washington Irving, and many others familiar to me, foreigners as well as English. I did not sign *my* name, for I felt that it had no right in such a place; but I brought away a minute relic, in the shape of a bit of rotten wood, pinched from the beam that supports the chimney.

From the birth-place of the illustrious man, I found my way to his corpse-place; and never had I beheld so beautiful and venerable a church, or so tranquil and lovely a spot. The approach to the edifice, which is situated at some distance from the town, upon the banks of the fresh and murmuring Avon, is through an avenue of lime-trees, the branches of which are interlaced *archwise*, as Lord Bacon would say, so as to form a green canopy of some length. The scenery is not what is called *romantic*, but soft and quiet, and calculated, above all things, to surround the tomb of the genial poet.

I was determined to get into the church, though it was so early; and, accordingly, after a little trouble, I found out the sexton, a fine old fellow with a Saxon name, who was munching his breakfast in a large old-fashioned room with latticed casements, half kitchen and half parlour. But he was too busy with his meal to be disturbed; and accordingly he sent his wife with me to open the church, and I believe our footsteps were the first which had, that morning, disturbed the holy silence of the place. The building is very fine, and even stately; but the interest connected with Shakspeare absorbs all other feelings, and monopolises one's admiration. I stood under his monument, on th very stone of his grave. * *

THE TULIP —(From a Correspondent).

Behold the gay tulip—here pause and admire!
  How stately it rears its proud head,
Deck'd out in the richest of nature's attire
  The queen of the whole flower-bed.

To the genial sunshine its bosom it spreads,
  And wantonly sports in the gale;
Then folds itself up, when eventide sheds
  Its gloom o'er the thickening vale.

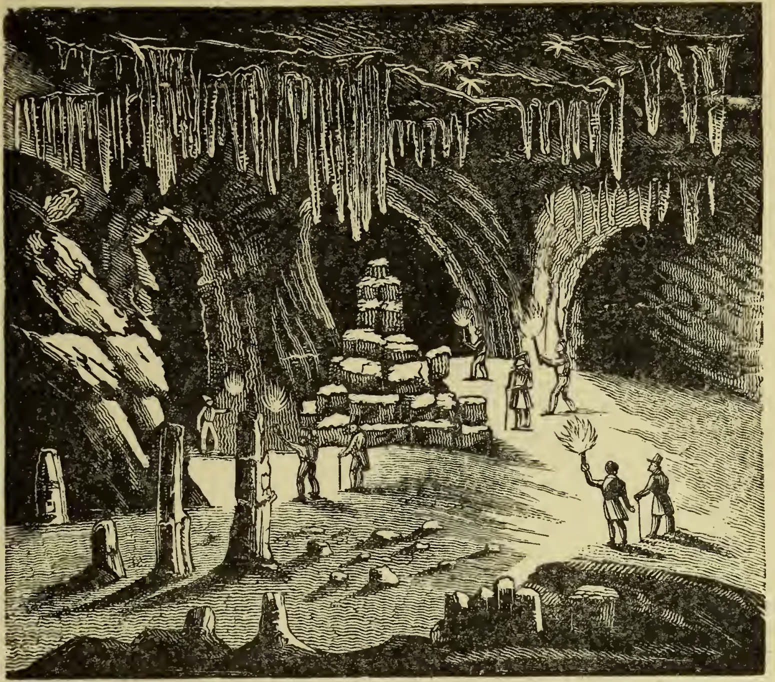
Even so in the glittering sunshine of wealth
  To revel vain mortals delight,
And suspend their career in the absence of health,
  Or the gloom of adversity's night.

But soon, gaudy tulip, thy beauty must fade,
  Short, short is thy season of pride;
It was thus with the crocuses down in the shade—
  They flourish'd, then sicken'd and died

And thus must it be with all living at last,
  Nor beauty nor strength can avail:
When the season allotted to mortals is past,
  We sink into death's silent vale.

But the tulip's gay flower, when wither'd away,
  And its root to appearance is dead,
Shall flourish again in its splendid array,
  The queen of the whole flower-bed.

And to short-sighted man shall less favor be given,
  When the grave's gloomy winter is o'er?
Ah! no—for securely transplanted in Heaven,
  In bliss he shall bloom evermore.



GROTTO OF ANTIPAROS, IN THE ARCHIPELAGO

" HAVING been informed" says Magni, an Italian traveller, " by the natives of Paros, that in the little island of Antiparos, which lies about two miles from the former, of a gigantic statue that was to be seen at the mouth of a cavern in that place, it was resolved that we (the French consul and himself) should pay it a visit. In pursuance of this resolution, after we had landed on the island, and walked about four miles through the midst of beautiful plains and sloping woodlands, we at length came to a little hill, on the side of which yawned a most horrid cavern, that with its gloom at first struck us with terror and almost repressed curiosity. Recovering the first surprise, however, we entered boldly; and had not proceeded above twenty paces, when the supposed statue of the giant presented itself to our view. We quickly perceived that what the ignorant natives had been terrified at as a giant was nothing more than a sparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening into a figure that their fears had formed into a monster. Incited by this extraordinary appearance, we were induced to proceed still farther, in quest of new adventures in this subterranean abode. As we proceeded new wonders offered themselves; the spars, formed into trees and shrubs, presented a kind of petrified grove; some white, some green, and all receding in due perspective. They struck us with the more amazement, as we knew them to be the mere productions of nature, who, hitherto in solitude, had, in her playful moments, dressed the scene as if for her own amusement.

" But we had as yet seen but a few of the wonders of the place; and were introduced only into the portico of this amazing temple. In one corner of this half illuminated recess, there appeared an opening of about three feet wide, which seemed to lead to a place totally dark, and that one of the natives assured us contained nothing more than a reservoir of water. In order, however, to be more certain, we sent in a Levantine mariner, who by the promise of a good reward, with a flambeau in his hand, ventured into this narrow aperture. After continuing within it for about a quarter of an hour, he returned, carrying some beautiful pieces of white spar in his hand, which art could neither imitate nor equal. Upon being informed by him that the place was full of these beautiful incrustations, I ventured in once more with him for about fifty paces, anxiously and cautiously descending by a steep and dangerous way. Finding, however, that we came to a precipice which led into a spacious amphitheatre, if I may so call it, still deeper than any other part, we returned, and being provided with a ladder, flambeaux, and other things to expedite our descent, our whole company, man by man, ventured into the same opening, and descending one after another, we at last saw ourselves all together in the most magnificent part of the cavern

" Our candles being now all lighted up, and the whole place completely illuminated, never could the eye be presented with a more glittering or a more magnificent scene :—the roof all hung with solid icicles, transparent as glass, yet solid as marble. The eye could scarce reach the lofty and noble ceiling: the sides were regularly formed with spars; and the whole presented the idea of a magnificent theatre, illuminated with an immense profusion of lights. The floor consisted of solid marble; and in several places magnificent columns, thrones, altars, and other objects appeared, as if nature had designed to mock the curiosities of art. Our voices upon speaking or singing, were redoubled to an astonishing loudness; and upon the firing of a gun, the noise and reverberations were almost deafening. In the midst of this grand amphitheatre rose a concretion of about fifteen feet high, that in some measure resembled an altar; from which, taking the hint, we caused mass to be celebrated there. The beautiful columns that shot up round the altar, appeared like candlesticks; and many other natural objects represented the customary ornaments of this sacrament."

CONTRASTS.

A parson marries and buries in the same day, and frequently performs the first and the last offices of life within the period of an hour.

A proctor procures a license at the same moment that he pursues a divorce.

A tradesman arrests one customer at the very time that he trusts another, who is quite as likely to require arresting in his turn.

The mahogany, of which our festive table is composed, around which we assemble with mirth and smiles, also forms our coffin over which our friends shed tears of sorrow.

The turtle and champagne which delight us at night, may kill us with apoplexy in the morning.

The same material which forms the dandy's neckcloth, will make a rope for the felon or the suicide.

The world, in short, abounds in contrasts; our joys, no less than our sorrows, are derived from this source. The return to England, for example, after a trip to the continent, is a striking specimen of the comfort of contrast. What can be better than the method of travelling in *our* country, or more wretched than that on the continent? Of this, every one is aware who has endured the French "Diligence," or been tortured in Italy by Vetturini.

Whales.—The thriving little town of Stornaway, in the island of Lewis, was lately enlivened by a scene of the most striking and animated description. An immense shoal of whales was, early in the morning, chased to the mouth of the harbour by two fishing-boats, which had met them in the offing. The circumstance was immediately descried from the shore, and a host of boats, amounting to 30 or 40, and armed with every species of weapons, set off to join the others in pursuit, and engage in combat with these giants of the deep. The chase soon became one of bustle and anxiety on the part both of man and fish. The boats arranged themselves in the form of a crescent, in the fold of which the whales were collected, and where they had to encounter incessant showers of stones, splashing of oars, with frequent gashes from a harpoon or spear, while the din created by the shouts of the boats' crews and the multitude on shore, was such as might well have stunned the bottle-nosed foe, and have at once stupified them into surrender. On more than one occasion, however, the floating phalanx was broken, and it required the greatest activity and tact ere the breach could be repaired and possession of the fugitives regained. The shore was neared by degrees, the boats advancing and retreating by turns, till at length they succeeded in driving the captive monsters on a beach opposite to the town, and within a few yards of it. —The gambols of the whales were now highly diverting, and, except when a fish became unmanageable and enraged while the harpoon was fixed, or the noose of a rope pulled tight round its tail, they were not at all dangerous to be approached. In the course of a few hours the capture was complete; the shore was strewed with their dead carcasses, while the sea presented a bloody and troubled aspect, giving evident proofs that it was with no small effort they were subdued and made the property of man. For fear of contagion, the whole fish, amounting to 98, some of them very large, were immediately towed to a spot distant from the town, where they were sold by public roup, the proceeds to be divided among the captors. An annual visit is generally paid by the whales to the Lewis coast, and, besides being profitable when caught, they generally furnish a source of considerable amusement. On the present occasion, the whole inhabitants of the place, male and female, repaired to the beach, opposite to the scene of slaughter, where they evidently were delighted spectators, and occasionally gave assistance. It is to be regretted that a young man, a sailor, received a stroke from the tail of one of the largest fish, and but little hopes were entertained of his recovery.

SONNET.

Ye hasten to the grave! What seek ye there,
Ye restless thoughts and busy purposes
Of the idle brain, which the world's living wear?
O, thou quick heart which pantest to possess
All that pale expectation feigneth fair!
Thou vainly curious mind which wouldest guess
Whence thou didst come, and whither thou must go,
And all that never yet was known would'st know?
O, whither hasten ye, that thus ye press,
With such swift feet, life's green and pleasant path,
Seeking, alike from happiness and woe,
A refuge in the cavern of grey death?
O, heart, and mind, and thought, what thing do you
Hope to inherit in the grave below? Shelley.

SIR HENRY WOTTON.

His portrait is given in Isaac Walton's Lives of Wotton, and others. It, of course, accompanies Zouch's, and the other well-known editions of Isaac Walton's Lives. In Sir Henry's Reflections on Ancient and Modern Learning, is his chapter "On Ancient and Modern Agriculture and Gardening." Cowley wrote an elegy on him, which thus commences:—

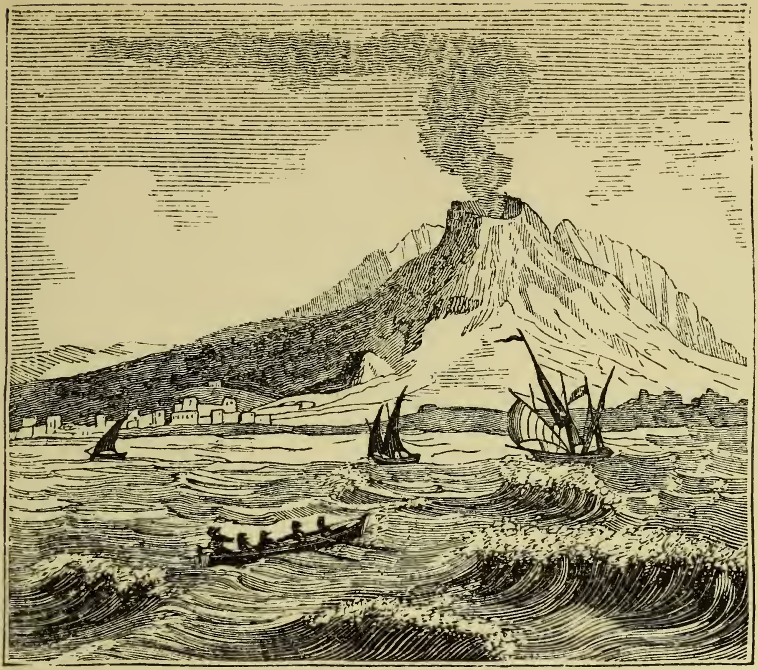
What shall we say since silent now is he,
Who when he spoke, all things would silent be;
Who had so many languages in store,
That only Fame can speak of him with more.

Isaac Walton published the "*Reliquiæ Wottonianæ*, or, Lives, Letters, Poems, &c. by Sir Henry Wotton," 12mo. 1654, with portraits of Wotton, Charles I., Earl of Essex, and Buckingham. Sir E. Brydges printed at his private press, at Lee Priory, Sir Henry's characters of the Earl of Essex and Buckingham. In the *Reliquiæ*, among many curious and interesting articles, is preserved Sir Henry's delicately complimentary letter to Milton on receiving from him *Comus*. Sir Henry, when a resident at Venice, (where he was sent on three several embassies by James) purchased for that munificent encourager of painting, the Duke of Buckingham, several valuable pictures, which were added to the Duke's magnificent collection. Isaac Walton's Life of Wotton thus concludes:—"Dying worthy of his name and family, worthy of the love of so many princes, and persons of eminent wisdom and learning, worthy of the trust committed unto him for the service of his prince and country." And, in his Angler, he thus sweetly paints the warm attachment he had for Wotton:—"a man with whom I have often fished and conversed, whose learning, wit, and cheerfulness, made his company to be esteemed one of the delights of mankind. Peace and patience, and a calm content, did cohabit in the cheerful heart of Sir Henry Wotton."—*From a lately published Volume, entitled, "On the Portraits of English Authors on Gardening."*

TONTINE.

A tontine is a loan given for life annuities, with benefit of survivorship, so called from the inventor, Laurence Tonti, a Neapolitan. He proposed his scheme in 1653, to reconcile the people to Cardinal Mazarine's government, by amusing them with the hope of becoming suddenly rich. He obtained the consent of the court; but the parliament would not register the edict. He made attempts afterwards, but without success. It was not till Louis XIV. was distressed by the league of Augsburg, and by his own immense expenses, that he had recourse to the plans of Tonti, which, though long laid aside, were not forgotten. By an edict in 1689, he created a Tontine royale of 1,400,000 livres, annual rent, divided into fourteen classes. The actions were 300 livres a-piece, and the proprietors were to receive £10 per cent., with benefit of survivorship in every class. This scheme was executed but very imperfectly; for none of the classes rose to above 25,000 livres, instead of 100,000, according to the original institution, though the annuities were very regularly paid. A few years after, the people seeming in better humour for projects of this kind, another Tontine was erected upon nearly the same terms; but this was never above half-full. They both subsisted in the year 1726, when the French King united the thirteenth class of the first Tontine with the fourteenth of the second, all the actions of which were possessed by Charlotte Bonnemay, widow of Lewis Barbies, who died at the age of ninety-six. This gentlewoman had ventured 300 livres in each Tontine; and in the last years of her life she had for her annuity 73,500 livres, or about £3,600 a year for about £30

The nature of the Tontine is this: there is an annuity after a certain rate of interest, granted to a number of people. divided into classes according to their respective ages; so that annually the whole fund of each class is divided among the survivors of that class; till at last it falls to one, and upon the extinction of that life, reverts to the power by which the Tontine was erected, and which becomes thereby security for the due payment of the annuities.



MOUNT VESUVIUS, NEAR NAPLES, ITALY.

One of the most remarkable eruptions of this mountain was in the year 1707, which is finely described by Valetta, a part of whose description we subjoin.

"Toward the latter end of summer, in the year 1707, the mount Vesuvius, that had for a long time been silent, now began to give some signs of commotion. Little more than internal murmurs at first were heard, that seemed to contend within the lowest depths of the mountain; no flame, nor even any smoke was as yet seen. Soon after some smoke appeared by day, and a flame by night, which seemed to brighten all the Campania. At intervals, also, it shot off substances with a sound very like that of artillery, but which, even at so great a distance as we were, infinitely exceeded them. Soon after it began to throw up ashes, which, becoming the sport of the winds, fell at great distances, and some many miles. To this succeeded showers of stones, which killed many of the inhabitants of the valley, but made a dreadful ravage among the cattle. Soon after a torrent of burning matter began to roll down the sides of the mountain, at first with a slow and gentle motion, but soon with increased celerity. The matter thus poured out, when cold, seemed upon inspection to be of vitrified earth, the whole united into a mass of stony hardness. But what was particularly observable, was, that upon the whole surface of these melted materials, a light spongy stone seemed to float, while the lower body was of the hardest substance, of which our roads are usually made. Hitherto there was no appearances but what had been often remarked before; but on the third or fourth day, seeming flashes of lightning were shot forth from the mouth of the mountain, with a noise far exceeding the loudest thunder. These flashes, in colour and brightness, resembled what we usually see in tempests, but they assumed a more twisted and serpentine form. After this followed such clouds of smoke and ashes, that the whole city of Naples, in the midst of the day, was involved in nocturnal darkness, and the nearest friends were unable to distinguish each other in this frightful gloom. If any person attempted to stir without torch-light, he was obliged to return, and every part of the city was filled with supplications and terror; at length, after a continuance of some hours, about one o'clock at midnight, the wind blowing from the north, the stars began to be seen; the heavens, though it was night, began to grow brighter; and the eruptions, after a continuance of fifteen days, to lessen. The torrent of melted matter was seen to extend from the mountain down to the shore; the people began to return to their former dwellings, and the whole face of nature to resemble its former appearance."

The coral-snake, or blind snake, as it is likewise called, has much the same appearance at both extremities; and hence is supposed to be double-headed.

The Steam Service.—The time is not yet come—but come it will—when the masts of our Royal Navy shall be unshipped, and huge unsightly chimneys be erected in their place. The trident will be taken out of the hand of Neptune, and replaced by the effigy of a red-hot poker; the union jack will look like a smoke-jack; and Lambtons, Russells, and Adairs, will be made Admirals of the Black: the forecastle will be called the Newcastle, and the cockpit will be termed the coal-pit; a man-of-war's tender will be nothing but a Shields' collier; first lieutenants will have to attend lectures on the steam-engine, and midshipmen must take lessons as climbing-boys in the art of sweeping flues. In short, the good old tune of "Rule Britannia" will give way to "Polly put the kettle on;" while the Victory, the Majestic, and the Thunderer of Great Britain will "paddle in the burn," like the Harlequin, the Dart, and the Magnet of Margate. It will be well for our song-writers to bear a wary eye to the Fleet, if they would prosper as marine poets. Some sea Gurney may get a seat at the Admiralty Board, and then farewell, a long farewell, to the old ocean imagery; marine metaphor will require a new figure-head. Flowing sheets, snowy wings, and the old comparison of a ship to a bird, will become obsolete and out of date! Poetical topsails will be taken aback, and all such things as reefs and double reefs will be shaken out of song. For my own part, I cannot be sufficiently thankful that I have not sought a Helicon of salt-water; or canvassed the nine muses as a writer for their Marine Library; or made Pegasus a sea-horse, when sea-horses as well as land-horses are equally likely to be superseded by steam. After such a consummation, when the sea-service, like the tea-service, will depend chiefly on boiling water, it is very doubtful whether the Fleet will be worthy of any thing but plain prose. I have tried to adapt some of our popular blue ballads to the boiler, and Dibdin certainly does not steam quite so well as a potato. However, if his Sea Songs are to be in immortal use, they will have to be revised and corrected in future editions thus:—

I *steamed* from the Downs in the Nancy,
My jib how she *smoked* through the breeze;
She's a vessel as tight to my fancy
As ever *boil'd* through the salt seas.

* * * * *

Bold Jack with smiles each danger meets,
Weighs anchor, lights the log;
Trims up the fire, picks out the slates,
And drinks his can of grog.

* * * * *

Go patter to lubbers and swabs do you see,
'Bout danger, and fear, and the like;
But a *Boulton and Watt* and good *Walls'-end* give me;
And it an't to a little I'll strike.

Hood's Comic Anual.

NATIONAL INSTITUTIONS.

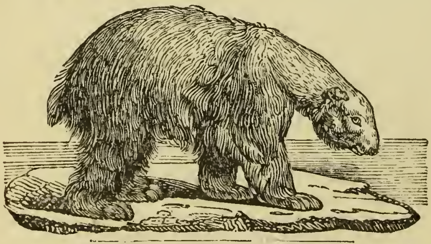
THE MENAGERIE.—The Polar Bear.

The Polar Bear is distinguished by its tremendous ferocity. It sometimes reaches the length of twelve feet. In the Polar seas it may literally be said to swarm. There, it is seen not only on the land and fixed ice, but on floating ice several leagues out at sea. In the latter manner white bears are sometimes conveyed to Iceland, where they are so much dreaded by the inhabitants that a crusade is immediately commenced against them. At sea, the food of this animal consists of fish, seals, and the carcases of whales; on land, it preys upon deer and other animals, and will eat various kinds of berries. In winter, it beds itself deeply under the snow or eminences of ice, and awaits, in a torpid state, the return of the sun; but it suffers exceedingly when exposed to great heat.

Of the ferocity of the Polar bear, Barentz gives a striking proof. In Nova Zembla they attacked his sailors, carried them off in their mouths with the utmost facility, and devoured them in sight of their comrades. A few years ago some sailors in a boat fired at and wounded one. In spite of his receiving another shot, he swam after the boat, and endeavoured to climb into it. One of his feet was cut off with a hatchet, but he still pursued the aggressors to the ship. Numerous additional wounds did not check his fury; mutilated as he was, he ascended the ship's side, drove the sailors into the shrouds, and was following them thither, when a mortal shot stretched him dead on the deck.

But even this formidable animal is not without its good qualities. It is a faithful mate and an affectionate parent. Hearne tells us that, at certain seasons of the year, the males are so much attached to their mates, that he has often seen one of them, on a female being killed, come and put his paws over her, and rather suffer himself to be shot than abandon her.

While the Carcase frigate was locked in the ice at the North Pole, one morning a she bear and her two cubs made their way towards the ship. They ran eagerly to a fire, drew out of the flames part of the flesh of a walrus that remained unconsumed, and ate it voraciously. The crew threw from the ship great lumps of the flesh of a sea-horse, which the old bear fetched away singly, laying every lump before her cubs, and dividing it, gave to each a share, reserving but a small portion to herself. As she was fetching away the last piece, the sailors levelled their muskets at the cubs, and shot them both dead; and in her retreat they wounded the dam, but not mortally. It would have drawn tears of pity from any but unfeeling minds, to have marked the concern expressed by this poor beast in the last moments of her expiring young ones. Though herself wounded, and just able to crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done others, tore it in pieces, and laid it before them; and when she saw they refused to eat, laid her paws first upon one, and then upon the other, endeavouring to raise them. When she found she could not stir them, she went off, and when she had got some distance, looked back and moaned. Finding this to no purpose, she returned, and, smelling round them, began to lick their wounds. She went off a second time as before; and, having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned, and with signs of inexpressible fondness, went round, pawing them and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and uttered a growl of despair, which the murderers returned with a volley of musket balls. She fell between her cubs, and died licking their wounds.



The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.—*Montesquieu.*

A SKETCH OF THE RUSSIAN NAVY, WITH A STATEMENT OF ITS PRESENT CONDITION.

The Russian Navy, although it bears no proportion to the land-forces of that gigantic empire, already begins to rival those of the other great powers of Europe. One hundred and thirty years have hardly elapsed from the capture of *Azof* by Peter the Great, to the battle of Navarino; and this short space of time has sufficed, to two of her monarchs, to raise it to its present respectable condition. It is difficult to conceive how these persevering men so soon succeeded in overcoming the repugnance of a class of people so continental in their habits, to an element to which from time immemorial they had been absolutely strangers. In risking himself on the ocean, the Russian, yet a barbarian, trampled on all his most inveterate prejudices, and renounced every object of his affection, to enter on a career, the novelty and danger of which must have inspired him with horror. Nevertheless, these prejudices have been overcome; and Russia, at this day, possesses a hardy race of seamen, well versed in all the various branches of their duty, and who have nobly upheld the honour of her flag.

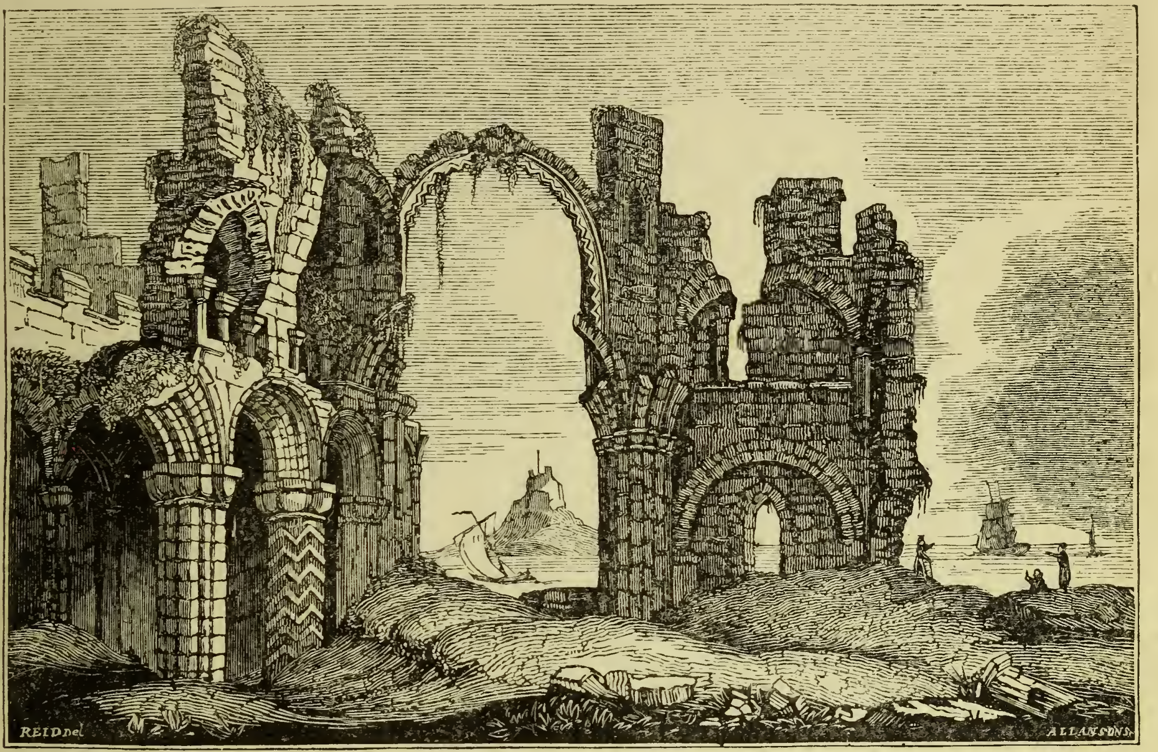
The Russian Navy, according to the last official return of the Minister of Marine, consists of 32 ships of the line, 25 frigates, 20 corvettes and brigs, 6 cutters, 7 brigantines, 54 schooners, 20 galleys, 25 floating batteries, and 121 gun-boats. This calculation gives a total of 310 vessels, mounting about 6000 guns, manned by 33,000 men, including 3000 marine artillery, and 9000 marines. They are divided into two squadrons, one of which is in the Baltic, and the other in the Black Sea.

The highest rank in the Russian service is that of High Admiral, generally conferred on a member of the Imperial family. The admirals are next, and rank with generals in the army. The vice-admirals rank with lieutenant-generals, and rear-admirals with major-generals. Ships of the line and large frigates are commanded by captains of the first class, and rank with colonels; captains of the second class rank with lieutenant-colonels, and captain-lieutenants with majors. All naval officers, like those of the army, are allowed a number of servants in proportion to their rank. The sailors for the Russian navy are obtained by a conscription similar to that of the army, consisting of one in five hundred, throughout the empire. The conscripts from the Baltic provinces generally make the best sailors.

The expense of supporting the Russian Navy scarcely ever exceeds twenty-five millions of roubles. The pay of the officers is so extremely low, that the government makes them a handsome allowance in the shape of table-money. The pay of the sailor is about half a crown a month, and their rations are on a most economical scale; when afloat, they receive daily a pound and a half of biscuit, and a glass of brandy. They receive further, once a month, fourteen pounds of salt beef, five pounds of butter, three pounds of pease, twelve pounds of oatmeal, and one pound and a half of salt, and their ordinary beverage is a fermented liquor called quass.

The discipline of the Russian service is extremely severe. All the crews are organized like the military, and are well drilled in the evolutions of infantry; thus the crew of a Russian man-of-war, on her return from a foreign station, is never paid off, and sent adrift, as with us; but, on their ship being laid up, they land, and do duty on shore in the arsenals, as marines. In general, the officers are more scientific than practical, though we must allow that some of the ships of Count Heyden's squadron, in the Mediterranean, are manœuvred with a celerity equal to our own.

So long as Russia preserves her present geographical *arrondissement*, there will exist physical obstacles to her becoming a great maritime power. But should ever the gigantic designs of the Imperial Catherine be realized, should ever the Russian eagle soar above the towers of old Stambol, the naval resources of this empire will then receive a rapid and powerful developement, that the combined efforts of Europe would in vain oppose. In her vast inland lake, the Euxine, free from every hostile demonstration, Russia might form a fleet, that at its maturity would rush like an avalanche into the Mediterranean, and sweep every thing before it.—



RUINS AT LINDISFARNE

OR, HOLY ISLAND.

Lindisfarne, or Holy Island, is situated in the North Sea, opposite to the coast of that portion of Durham which lies between the river Tweed and the county of Northumberland, England. It was named by the Britons Inis-Mendicante. The appellation Holy Island was given to it by the English from being the residence of several of the primitive fathers of the Saxon church. The distance of this island from the mainland is about two miles. It is easily accessible at low water to all kinds of conveyance, but the sands are dangerous to such persons as are unacquainted with them. The circumference of this island is about nine miles, and the number of acres contained in it 1020, nearly one-half of which are mere sand-banks. The other grounds are rather of a rich soil; but previous to the year 1792, when the common was inclosed, only forty acres were in tillage. The town is situated on the west corner, and in 1798 was inhabited by 379 persons, who were chiefly employed in fishing. From the names and ruins of several streets it is conjectured to have been at one period much more considerable than it now is. In the year 635 this place was made a bishop's see by King Oswald. Its first prelate was a Scotchman of the name of Aiden. The church, or monastery, originally consisted of timber and thatch. St. Cuthbert, the saint to whom it was dedicated, was buried here; but after the Danes began their depredations, the monks removed to Chester-le-street, and carried the saint's body along with them. After their flight the invaders destroyed the building, which however seems to have been subsequently rebuilt, at least in part. Various detached portions of this edifice are still standing. Portions of the church constitute the principal ruins. The north and south walls of it are still almost entire, though much out of the perpendicular. Likewise is a part of the west wall, but that on the east is nearly level with the ground. All the arches of this church are circular, except two in the chancel and one in the north aisle, but these, as well as a pointed arch over the north aisle, seem to be of later date than the rest of the building. The columns of the nave are of four kinds, very massy, and variously ornamented. The bases and capitals are plain. Over each arch are large windows in pairs, and over them again are smaller arches. One of the ribs of the arch, which supported the tower, is still standing. It is richly ornamented with Saxon zigzag, as is also the western door and some other arches. The stones of which this church is constructed are of a deep red colour. On the sides most exposed to the weather they are eaten into the semblance of honeycomb. The remains of the priory and offices lie on the south side. The inside of their walls is built of whin-stone, obtained from a rock which forms a lofty natural pier on the south shore of the island. The pedestal of St. Cuthbert's cross, anciently held in great veneration, and now called the *polting stone*, is situated a short way to the east. When a bride cannot step the length of it, the superstitious reckon it ominous of future unhappiness in the marriage state. The parish church is a plain but spacious structure, having semicircular arches on the one side and pointed ones on the other. The windows are long and narrow. The castle stands upon a lofty whinstone rock on the south-east portion of the island. At the commencement of the civil wars it was garrisoned by the king's forces, but shortly after fell into the hands of the parliament. The Pretender attempted to obtain possession of it in the year 1715. A detachment of invalids is now usually stationed here.

The above engraving exhibits the relics of the old church, and the Castle is seen in the back ground.

MARYLEBONE, OR THE REGENT'S PARK.

When we first saw that the Marylebone Fields were enclosed, and that the hedge-row walks which twined through them were gradually being obliterated, and the whole district artificially laid out, (there is nothing more wretched than the first process of planting and making roads,) we underwent a painful feeling or two, and heartily deplored the destructive advances of what generally goes by the name of improvement. Old recollections—recollections of youth, upon which we love to dwell as we advance into the shadowed part of our life's road, are remorselessly stricken aside by this change in pleasant localities; we almost mourn over the loss of the old trees and paths which stood as quiet mementos of the cheerful rambles of our boyish days, or, it may be, of love-hallowed walks and looks, and tender words first ventured under the influence of the fields and the comparative retirement. Nothing makes the lover bold and the mistress tender so well as the fresh and fragrant air, the green herbage, the quiet and the privacy of country spots, which, when near towns, are more exciting by the contrast.

A few years, however, have elapsed, and we are not only reconciled to the change alluded to, but rejoice in it. A noble park is rapidly *rising up*, if we may use such an expression, and a vast space, close by the metropolis, not only preserved from the encroachment of mean buildings, but laid out with groves, lakes, and villas, with their separate pleasure-grounds, while through the whole place there is a winding road, which commands at every turn some fresh features of an extensive country prospect.

This is indeed a desirable appendage to so vast a town as London, more especially as the rage for building fills every pleasant outlet with bricks, mortar, rubbish, and eternal scaffold-poles, which, whether you walk East, West, North, or South, seem to be running after you. We heard a gentleman say, the other day, that he was sure a resident of the suburbs conld scarcely lie down after dinner, and take a nap, without finding when he woke, that a new row of buildings had started up since he closed his eyes. It is certainly astonishing: one would think the builders used magic, or steam at least, and it would be curious to ask those gentlemen in what part of the neighbouring counties they intend London should end. Not content with separate streets, squares, and rows, they are actually the founders of new towns, which in the space of a few months become finished and inhabited. The precincts of London have more the appearance of a newly-discovered colony than the suburbs of an ancient city.

For instance: In what a very short time back were the Bayswater-fields, there is now a populous district, called by the inhabitants "Moscow;" and at the foot of Primrose Hill we are amazed by coming upon a large complication of streets, &c. under the name of "Portland Town." The rustic and primæval meadows of Kilburn are also filling with raw buildings and incipient roads; to say nothing of the charming neighbourhood of St. John's Wood Farm, and other spots nearer town. "The artificial causes of the extension of the town," says Mr. Nash, in one of his Reports to the Commissioners of His Majesty's Woods, &c. "are the speculations of builders, encouraged and promoted by merchants dealing in the materials of building, and attornies with monied clients facilitating, and indeed putting in motion, the whole system, by disposing of their clients' money in premature mortgages, the sale of improved ground-rents, and by numerous other devices, by which their clients make an advantageous use of their money, and the attornies create to themselves a lucrative business from the agreements, assignments, leases, mortgages, bonds, and other instruments of law, which become necessary throughout such complicated and intricate transactions. It is not necessary for the present purpose to enumerate the bad consequences and pernicious effects which arise from such an unnatural and forced enlargement of the town, further than to observe that it is the interest of those concerned in such buildings that they should be of as little cost as possible, preserving an attractive exterior, which Parker's stucco, coloured bricks, and balconies, accomplish; and a fashionable arrangement of rooms on the principal floors, embellished by the paper-hanger and a few flimsy marble chimney-pieces, are the attractions of the interior. These are sufficient allurements to the public, and insure the sale of the houses, which is the ultimate object of the builders; and to this finery every thing out of sight is sacrificed, or is no further an object of attention, than that no defects in the constructive and substantial parts shall make their appearance while the houses are on sale; and, it is to be feared, that, for want of those essentials which constitute the strength and permanency of houses, a very few years will exhibit cracked walls, swagged floors, bulged fronts, crooked roofs, leaky gutters, inadequate drains, and other ills of an originally bad constitution; and, it is quite certain, without a renovation equal to re-building, that all those houses, long, very long, before the expiration of the leases, will cease to exist, and the reversionary estate the proprietors look for will never be realized, as it is not till the end of the builder's term that the proprietor of the fee will be entitled to the additional ground-rents laid on by the builder. It is evidently, therefore, not the interest of the Crown that Marylebone Park should be covered with buildings of that description."

The noble appropriation of the district of which we are now speaking is not so much a change as a restoration. It was formerly a Park, and had a royal palace in it, where, we believe, Queen Elizabeth occasionally resided. It was disparked by Oliver Cromwell, who settled it on Colonel Thomas Harrison's Regiment of Dragoons for their pay; but, at the Restoration of Charles II. it passed into the hands of other possessors, from which time it has descended through different proprietors, till at length it has reverted to the Crown, by whose public spirit a magnificent Park is secured to the inhabitants of London. The expense of its planting, &c. must have been enormous, but money cannot be better laid out than on purposes of this lasting benefit and national ornament.

The plan and size of the Park is in every respect worthy of the nation. It is larger than Hyde-park, St. James's, and the Green Park together; and the trees planted in it ten or twelve years ago are becoming umbrageous. The water is very extensive. As you are rowed on it the variety of views you come upon is admirable; sometimes you are in a narrow stream, closely overhung by the branches of trees; presently you open upon a wide sheet of water, like a lake, with swans sunning themselves on its bosom; by and by your boat floats near the edge of a smooth lawn fronting one of the villas; and then again you catch the perspective of a range of superb edifices, the elevation of which is contrived to have the effect of one palace. The Park, in fact, is to be belted with groups of these mansions, entirely excluding all sight of the streets. Several are finished, and give a satisfactory earnest of the splendid spirit in which the whole is to be accomplished. There will be nothing like it in Europe. The villas in the interior of the Park are planted out from the view of each other, so that the inhabitant of each seems, in his prospect, to be the sole lord of the surrounding picturesque scenery.

In the centre of the Park is a circular plantation of immense circumference, and in the interior of this you are in a perfect Arcadia. The mind cannot conceive any thing more hushed, more sylvan, more entirely removed from the slightest evidence of proximity to a town. Nothing is audible there except the songs of birds and the rustling of leaves. Kensington Gardens, beautiful as they are, have no seclusion so perfect as this :—nor must we forget to remark that the enclosures of Marylebone Park contain the Gardens devoted to the interesting purposes of the Zoological Society. C. O.

PAISLEY CANAL BOATS.

While the attention of commercial men is directed to the employment of steam-carriages on railways, and the splendid results which are to be derived from them, it is rather startling to find on a sudden, that we have long overlooked a means of conveyance by our canals nearly equal to them in rapidity, and at the same time safer.

It has long been believed, and custom has unhappily tended to confirm the belief, that to propel a vessel along a canal at great speed, would not only injure the banks of it by the washing it would occasion, but also that a greater expense would be incurred than the profits of the canal would cover. The accuracy of this principle has now undergone the test of experience, and the result is that it has been found erroneous. The experiments by which it has been disproved were carried on during the last two years on the Paisley canal; and it is a remarkable fact, that, while a speed of ten miles an hour has been maintained by the canal boats, the banks have sustained no injury whatever. The cause of injury, in fact, has been entirely suppressed by the velocity of the boat, which passes along the water without raising a ripple.

About two years ago, measures were adopted for increasing the speed of the boats on the Paisley canal. This canal is by no means favourable to such experiments, being both serpentine in its course, and narrow; it is sometimes called the Ardrossan canal, and connects the town of Paisley with the city of Glasgow, and the village of Johnstone, the distance being about twelve miles. The boats employed on this canal are 70 feet in length and 5.6 broad, and carry, if necessary, upwards of 120 passengers. They are formed of light iron plates, and ribs covered with wood, and light oiled cloth, at a whole cost of about 125*l*. They perform stages of four miles in an interval of time varying from 22 to 25 minutes, including all stoppages, and the horses run three or four of these stages alternately every day. The passengers are under cover, or not, as they please, no difference being made in this particular, and the fare is one penny per mile in the first, and three farthings per mile in the second cabin.

The horses drawing the canal boat are guided by a boy, who rides one, and, in passing under bridges at night, a light is shewn in the bow of the boat, by which he sees his way, and which light is closed when the bridge is passed. Intermediate passengers are also accommodated to distances even as small as a mile; and the facility with which the boat stops when relieved from the drawing force, is such as to be attended with no danger whatever. The expense of conveying a load of eight tons at a rate of nine or ten miles per hour, including all outlay, interest, and replacement of capital, is not more than 11d. per mile. It is also ascertained that one ton weight may be carried on a canal at nearly the same speed as on the railway, at about 1¼d. per mile, including an allowance for interest and replacement of capital.

It is also believed, that if the breadth and curvature of the Paisley canal admitted boats of 90 feet length, instead of 70, they would carry more passengers by one-half without an additional expense, and a decrease of labour to the horses.

The foregoing has been deduced from calculations founded on the observation of facts relating to the wear and tear of boats and horses, and the absolute resistance which these boats meet with in passing through the water. On this subject it has been observed, that, in addition to the common resistance of the water to the motion of the boat, a wave, or body of water, is also raised before it, varying in its height according to the velocity of the boat, and constantly presenting an obstacle to her progress, provided that she only moves through the water at a certain rate. The height of this wave will then amount to nearly two feet, overflowing the banks of the canal, and from the obstruction it occasions, eventually obliges the boat to be stopped. Now, if in place of stopping the boat when this wave is raised, her velocity be increased beyond what it had then been, she advances and passes over it, and leaves it to subside in her wake, which it does, and the water becomes perfectly still. The same horses drawing the boat at this increased speed, are found to perform their work better, from the resistance to their progress being less; and the more the velocity of the boat is thus increased, the less resistance she meets with, from merely having to cut the still water instead of the wave. It is a curious fact, that the wave produced by the approach of a slow canal boat is observed at the distance of a mile, and upwards, along the canal, before the arrival there of the boat. But in the case of the high wave being raised by the Paisley canal boat, it is customary to stop the boat, and after it has subsided to start again at a greater velocity. When the boat is to be stopped for any purpose, as her speed decreases the wave rises in proportion, and washes over the banks, until the motion of the boat becomes so small as to produce none. The discovery is a very important one, and, if turned to account, is likely to produce a material alteration in the value of canal shares. It was not known until these experiments were made, that if a boat, from a state of rest, was dragged along a canal, in proportion as her speed increased to a certain limit, that the power required was greater; but that, if she were started at, and preserved a speed exceeding the same limit, that the power required would be less, and would decrease as her velocity increased. In fact, from a certain velocity there seems to be no limit to the rate at which a boat, as far as animal power can be applied, may thus pass through the water; and as the rate increases, the power required decreases. On this principle it is, that the boats on the Paisley canal, with ninety passengers in them, are drawn by horses at a speed of ten miles an hour; while it would kill them, and more besides, to draw the same boat along the canal at six miles an hour. A boat in fact might travel fifteen or twenty miles an hour easier than at six miles. The former of these velocities has already been attained by Mr. Grahame, along a distance of two miles, and is considered by him safer both for the boat and the canal.

As a proof of what may be done by this method of carriage, Mr. Grahame informs us that he has performed a voyage of fifty-six miles along two canals in six hours and thirty-eight minutes, which included the descent of five, and the ascent of eleven locks, the passage of eighteen drawbridges where the tracking-line was thrown off, and sixty common bridges, besides a tunnel half a mile long; all of course producing some delay. The boat which performed this was sixty-nine feet long, and nine broad, drawn by two horses, and carried thirty-three passengers, with their luggage and attendants.

We look on these results as most important, and it is to be hoped that our canal proprietors will see their real value. We are not of that order which sees the establishment of rail-roads with apprehension: but, while we wish that more were established, we hope to find that a means of communication which we already possess may be improved; for it will confer not only a benefit to the country at large, but particularly to those districts in which it lies; one which will improve the working classes, by finding employment for them, while it will afford a cheap and most desirable mode of travelling, and transferring articles of commerce from one end of the country to the other.

To us one day may seem a thousand years; to God a thousand years are but as one day. A little more or a little less, of pain or pleasure, a life longer or shorter, by a few years, are differences which disappear at once in the presence of eternity. Say, that at some time within these last hundred years, two friends died, the one twenty years before the other; to the survivor that interval seemed long and tedious; to us now looking back upon the whole it seems trifling; and more so to them; they are met again, and no trace of it is to be seen. A sick man who passes a night without sleep thinks that night to be without end, but the night in reality is no longer than another; and when it is gone, he himself will be convinced of it. Life rolls along like a torrent,—the past no more than a dream; the present, when we think we have fast hold of it, slips through our hands, and mingles with the past; and let us not vainly imagine that the future will be of another quality; it will glide by with the same rapidity. You have seen the waves of the ocean passing each other to the shore; you then beheld an emblem of human life—days, months, and years, crowd forward in like manner. Yet a little while, yet a few moments, and all will be at an end. "The things which are seen are temporal, but the things which are not seen are eternal."—(Bishop Horne.)

THE BRITISH OAK.

Among the traditions of this wonderful tree, the following, we trust, will prove highly acceptable to our readers.

The large Golenos Oak, which was felled in the year 1810, for the use of his Majesty's navy, grew about four miles from the town of Newport, in Monmouthshire; the main trunk, at ten feet long, produced 450 cubic feet; one limb 355, one ditto 472, one ditto 235, one ditto 156, one ditto 106, one ditto 113, and six other limbs, of inferior size, averaged 93 feet—each making the whole number 2,426 cubic feet, of sound and convertible timber. The bark was estimated at six tons; but as some of the heavy body bark was stolen out of the barge at Newport, the exact weight is not known. Five men were twenty days stripping and cutting down this tree; and a pair of sawyers were five months converting it, without losing a day (Sundays excepted). The money paid for converting only, independent of the expense of carriage, was 82*l.*, and the whole produce of the tree, when brought to market, was within a trifle of 600*l.* It was bought standing for 405*l.*; the main trunk was nine feet and a half in diameter, and, in sawing it through, a stone was discovered, six feet from the ground, above a yard in the body of the tree, through which the saw cut; the stone was about six inches in diameter, and completely shut in, but round which there was not the least symptom of decay. The rings in its butt were carefully reckoned, and amounted to above 400 in number, a convincing proof that this tree was in an improving state for upwards of 400 years; and, as the ends of some of its branches were decayed, and had dropped off, it is presumed it had stood a great number of years after it had attained maturity.

AN ODE TO A FRIEND,

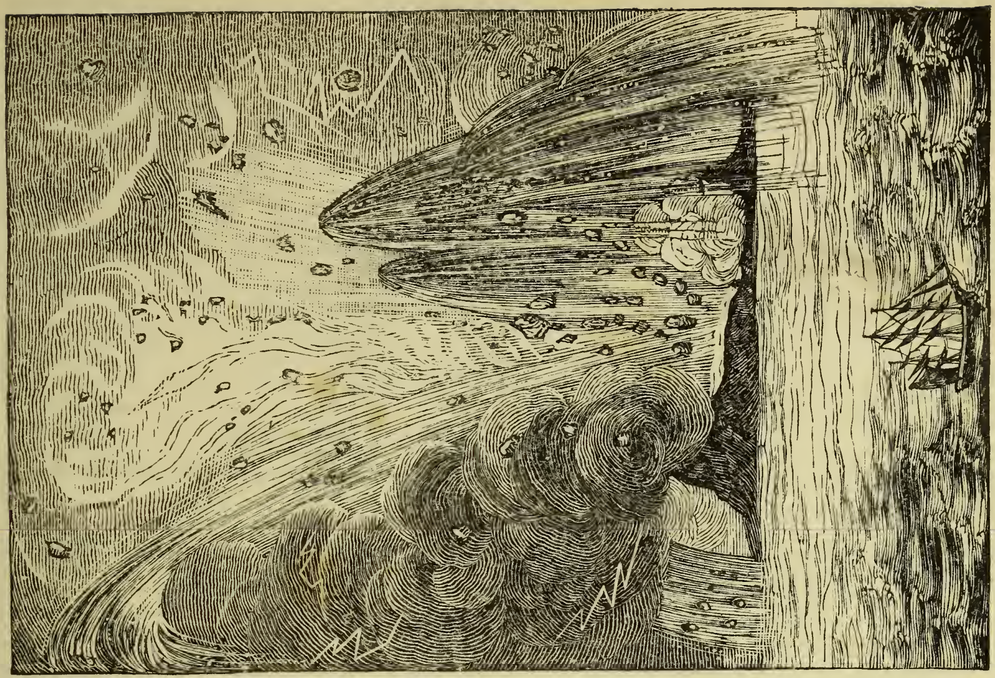
TO HASTEN HIM INTO THE COUNTRY.

Come spur away,
I have no patience for a longer stay;
But must go down,
And leave the chargeable noise of this great Town.
I will the Country see,
Where old simplicity,
Though hid in gray,
Doth look more gay
Than foppery in plush and scarlet clad.
Farewel you City wits that are
Almost at civil war;
'Tis time that I grow wise, when all the world grows mad.
More of my days
I will not spend to gain an Idiot's praise;
Or to make sport
For some slight puny of the Innes of Court.
Then worthy *Stafford*, say,
How shall we spend the day,
With what delights,
Shorten the nights?
When from this tumult we are got secure;
Where mirth with all her freedom goes,
Yet shall no finger lose;
Where every word is thought, and every thought is pure.
There from the tree
We'll Cherries pluck, and pick the Strawberry,
And every day
Go see the wholesome Country Girls make Hay,
With brown and lovelier grace,
Than any painted face,
That I do know
Hide-Park can show.
Where I had rather gain a kiss than mee
(Though some of them in greater state
Might court my love with plate)
The beauties of the *Cheap*, and wives of *Lumbard-street.*
But think upon
Some other pleasures, these to me are none.
Why do I prate
Of women, that are things against my fate
I never mean to wed
That torture to my bed
My Muse is she
My love shall be.
Let Clowns get wealth, and Heirs; when I am gone,
And the great Bugbear, grisly death
Shall take this idle breath,
If I a Poem leave, that Poem is my Son.
Of this no more;
We'll rather tast the high *Pomona's* store.
No fruit shall scape
Our pallets, from the damsen to the grape.
Then, full, we'll seek a shade,
And hear what musiques made;
How Philomell
Her tale doth tell,
And how the birds do fill the quire;
The Thrush and Black-bird lend their throats,
Warbling melodious notes;
We will all sports enjoy, which others but desire.
Ours is the skie,
Where at what fowl we please our Hawk shall fly;
Nor will we spare
To hunt the crafty Fox, or timorous Hare;
But let our hounds run loose
In any ground they'l choose.
The Buck shall fall,
The Stag and all:
Our pleasures must from their own warrants be,
For to my Muse, if not to me,
I'me sure all game is free;
Heaven, Earth, are all but parts of her great Royalty,
And when we mean
To tast of *Bacchus*' blessings now and then,
And drink by stealth
A cup or two to noble *Barkley's* health,
I'le take my pipe and tr
The *Phrygian* melody;
Which he that hears
Lets through his ears,
A madness to distemper all the brain.
Then another pipe we'll take
And *Dorique* musick make,
To Civilize with greater notes our wits again!—*Randolph.*

Address written for Miss Smith (now Mrs. Bartley) by Sir Walter Scott, Bart.

The following lines were written by Sir Walter Scott, for recitation by Miss Smith on the night of her benefit at Edinburgh, in 1807. Owing to some mistake, they reached her too late for the purpose, and have never been either spoken or published. In the letter accompanying them Sir Walter states that they had been written on the morning of the day on which they were dispatched, and that the idea was in his mind, better than the execution. Whatever may be the opinion of the reader on this point, they add another to the thousand proofs of the kindness of his disposition, since the proposal was made by himself, with the observation that something from his pen might perhaps " add a little salt to the bill."

When the lone pilgrim views afar
The shrine that is his guiding star,
With awe his footsteps print the road
Which the loved saint of yore has trod.
As near he draws, and yet more near,
His dim eye sparkles with a tear;
The Gothic fane's unwonted show,
The choral hymn, the taper's glow,
Oppress his soul, while they delight,
And chasten rapture with affright.
No longer dare he think his toil
Can merit aught his patron's smile
Too light appears the distant way,
The chilly eve, the sultry day—
All these endured no favour claim,
But, murmuring forth the sainted name,
He lays his little offering down,
And only deprecates a frown.
We too who ply the Thespian art
Oft feel such bodings of the heart;
And, when our utmost powers are strained,
Dare hardly hope your favour gained.
She, who from sister climes has sought
The ancient land where Wallace fought
Land long renowned for arms and arts,
And conquering eyes, and dauntless hearts;
She, as the flutterings *here* avow,
Feels all the pilgrim's terrors *now;*
Yet sure on Caledonian plain
The stranger never sued in vain!
'Tis yours the hospitable task,
To give the applause she dare not ask;
And they who bid the pilgrim speed,
The pilgrim's blessing be their meed.



NEW VOLCANIC ISLAND

A NEW island has been formed in the European seas, off the coast of St. Michael's (one of the Azores), where the temporary island of Sabrina rose from the deep. The latter first showed itself on the 13th of June, 1811, and continued to increase for several days, when it attained a circumference of one mile, and a height of 300 feet. It had a beautiful crater, with an opening 30 feet wide to the south-west, from which hot water poured into the sea. In the month of October of the same year, the island began gradually to disappear, and, by the end of February, 1812, vapour only was occasionally seen rising from the spot where the island formerly stood. We quote these facts from Professor Jameson; and, on turning to Bakewell, we find that " a gentleman who visited the Azores in 1813," informed him that the island had disappeared, and " there is now eighty fathoms water in the place."

Professor Jameson describes the present island as " very much resembling Sabrina, being composed of vesicular lava, scoriæ, and volcanic ashes." Many accounts of this interesting phenomenon have already been published, which although imperfect, we proceed to quote.

The first notice of this new insular volcano was published in the following terms, in the *Messager des Chambres*:—" Towards 11 o'clock on the 10th of July, 1831, Captain John Corrao, commander of the brig Theresine, going from Trapani to Girgenti, in Sicily, at the distance of about twenty miles from Cape St. Mark, perceived at the length of a gunshot a mass of water, which rose to the height of 60 feet above the level of the sea, and presented a circumference of nearly 400 fathoms; a smoke proceeded from it, exhaling an odour of sulphur. The preceding day, in the gulph of *Trois Fontaines* (Three Fountains) he had seen a great quantity of dead fish and of black matter floating on the water, and had heard a noise like that of thunder, which the captain attributed to a volcanic eruption. He continued his voyage to Girgenti; and all the time that he was occupied in lading his ship, he saw a thick smoke rise incessantly from the same point, before which he arrived on the 16th, on his return from Girgenti. A new spectacle was then presented to him—namely, a tract of land, of the same circumference as that of the mass of water which he had observed on his first voyage. This island, which we shall call Corrao, from the name of him who saw it formed, is elevated twelve feet above the level of the sea; it has in the middle a kind of plain, and the crater of a volcano, whence a burning lava is seen to proceed during the night. The island is bordered by a girdle of smoke. The sounding all around the island gives a depth of 100 fathoms. The lat. 37 deg. 6 min. N., and long. 10 deg. 26 min. E., from the meridian of Paris."

Dr. Turnbull Christie, in a letter to Professor Jameson, dated Malta, July 23, 1831, says " it would appear that the volcano commenced on the 11th instant, when it was seen by the master of a small vessel sailing towards Terra Nova, who describes it as having had the appearance of a large rugged island, coming up and falling with force back into the sea, so that the sea flew up to a great height, and fell down in the form of foam. This was seen to be repeated at short intervals, for nearly two hours. The masters of two small vessels, one from Sardinia, and the other from Palermo, state, ' On the 13th instant, about two o'clock, P. M. being between Sciacca and Pantellaria, 25 miles southward of Sciacca, we discovered three columns of smoke, apparently issuing from the sea. On approaching, we heard a great noise, like the rolling of the wheels of a steam-vessel. Vice-Admiral Sir Henry Hotham immediately sent off the tender of the flag-ship, commanded by one of the lieutenants, and afterwards sent the Philomel, commanded by Captain Smith, to examine and ascertain the exact position of the new volcano." In a postscript to this letter, the island is stated to have been named Hotham Island, in honour of the Vice Admiral.

THE GREAT PLAGUE OF 1348.

A SUDDEN damp was thrown over the festivity of the court of England, in the year 1348, by a destructive pestilence which invaded that kingdom, as well as the rest of Europe. "It was," says Lingard, "a pestilence as general and destructive as any recorded in history. We first discover it in the empire of Cathai; thence we may trace its progress through different provinces of Asia to the Delta and the banks of the Nile; a south wind transported it into Greece and the Grecian islands; from which it swept the coasts of the Mediterranean, depopulated Italy, and crossed the barrier of the Alps into France. A succession of earthquakes, which shook the continent of Europe from Calabria to the north of Poland, ushered in the fatal year 1348; and though England escaped this calamity (the earthquake) it was deluged from the month of June to December with almost incessant torrents of rain. In the first week of August, the plague made its appearance at Dorchester: in November it reached London, and thence gradually proceeded towards the north of the island. Of its victims, many expired in the course of six hours, and few lingered more than three days. From man, the exterminating malady extended to the brute creation; the carcases of sheep, horses, and oxen, lay scattered in the fields; they were untouched by birds of prey; and their putrefaction aided the malignity of the disorder. The labours of husbandry were neglected; no courts of justice were opened; the parliament was frequently prorogued by proclamation, and men, intent only on their own safety, fled from the care of the infected, and slighted every call of honour, duty, and humanity. When historians tell us that one-half or one-third of the human race perished, we may suspect them of exaggeration; but it is easy to form some idea of the mortality, from the fact that all the cemeteries in London were soon filled; that Sir Walter Manny purchased for a public burial place, a field of thirteen acres, where the Charter-house now stands; and that the bodies deposited in it, during several weeks, amounted to the daily average of two hundred. It was observed, that though the malady assailed the English in Ireland, it spared the natives. The Scots, too, were exempt for several months; and the circumstance afforded them a subject of triumph over their enemies, and introduced among them a popular oath, "by the foul dethe of the English." They had even assembled an army to invade the neighbouring counties, when the contagion insinuated itself into their camp in the forest of Selkirk. Five thousand men died before they disbanded their forces, and the fugitives carried with them the infection into the most distant recesses of Scotland.

"The consequences of the mortality are carefully detailed by the contemporary writers. At first the reduction of the number of the consumers effected a proportionate reduction in the price of all merchantable articles; in the second year the prices rose with a rapidity, and to a height, which alarmed the government. The ravages of the pestilence had been chiefly confined to the lower orders; for the more wealthy, by shutting themselves up in their castles, and declining all unnecessary communication with the neighbourhood, had, in a great measure, escaped the infection. But hence arose a want of labourers for the cultivation of land, and of artisans to construct or repair the implements of husbandry."

◆

ANACHRONISMS, &c.—No. II.

IN an old book of Sermons, by an obscure divine, of the name of Milsom, we are reminded that "it is one among many proofs of the wisdom and benevolence of Providence, that the world was not created in the midst of winter, when Adam and Eve could have found nothing to eat; but in harvest-time, when there was fruit on every tree and shrub to tempt the willing hand."

Another clerical commentator of the same stamp, praises Divine Goodness for always making the largest rivers flow close by the most populous towns

Ricaut, in his History of the Turks, says—"That they so confound chronology and history, as to assert that Job was a judge, in the court of king Solomon, and Alexander the Great one of his generals."

Wicelius, by no means a contemptible writer, was deceived into a belief, that Plutarch wrote the Life and Actions of Charles the Fifth; because, in some Latin editions of Plutarch's Lives, a life of that monarch has been annexed.

"It was *at Nicolai*," says the writer of the article on Stenography in Rees's Cyclopædia, "that this method of writing was first introduced among the Greeks by Xenophon." Neither is any such place as *Nicolai* known to the most erudite geographers, nor is there the least reason to suppose that the Greeks practised stenography until many ages after the time of Xenophon. The writer had perhaps read, that *in Nicolai* the whole art was to be seen; but *Nicolai* was not a city, but an author, who, in 1706, wrote a learned "Treatise on the Signs of the Ancients."

The same accurate historian tells us, that "probably, the oldest method of short-writing, at present extant or known, is a Latin manuscript, entitled '*Ars Scribendi Characteres*, or the Art of Writing in Characters. "The author," he adds, "is not known; but it was *printed* about the year 1412," that is, *before* printing was invented.

Moreri, the celebrated author of the Historical Dictionary, speaks of an author, called *Dorus Basilicus*, alluding to the "*Doron Basilikon*," a book written by James the First for the use of his son.

A bibliopole, now living, and of some eminence, was once asked if he had a copy of "*Cæsar's* Commentaries?" "I am sorry," said he, "I have not; but I have got '*Blackstone's*.'"

Melville, in his "Account of John Knox" says—"that he was so active and vigorous a preacher, *that he was like to ding the pulpit into blads*, and fly out of it. Campenon, in his "Translation of Robertson's History of Scotland," where this passage is quoted, thus literally renders it:—"Soon heating himself by the fire of his passions and his hatred; he bestirred himself like a madman; *he broke his pulpit*, and *leaped into the midst of his auditors!*" *(Sautoit au milieu des auditeurs.)* Well might M. Campenon add—"Nothing proves the coarseness of that people (the Scotch) so much as the ascendancy which such a madman possessed over them."

Another French writer, (anonymous,) in illustrating the advantages of a representative system, remarks—"that such is the respect of the English for their parliament, that when it is sitting, crimes are extremely rare; but as soon as it rises, the papers are filled with accounts of the most horrible atrocities." Simple man! He knows not that, when Parliament is sitting, the report of their proceedings are of such length, that there is no room for anything else.

"The Scotch," says Mr. Forsyth, in his 'Beauties of Scotland,' "have carried the practice of *cultivating* mosses to a great extent. He means *reclaiming* them. "The Irish," says the author of 'Thoughts on the State of Ireland,' "are now happily in the way of *cementing* all their *old* differences." He means *throwing aside* their *present ones*.

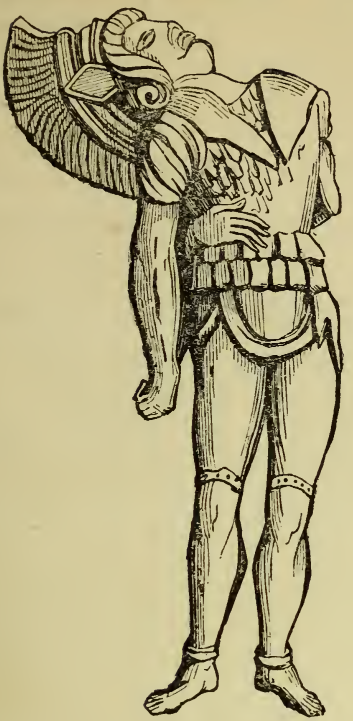
The English are always talking of their rights, and some strange ones they have among the number. "I have *no right* to pay more than my share. I have *no right* to be insulted, abused, kicked, knocked down, murdered." Such are common modes of cockney talking.

A great many *burglaries* having been committed in the neighbourhood of a country town, the newspaper of the district recommended the inhabitants "to keep their doors *shut* after dark." Had the editor consulted Blackstone, he would have found that a still better mode of prevention would have been to *keep* them *open:* as, in that case, *burglary* is *impossible.*

The daily papers are in the constant habit of announcing the arrival of "*Flanders*' mails;" but it is curious that they never favour us with *France* or *Germany* ones

The gentlemen of the hammer have had, immemorially, the privilege of breaking Priscian's head with it; and very droll are the flourishes they sometimes make. It is now, a house *within itself;* and now, an *unfinished* one, *with other conveniences*, which is A-GOING! A "Sale of a Nobleman" is a common thing with them; and, what is worse, scarcely a session of Parliament passes that they have not a CABINET SECRETARY to sell. If you want a good working table for your wife, they will tell you there is none like the MAHOGANY LADY'S. Ask them what sort of a *library* is for sale, and they will answer you gravely, it is a library of *books;* or what *classics* are among them, and they will tell you, they are of all *classes*. In their vile jargon, all household furniture, which is the worse for wear, is *genuine*, a collection of curiosities, is a *singular melange of items;* anything costly is *perfectly unique;* gaudiness, is *taste;* and gilding, *virtû*.

AN ANCIENT ARMORIAL STATUE.



The above is an engraving of an ancient bronze, in the possession of Payne Knight, Esq. and represents, though in a mutilated state, a falling warrior, supported by the hand of another individual, passed round his waist. The following particulars, relative to ancient portions of armour, will throw some light upon the details of this interesting piece of statuary.

The Greeks made the thorax, or armour for the body, of brass, linen, or leather. Homer calls his heroes, brass-coated.—The plate-armour for the body consisted of four principal divisions, the breast-plate, the back-plate, the shoulder-plates, and the *zone*.—The breast and back-plates were formed to resemble the naked body: these two pieces were fastened together by hasps on each side.—The shoulder-plates were tied to the paps of the breast, in some instances, which projected like high buttons, to allow room for the knot.—The *zone*, comprehended the belt and hanging straps, which formed the lowest part of the thorax.—The *ocreæ*, were greaves of brass or tin to defend the legs: these were fastened behind the leg with two straps and buttons each.

THE PACHA OF EGYPT.

He is short, stoutly made, and apparently still vigorous and robust, though a little bent forward by age. He is not, however, more than sixty. His beard is long, and quite white; his features are regular, and, with the exception of his eye, common; but he has a good, intelligent eye, and there is a something about him that impresses one with a conviction that he is not only a man of great penetration and sagacity, but kind and good-natured. He appears always pleasant and in good humour with those about him, and with his wives and children he is on terms of the greatest affection. He dresses in the turban, quite à la Turque, well, but plainly; and when he goes out, either in a boat or on horseback, it is without ostentation, having seldom more than two or three attendants with him. In his habits he is perhaps the most regular man in Alexandria, always up at day-break, and out in his boat, either to the Shema, his great granary, or to the arsenal, or among the ships. In the forenoon he is with his minister, from three to six o'clock at the arsenal, where he receives visits, and in the evening, often till ten o'clock, at the Divan, which is the exchange of the place, and where he receives the merchants, and transacts all his business—that is to say, where he sells his beans, corn, cotton, &c. In all his transactions he is very fair and honourable, and is invariably well spoken of by the merchants here. He has several children, but as yet they are all very young. Ibrahim is not his son, but the son of his first and favourite wife; the Pacha is, however, as fond of him as if he were his own son, and it seems generally understood that he will succeed to his power. At one time Ibrahim promised ill; it is said he was sensual and cruel, but since he came into active life, that is, since the war in the Morea, his character has undergone an entire change. Those who know him best speak of him as a man of whom much may be expected. He has proved himself a good general, and now evinces such liberality and so decided a desire to improve the country by the encouragement he gives to Europeans to enter his service, and by adopting their suggestions, and he is so beloved by the army, that there is little doubt, when the old Pacha drops off, he will assume the government without trouble or dispute, and pursue or perhaps improve upon the present system. He, too, has a family of several sons, who are being brought up with the Pacha's children. All the good the Pacha has been enabled to effect may be traced to the great and decisive measure by which, at one blow, he crushed for ever the Mamelukes, and thus relieved not only himself but the country, of a band of cruel and ignorant tyrants, under whose sway no advancement in civilization ever could have taken place. He has been blamed by some recent writers for this, as an act of savage butchery, but it rather appears without any just reason, for there was the clearest proof that at that very time they were in a conspiracy to take away his life, and that but for the decision with which he acted, such would undoubtedly have been his fate. It is said that on some one telling him how he had been reflected on for this act, he replied that he would have a painting of it, and another of the death of the Duke D'Enghien, with the motives and true circumstances of each, and that, without fear, he would submit them to he judgment of Europe.—*The Atlas.*

A SUNDAY AT SEA.

A Sunday on board of one of his Majesty's ships is observed with more decorum and downright religious feeling than people on shore are aware of. The very nature of a sailor's profession is calculated to produce it: "They that go down to the sea in ships, that do business in great waters," says the Psalmist, "these see the works of the Lord, and his wonders in the deep;" and the long weary hours of the night-watch afford them ample time to contemplate them. We must refer our readers to Captain Hall's description of a church at sea, and give them a sample of the interruptions to which a sailor's prayers are liable.

"In returning to the subject of the church, it must be remembered that the circumstances of wind and weather will often interfere with the regularity of our Sunday service. To which it may be added, that the public duty upon which the ship is employed must often modify these observances very much, in spite of all our endeavours. In some parts of an Indian voyage, for instance, it may be safely calculated that no interruption will take place, while there occur other stages of the passage when divine service must of necessity be stopped, to shorten sail or trim the yards. In peace-time, or in harbour, or in fine weather at sea, no such teasing interference is likely to arise; but in war, and on board a cruising ship, the public service frequently calls a ship's company to exchange smartly their bibles and prayer-books for the sponges and rammers. The collect in which they have petitioned to be defended from the fear of their enemies, and that their time might be passed in rest and quietness, may hardly have passed their lips, before they are eagerly and joyfully scampering up the rigging to shake the reefs out in chase of an enemy, with whom, in the next hour, they will perhaps be engaged in hot fight!

"I remember once in a frigate, cruising deep in the Bay of Biscay, just as the captain had finished the Litany, and the purser, whose greatest pleasure it was to officiate as clerk, had said Amen, that the man at the main-royal-mast head screamed out, 'A strange sail, broad on the lee bow!'

"The first effect of this announcement was to make the commander turn round involuntarily to the man at the wheel, and exclaim, 'Put the helm up!' He then closed the book with a degree of energy, of which he was made somewhat ashamed when the sound was echoed by that of the rapidly closing volumes all around him.

" 'My lads,' said he quickly, but not without solemnity, 'our duty to our king is our duty to God; and if, as I hope, this sail turn out to be the ship we have been so long looking after, you will not give a worse account of her to the country, I am sure, for having applied in good earnest for assistance from aloft.' After which, suddenly changing his tone and manner, he sung out loudly and clearly, 'Hands, make sail! Let go the bow-lines! Round in the weather braces! Mast-head there, let me know when the strange sail is right ahead!'

" Then leaping on the hammocks, and resting his glass against the after-swifter of the main rigging, he swept the horizon impatiently for the stranger. Meanwhile, the rattling of the chairs, capstan-bars, match-tubs, and shot-boxes, gave token of the rapid demolition of our nautical church. The studding-sail booms shot out like spears from the yard-arms, and the sails which these spars were to expand hung dangling and flapping in the air, as if the canvass had been alive, and joined in the eagerness of the chase, while the gay ship herself, trembling fore and aft under these fresh and spirit-stirring impulses, dashed away at the rate of ten and a half.

" Such are the incidents which happen on board single frigates, those rattling, joyous, fly-along, Salee rover sort of cruisers, which range at large over the wide ocean, scour every coast, and keep the war famously alive. A much more stately ceremonial is observed on board fleets, whether at sea, blockading a port, or lying in harbour. The ships of the different divisions, or squadrons, wait till the admiral hoists at his mizen peak the signal indicating that divine service has commenced. The bell is then tolled in each of the other ships, the usual pendant is displayed, and the first article of war (already quoted) is complied with, not only to the letter, but often, we may hope and trust, fully up to the spirit. At all events, I have heard many clergymen declare, that they never beheld any congregation in which more attention and decorum prevailed than in our ship churches."—*Captain Hall.*

BOUND IN BLOOD.—PART OF THE OATH OF A FREEMAN OF BRISTOL.

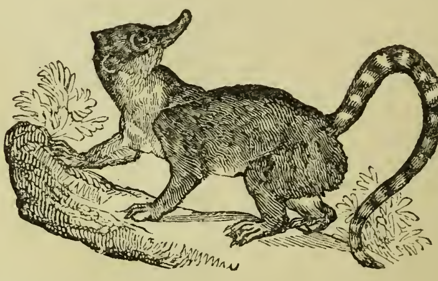
In the days of our gothic ancestors, society was composed, in this nation, of Barons, their dependants or vassals, and villains. The latter order of human beings was estimated as so many heads of cattle or live stock on the land: for by the fifth article of Magna Charta, the waste of *men* or *things* on an estate was prohibited. Such was the comparative consideration in which the people were classed.

This distinction in the ranks of society was determined by the different natures of their tenures under their chiefs: whether it was base or noble, servile or military, by the soc or by the sword. If the land was held by soccage, the occupiers were slaves, and bound to work for their masters. The lower classes consisted of two bodies, one of which was the villains in gross, slaves transferable with the land, or who formed a chief *article* of *export* to foreign countries, and to Ireland. The other class consisted of artificers, who were to serve the Barons with all things of use or ostentation, belonging to clothing or habitation. The bondage of this order was gradually broken; and such was the dread of its revival, that every member of the body, when he took up his freedom, was forced to promise upon oath, that he would not take as an apprentice one who was *bound in blood.* This form existed lately, and it is believed continues to this day, in the oath of a freeman of Bristol. It is almost unnecessary to remark, that the meaning of the word *villain* was formerly very different from its present signification. Villain originally meant a sort of slave or drudge, a degree lower than the thatcher's servant or *knave*, and was only considered so far reproachful, as it denoted great inferiority of birth or station. The word *knave* has also undergone the same deterioration in meaning, it having been originally derived from *gnavus*, active or diligent, and formerly signified a servant, merely, in whom diligence and activity are excellent qualities. In this sense it is worthy of observation, that, in a very old translation of the Bible, St. Paul is called " the *Knave* of Christ." —Dryden also uses the word:

> " He eats and drinks with his domestic slaves,
> A verier hind than any of his *knaves*."

NATIONAL INSTITUTIONS.

THE MENAGERIE.—The Brown Coati.



The Brown Coati has been called by many authors, *coati-mondi.* It is of a smaller size than the racoon; its body and neck, its head and nose, are of a lengthened form; its upper jaw is an inch, or an inch and a half longer than the lower one; and its snout, which is moveable in every direction, turns up at the point. The eyes of the Coati are small, and surrounded by three white spots; its hair is long and coarse, its legs rather short, and feet long; but, like the racoon, its tail is diversified with rings, alternately black and fulvous; and to all its feet there are five claws.

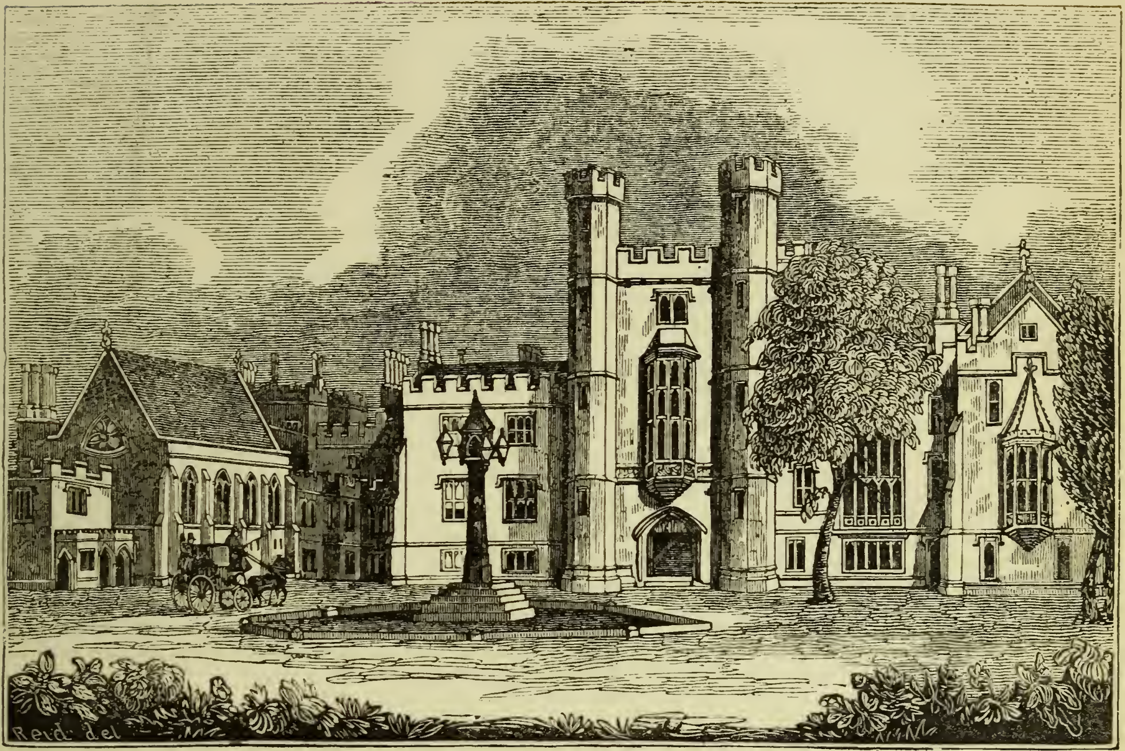
This animal has a practice of eating its own tail, which, when not mutilated, is longer than its body, and which it generally rears aloft, and can move with ease in any direction.

From this circumstance one general inference may be drawn; namely, that in those parts which are elongated to a great degree, and of which the extremities are consequently very remote from the seat of the senses, from the centre of feeling, that feeling must be weak, and the more so, the greater the distance and the smaller the part.

As for the Coati in other respects, it is an animal of prey, which subsists on flesh and blood, and, like the fox, destroys small animals and poultry, hunts for the nests of little birds, and devours their eggs; and it is probably from this conformity of disposition, that some authors have considered the Coati as a species of small fox. It inhabits the woods of South America. In pursuit of its prey, it climbs trees with much agility. When tamed, which it easily is, it is fond of being caressed, but never becomes much attached to its owner.

CROOKED COINCIDENCES.

A pamphlet published in the year 1703, has the following strange title.—" The *Deformity* of Sin cured; a Sermon preached at St. Michael's *Crooked*-lane, before the Prince of Orange, by the Rev. J. *Crook*shanks. Sold by Matthew Denton, at the *Crooked* Billet, near *Cripple*gate, and by all other Booksellers." The words of the text are—" Every *crooked* path shall be made straight;" and the prince before whom it was preached, was *deformed* in his person.



LAMBETH PALACE.

WITH THE RECENT ALTERATIONS.

The date of the first erection of this fine pile of building, is uncertain; but it appears that it was, in a great measure, if not wholly, rebuilt by archbishop Boniface in the year 1262. If any part of this structure now remains, it is the chapel; the architecture of which might induce one to ascribe it to a more early period. Under the chapel is a crypt, the arches of which are built with stone, as is the chapel; the roof of the latter is of wood and flat; the windows were formerly of painted glass, put up by cardinal Morton. In the chapel were interred the remains of archbishop Parker. The great hall was rebuilt by archbishop Juxton, after the civil wars, at an expense of 10,500*l*. It is 93 feet long by 38 wide; and has a fine carved wooden roof. The guard room, built before the year 1428, has a roof similar to that of the hall. Cardinal Pole is said to have erected the long gallery, which measures 90 feet by 16. In this room are several portraits of archbishops, and other illustratious characters. In the great dining-room, 38 feet by 19, are also portraits of all the archbishops from Laud to the present time; this series is particularly interesting, as, among other things, they shew the gradual change of the clerical dress. Archbishop Tollotson was the first to wear a wig; which however resembled the natural hair, and was worn without powder. A noble library occupies four galleries, over a small quadrangular cloister. The first collection of books was bequeathed by archbishop Bancroft; but these were seized in the civil wars, and though much injured, and some lost, yet the chief stock was restored by archbishop Juxton, after the restoration. Archbishops Sheldon, Tenison, and Secker, augmented the library; and the number of books is now supposed to be, at least, 25,000 volumes. In the windows is some fine painted glass. The MS. library contains a large and valuable collection of records and MSS. At the west end of the chapel is a lofty building, called Lollards' tower, built by archbishop Chichele in the years 1434 and 1435. At the top is a small room called the prison, in which it is said the Lollards were confined. The gateway, and the adjoining tower, which are o. brick, were built by archbishop Morton about the year 1490. The gardens and park, which contain nearly thirteen acres, are laid out with great taste; and they have been much improved by the present Archbishop; who, in addition to the extensive repairs the dilapidated portion of the palace has undergone, has beautified it, and rendered it more convenient by many tasteful additions. It has been said, but erroneously, that Stephen Langton is the first archbishop upon record who resided at Lambeth. Hubert Walter was there in 1198; and many of the public acts of the metropolitan were performed at Lambeth prior to that period.

Contiguous to the palace is the parish church, which was rebuilt between the years 1374 and 1377. The tower, which is of free-stone, still remains; the other parts of the present structure appear to be about the age of Henry VII.

LORD WILLIAM RUSSELL.

Russell, Lord William, a distinguished patriot and martyr to the cause of liberty, was the third son of William, Duke of Bedford, born about the year 1641, and brought up in those principles of liberty congenial to the spirit of the English constitution. Being in the fervour of youth at the time of the restoration of Charles II., he joined in the gaieties of the court, till his marriage, in 1667, with Rachel, second daughter and co-heiress of the Earl of Southampton, reclaimed him from any irregularities into which he had fallen, and from this time he bore a most unblemished character. In four parliaments he represented the county of Bedford, highly esteemed for his patriotism and independent spirit. He was looked up to as one of the heads of the Whig party.

"A political intrigue of this period," says one of his lordship's biographers, "has brought an imputation on his memory, from which different methods have been taken to clear it. Charles II., one of the most profligate of public characters, had been exasperated against the court of France, by the withdrawing, on account of the marriage of the duke of York's daughter to the prince of Orange, that pension which he had hitherto been mean enough to receive, and he appeared desirous of joining the continental confederacy against Lewis XIV. A French war being always popular in England, the parliament voted a large supply of men and money for the purpose. The patriots, however, knowing that Charles was not to be trusted, and being at the same time full of alarms respecting popery and arbitrary power, were very unwilling to give him the disposal of an army, which might as probably be employed against the liberties of the country, as against France. In this point, therefore, their wishes coincided with those of Lewis, in raising an opposition to the measures of the English court: and by means of a M. de Rouvigny, who was a relation of lady Russell, they intrigued with Barillon, the French ambassador in England. From that minister's private dispatches, sir John Dalrymple copied, and published in his 'Memoirs of Great Britain,' his negociations on this head, and also a list of members of parliament whom he had actually bribed." Lord W. Russell is not charged with being one of the number bribed; he and Lord Hollis, it is asserted, positively refused to accept of money. There seems, however, little reason to doubt that he took a part in the intrigue. His intentions, no doubt, were perfectly upright: he was zealously inclined to defend the Protestant interest, which he saw was in imminent danger, and he hoped, by the course which was now taken, the blow might be warded off. To his good intentions, therefore, his biographers must appeal for the justification of a step confessedly of a suspicious nature, and not consistent with correct policy.

In the year 1679, the king found it expedient to ingratiate himself with the Whigs, by the appointment of a new privy council, of which lord Shaftesbury was president, and lord William Russell was a member. They soon found that they did not enjoy the king's confidence, who engaged in some important measures without their concurrence, among which was the recall of the duke of York; several of them resigned, and lord John Russell among the number. His sense of the danger to the Protestant religion from a Catholic successor, induced him to take a most decisive part in the attempt for the exclusion of the duke of York. He went publicly to Westminster-hall, and at the court of king's bench presented the duke as a recusant: this was in June 1680, and in the following November he carried up the Exclusion-bill to the house of lords, at the head of 200 members of the house of commons. The lead which he took in this matter, as it was highly displeasing to the court, so it carried a great influence with the public, he being a person of high reputation for integrity, a man of very great fortune, and wholly destitute of private ambition. The king dissolved the parliament, and seemed determined to govern without one. Arbitrary principles were openly avowed by the friends of the king, and the cause of liberty, civil and religious, was brought into the greatest hazard.

This state of affairs inspired desperate councils into some of the Whig leaders, and a conspiracy was formed for an insurrection, conducted by a council, consisting of the duke of Monmouth, lords Russell, Essex, and Howard, Algernon Sydney, and Hampden, who were to act in concert with the duke of Argyle, and the Scotch malcontents. Among these leaders different designs prevailed; but it is admitted, that the subject of this article had no other views than to procure the exclusion of the duke of York from the throne, and a redress of grievances. While these schemes were agitating a minor plot was laid by some inferior conspirators, which consisted of a plan for assassinating the king on his return from Newmarket, at a farm called the Rye-house, and which has given name to this plot. Although it is known that this conspiracy was entirely apart from the scheme of an insurrection, yet two of the persons engaged in the Rye-house plot, had access to some of the leaders in the other plan, and the detection of the one plot, led to the discovery of the other, and orders were instantly issued for the apprehension of those engaged in it. Lord William Russell was in consequence committed to the Tower, and after some of the Rye-house conspirators had been condemned and executed, and the nation was fully impressed with horror of a plot supposed to be connected throughout with a design of assassination, he was brought to trial in July 1683. A jury of zealous royalists was packed for the purpose of convicting the prisoner: in the indictment, the noble lord was charged with the treasonable purpose of killing the king, which was made an inference from his being engaged in a plan of insurrection.

A law had passed soon after the Restoration, in which the consulting or intending of a rebellion was, during Charles's life-time, declared treason, and it was required, that the prosecution should be commenced within six months after the crime was committed. Lord Russell's crime fell within the statute, but the facts sworn to by two witnesses, were beyond the six months required by law, and to the other facts there was only a single witness, and he an accomplice. Lord Russell perceived this irregularity, and desired to have the point argued by counsel. The chief justice told him that could not be granted, unless he previously confessed the facts charged upon him. The artificial confounding of two species of treason, though a practice supported by many precedents, is the chief, but not the only, hardship of which the noble lord had to complain on his trial.

His defence was feeble, contenting himself with protesting that he never had entertained any design against the life of the king. The jury, after a very short deliberation, found the prisoner guilty. Such a victim was too desirable to the court, and too agreeable to the vindictive feelings of the duke of York, for him to expect the royal mercy; and though his father, whose only son he now was, offered a large sum, a hundred thousand pounds, to the duchess of Portsmouth, for his life; and his excellent wife, the daughter of a most distinguished royalist, implored forgiveness in the most pathetic manner, his doom was irrevocable, and he obtained the remission only of the most ignominious part of the sentence. After his sentence, he was attended by Tillotson and Burnet, who, though afterwards favourers of the revolution, now urged upon the noble victim an acquiescence in the doctrine of non-resistance. This point, however, he was too firm and honest to concede, though a declaration to that purpose offered the only chance of a pardon. It was not quite creditable to the nobleness of his nature, that he should condescend, even to save his life, to write a petitionary and rather humiliating letter to the duke of York, promising to forbear all future opposition to him, should his life be spared. He also wrote a letter to the king, which was not to be delivered to him till after his death: this, though submissive, was not at all abject. It is almost certain he must have taken these steps in compliance with the solicitations of his friends, rather than from the desire of saving his own life; for he refused the generous offer of lord Cavendish to favour his escape, by changing clothes with him in prison; and he also declined the duke of Monmouth's proposal of surrendering himself, should lord William Russell think it might contribute to his safety. "It will be no advantage to me," he said, "to have my friends die with me." Conjugal affection was the feeling that clung closest to his heart; and when he had taken his last farewel of his wife, he said, "The bitterness of death is now over." He suffered the sentence of his judges with resignation and composure. Some of his expressions imply much good humour in this last extremity. The day before his execution he was seized with a bleeding at the nose: "I shall not now let blood to divert this distemper," said he to Burnet, who was present, "that will be done to-morrow." A little before the sheriffs conducted him to his carriage, that was to convey him to the scaffold, he wound up his watch, "Now I have done," said he, "with time, and henceforth must think solely of eternity."

The execution was performed July 21st, not on Tower-hill, the common place of execution for men of high rank, but in Lincoln's-Inn-Fields, in order that the citizens might be humbled by the spectacle of their once triumphant leader, carried in his coach through the city; a device which, like most others of the kind, produced an effect contrary to what was intended. The multitude imagined they beheld virtue and liberty sitting by his side. As he was the most popular among his own party, so was he the least obnoxious to the opposite faction; and his melancholy fate united every heart, sensible of humanity, in a tender compassion for him. Without the least change of countenance, he laid his head on the block, and at two strokes it was severed from his body. He was, at the time of his death, only forty-two years of age. To his character for probity, sincerity, and private worth, even the enemies to his public principles bear testimony. Of his understanding, bishop Burnet says "that he was slow, and of little discourse, and had a true judgment, when he considered things at his own leisure," At Woburn Abbey is preserved, in gold letters, the speech of Lord Russell to the sheriffs, together with the paper delivered by his lordship to them at the place of execution.

PROGRESS OF LITERATURE IN THE REIGN OF HENRY I.

Dr. Lingard gives the following interesting notice of the rapid improvement of the nation in literary pursuits under the Conqueror and his sons. Lanfranc and Anselm, the archbishops of Canterbury, had proved themselves worthy of their exalted station:—

"Their precepts and examples had awakened the curiosity of the clergy, and kindled an ardour for learning which can hardly be paralleled in the present age. Nor did this enthusiasm perish with its authors: it was kept alive by the honours which were so prodigally lavished on all, who could boast of literary acquirements. The sciences which formed the usual course of education, were divided into two classes, which still retain the appellations of a more barbarous age, the trivium, comprising grammar, logic, and rhetoric, and the quadrivium, or music, arithmetic, geometry, and astronomy. It was from the works of the Latin writers, which had survived the wreck of the empire, that students sought to acquire the principal portion of their knowledge; but in the science of medicine, and the more abstruse investigations of the mathematics, the ancients were believed inferior to the Mahometan teachers; and many an Englishman, during the reign of Henry, wandered as far as the banks of Ebro in Spain, that he might listen to the instructions, or translate the works, of the Arabian philosophers.

"The first schools had been established in monasteries and cathedrals, by the zeal of their respective prelates. But now the ancient seminaries began to be neglected for others opened by men, who sought for wealth and distinction by the public display of their abilities; and who established their schools wherever there was a prospect of attracting disciples. The new professors were soon animated with a spirit of competition, which, while it sharpened their faculties, perverted the usefulness of their labours. There was no subject on which they would condescend to acknowledge their ignorance. Like their Arabian masters,[*] they discussed with equal warmth matters above their comprehension or beneath their notice. As their schools were open to every hearer, they had to support their peculiar opinions against all the subtlety and eloquence of their rivals; and on many occasions were compelled to argue in despite of common sense, rather than allow themselves to be vanquished. Hence the art of reasoning came to be valued as the first of intellectual acquirements. The student applied assiduously to the logic of Aristotle, and the subtlety of his Arabian commentators; words were substituted in the place of ideas: multiplied and unmeaning distinctions bewildered the understanding; and a system of scholastic disputation was introduced which the celebrated abbot of Clairvaux sarcastically defined to be "the art of always seeking without ever finding the truth."

"As the principal ecclesiastics in England were foreigners, they imported the foreign course of studies. Thus Joffrid, abbot of Croyland, procured teachers from Orleans, where he had been educated, and established them at Cotenham, a manor belonging to his convent. His object was to open, with their assistance, a school in the neighbouring town of Cambridge. At first a large barn sufficed for their accommodation: in the second year their disciples were so numerous, that separate apartments were allotted to each master. Early in the morning the labours of the day were opened by brother Odo, who taught the children the rules of grammar according to Priscian: at six, Terric read lectures on the logic of Aristotle: nine was the hour allotted to brother William, the expounder of the rhetorical works of Cicero and Quintilian; and before twelve master Gilbert explained to the theological students the difficult passages of the Holy Scriptures." This account, if it be genuine (which Dr. Lingard seems to believe it to be), discloses the real origin of the university of Cambridge. The date given to this institution is 1110.

"There were few among the scholars of Henry's reign who did not occasionally practise the art of composing in Latin verse. A few of them may certainly claim the praise of taste and elegance; but the majority seem to have aspired to no other excellence than that of adulterating the legitimate metre by the admixture of middle and final rhymes. Latin productions were however confined to the perusal and admiration of Latin scholars. The rich and the powerful, those who alone were able to reward the labours of the poet, were acquainted with no other language than their own, the Gallo-Norman, which since the conquest had been introduced into the court of the prince, and the hall of the baron, and was learned and spoken by every candidate for office and power. To amuse and delight these men arose a new race of versifiers, who neglected Latin composition for vernacular poetry. In their origin they were fostered by the patronage of the two queens of Henry, Matilda and Alice. Malmesbury assures us, that every poet hastened to the court of Matilda, at Westminster, to read his verses to that princess, and to partake of her bounty: and the name of Alice is frequently mentioned with honour by contemporary versifiers, Gaimar, Benevit, and Philippe de Thaun. The works of these writers are still extant in manuscript; and show that their authors knew little of the inspiration of poetry. The turgid metaphors, the abrupt transitions, and the rapid movements, so characteristic of the Anglo-Saxon muse, though conceived in bad taste, showed at least indications of native genius; but the narratives of the Gallo-Norman poets are tame, prosaic, and interminable; and their authors seem to have known no beauty but the jingle of rhyme, and to have aimed at no excellence but that of spinning out their story to the greatest possible length. These poems, however, such as they were, delighted those for whom they were written, and, what was still better, brought wealth and popularity to their authors.

"During the reign of Henry, Geoffrey of Monmouth published his history of Britain, which he embellished with numerous tales respecting Arthur and his knights, Merlin and his prophecies, borrowed from the songs and traditions of the ancient Britons. This extraordinary work was accompanied by another of a similar description, the history of Charlemagne and his twelve peers, supposed to be compiled by Archbishop Turpin, from the songs of the French trouveurs; and about the same time the adventures of Alexander the Great, by the pretended Dares Phrygius, and Dictys Cretensis, were brought by some of the crusaders into Europe. These three works supplied an inexhaustible store of matter for writers in prose and verse; the gests (i. e. the deeds) of Alexander, and Arthur, and Charlemagne, were repeated and embellished in a thousand forms; spells and enchantments, giants, hypogriphs, and dragons, ladies confined in durance by the power of necromancy, and delivered from confinement by the courage of their knights, captivated the imagination; and a new species of writing was introduced, which retained its sway for centuries, and was known by the appellation of *romance*, because it was originally written in the Gallic idiom, an idiom corrupted from the ancient language of Rome."

Mews; why Stables so called.—Mue (from the French *muer*, to change), a kind of cage, where hawks are wintered, or kept when they mue or change their feathers; whence those great stables belonging to Whitehall took denomination, that place having been anciently full of mues, where the king's hawks were kept.—*Blount's Dictionary*, 1681.

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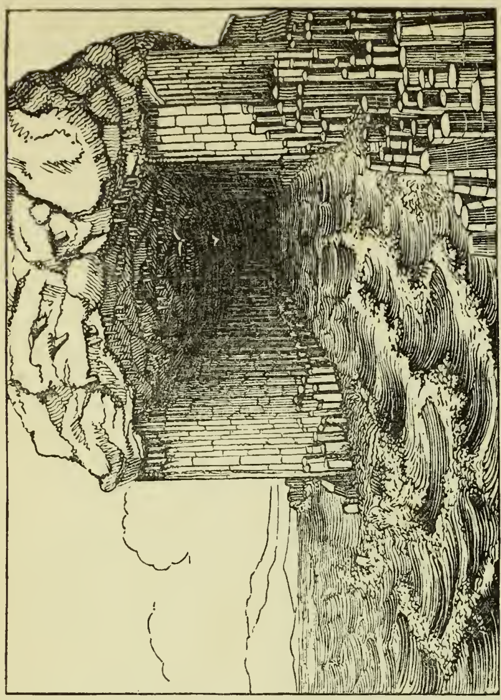
[*] Thus we learn from Athelheard, "that if he had studied among the Moors, the causes of earthquakes, eclipses, and tides, he had also been employed in investigating the reasons why plants cannot be produced in fire, why the nose is made to hang over the mouth, why horns are not generated on the human forehead, whether the stars are animals, whether in that hypothesis they have any appetite, with many other questions equally singular and important."



FINGAL'S CAVE, IN THE ISLAND OF STAFFA.

This superb monument of a grand subterraneous combustion, the date of which has been lost in the lapse of ages, presents an appearance of order and regularity so wonderful, that it is difficult for the coldest observer not to be singularly astonished by this prodigy, which may be considered as a sort of natural palace. "I have seen," says M. de St. Fond, an eminent French traveller, "many ancient volcanoes, and I have given descriptions of several basaltic causeways and delightful caverns in the midst of lavas, but I have never found any thing which comes near to this, or can bear any comparison with it, for the admirable regularity of its columns, the height of the arch, the situation, the form, the elegance of this production of nature, or its resemblance to the masterpieces of art, though art has had no share in its construction." Similar to this are the animated observations of Dr. Von Troil. "How splendid," he observes, "do the porticoes of the ancients appear in our eyes, from the ostentatious magnificence of the descriptions we have received of them: and with what admiration are we seized on seeing the colonnades of our modern edifices! But when we behold the cave of Fingal, formed by nature in the isle of Staffa, it is no longer possible to make a comparison, and we are forced to acknowledge that this piece of nature's architecture far surpasses that of the Louvre, that of St. Peter at Rome, all that remains of Palmyra and Pœstum, and all that the genius, taste, and luxury of the Greeks, were ever capable of inventing."

This natural curiosity is situated in the island of Staffa, one of the Hebrides, and is 53 feet wide at the entrance, 117 feet in height, and 250 feet in length. The arch is composed of two unequal segments of a circle, which form a natural pediment. The mass by which the roof is crowned, or rather formed, is 20 feet in thickness at its lowest part. It consists of small prisms, inclining in all directions, closely cemented with a calcareous matter, and zeolitic crystallizations, which afford a stiking contrast with the dark purple hexagons formed by the ends of the pillars, and exhibit the appearance of mosaic work. The bottom of the cave is filled with the sea. In very calm weather, a boat may sail into it; but if such an attempt should be made when the waves are in the slightest degree agitated, the vessel would be dashed to pieces. The only way of entering at such times is by a causeway on the eastern side, not more than two feet broad, formed by the bases of broken pillars, which being constantly washed by the spray, is very slippery and unsafe. At the further extremity is another small cave, which, from certain passages, emits an agreeable noise every time the water rushes into it, whence it has acquired the name of the "melodious cave." Besides the cave of Fingal, there is another, exhibiting the same appearances, though on a smaller scale. It is situated on the north side of the island, and is called the "Corvorant's cave."

AMERICAN NOTION OF ARISTOCRATIC BEHAVIOUR.

(From the *Dollar Magazine*, published in Philadelphia)

I have in my travels heard a great deal said at one time and another about Aristocracy; and I have seen people who talked very much against it, and yet could not tell exactly what it is. Now, as I have never been an Aristocrat myself, and will never be so if I can help it, I shall be glad to give some notion of what are the symptoms and character of this so much dreaded monster.

While I was travelling, some years ago, in the middle and back parts of the State of Pennsylvania, I came one night to an inn with another traveller, and after supper we were both put into a large room, containing three beds. We had just got into two of them, when a very decent-looking young man came up, with a candle in his hand, and began to undress himself at the side of the third. I should have mentioned that it was of a Saturday night.

Well, when the young man had undressed himself, he put out the light—and then, *taking his shirt off*, got into bed. We could see this by the moon, which was shining quite bright at the time. My fellow-traveller had shown, even during supper, that he liked to have his own way, and did not care much for anybody's convenience if it interfered with his. Perhaps I am rather uncharitable in this matter, however, for upon reflection, I don't believe he thought about any body else at all.

Well, as soon as the young man had covered himself with the bed-clothes, my fellow-traveller called out in a very loud and domineering manner, "Are you going to sleep without your shirt?" As no answer was given, he cried out again, very boisterously, (for he was more than six feet high, and thick in proportion.) "Do you intend to sleep in the room with me without your shirt, sir?" "I shall do as I like," was the answer now. "I'll be —— if you do," says the other, "get up and put on your shirt, or I'll put you out of the room." With that he threw one of his legs out within sight of the young man, that he might have a specimen of the force with which he was threatened. "It's a very hard case," says the young man, "that I can't please myself in a matter that concerns nobody else." But the other persisted that it did concern him to have any body sleep in the same room with him without having a shirt on. At last the young man stated that he had come thus far on a visit to his sweetheart, whom he should see next morning—and knowing, as it seemed, that he should have no chance in resisting his huge adversary, he entreated as a favour, that he might be permitted to reserve his shirt for service next day. I was so much moved by this plea, and the tone of humble entreaty in which it was made, that I had no doubt it would be effectual—but the hard-hearted man was not touched at all—and the poor young fellow was actually obliged to wear his shirt all night.

I think, Mr. Editor, that this was a real piece of aristocratic behaviour.

Yours, respectfully, Peter Simple, Jun.

The Outa Snake.—Before we quitted Chunar our dandies, who had kindled a fire on the bank of the river, were dressing their rice and curry, when a small snake approaching the place where they were seated, one of them rose and dispatched it with a piece of bamboo. It was about twenty-five inches long, entirely white, except the top of the head, which was a deep shining black. This particular species is called by the natives the outa snake. It is very rare, and of peculiar habits. These creatures always go in pairs, and it is remarkable that if one is killed either by man or beast the survivor will follow, until it is either destroyed or obtains its revenge by biting the author of its bereavement. It has been known under such circumstances to keep up the pursuit with the most patient perseverance for upwards of three hundred miles. The little creature whose mate was killed by one of our boatmen was seen, after we had pushed from the shore, gliding along the bank of the stream in a direct line with our boat, and when we reached Cawnpoor, there we found it ready to deal its vengeance upon the wanton destroyer of its conjugal felicity. It was dispatched before it could put its evil intention into execution.—*The Oriental Annual.*

Volume.—The Romans commonly wrote only on one side of the paper or parchment, and always joined one sheet to the end of another till they finished what they had to write, and then rolled it up on a cylinder or staff: hence *volumen*, a volume or scroll.—*Adam's Roman Antiquity*, 1807.

Interview with Bolivar.—About this time I touched at Callao, the castle of which, recently given up to the Spaniards by the mutinous troops, I found invested by sea and land by the Columbian army, under the Liberator Bolivar, in person. Having a large sum of money still due to me for the brig, (subsequently the Chimborazzo, sold in 1820, and at this time in the Columbian service), I thought it a favourable opportunity, by applying at the fountain-head, to urge my claims, and with this view Colonel O'Leary, an Irishman, one of the Liberator's aid-de-camps, having offered to procure me an interview with his chief, I set out one morning. On reaching his residence, a few miles from Lima, I was much disappointed on learning from the Colonel that some *contretemps* in the besieging-camp had so annoyed Bolivar, that he much doubted the possibility of getting him to receive me, advising me to wait for a more propitious opportunity; but, as such might never again occur, for I intended going to sea that day, he was at length prevailed on to announce me. After a few moments of anxious suspense for the success of the doubtful experiment, the hero, a small active man, with a well-knit frame, a dark penetrating eye, and a swarthy, sunburnt, toil-worn, but extremely intelligent countenance, full dressed in a cavalry uniform, and up to his hips in boots, came forth from his study. On observing an inauspicious frown of impatience on his dark visage, I felt something like a man, who in a tiger-hunt has roused the angry object of his pursuit from his lair.

Seeming almost to look through O'Leary, who, conscious of the delicacy of importuning him at a moment when he was pre-occupied with matters of such vast importance, looked like a thief taken *en flagrant delit*, he inquired, " What does he want? " Ashamed of the humiliating feelings that for an instant had shaken my self-possession, I recollected myself, and, with as graceful a bow as I could accomplish, said carelessly, that being about to depart for England, and never having had the pleasure of seeing his Excellency before, I could not think of returning without paying my respects to him, and furnishing myself with the means of satisfying the curiosity of my countrymen at home.

To this, in a softened key, he observed, " Oh! in so great a country as your's, a person of my insignificance can be little thought of, or cared about." Having found little trouble in convincing him to the contrary, he now offered me a chair, inquiring where I picked up my Spanish, and, listening with great patience, finally offered me his hand, and took his leave, promising me a letter, recommending my claims to General Santander, Vice President of Columbia. I met him twice or thrice, subsequently, at Tacna, and Arica, when he was visiting every town and city in that vast country; the day as usual passed on horseback, the night in dancing, revelry, and festivity. In spite of this, his iron frame apparently remained uncorroded; enjoying the most uninterrupted health and spirits, his energies at the table or in the field never seemed impaired. At the former he was extremely affable and convivial, encouraging conversation, and seldom allowing his temper to be ruffled by the liberties inseparable from such occasions. An exception to his general forbearance, once however occurred with my poor friend Morgel, at that time Captain of the Presidente, the flag-ship. The latter having given his opinion somewhat freely, the General lost his temper and good breeding, and applied an insulting epithet, the strongest the Spanish language can convey, to the offender, who, without a moment's hesitation, hurled the same back in his very teeth. Half a dozen rapiers were out of their scabbards in an instant and Morgel would have paid the forfeit of his temerity with his life, had not the Liberator magnanimously stepped forward and protected him, with real greatness of mind acknowledging himself the aggressor.

He was a great admirer of the softer sex, indulged in the pleasure of the board, and, when exhilarated, was very fond of exhibiting his oratorical abilities, jumping on the table, and, with great animation and fluency, addressing the convives, or proposing a toast, cherishing the most vindictive hatred to everything Spanish. Summary and somewhat sanguinary in his punishment of those and other enemies of the great cause he had so triumphantly vindicated, he was devoted to his friends and followers, to none more than to those strangers, principally our countrymen, O'Leary, Stands Hallows, Blair, Wilson, Whittle, Brown, and other well-tried soldiers of a hundred combats, who had attached themselves to his standard, and had marched with him from the plains of the Apure to the southern extremity of Peru. These brave men, the skeleton remains of his favourite Albion battalion, shared largely his good opinion and favours. Among other anecdotes, General Sands related to me the following.

One evening, when the hostile armies, encamped in sight of each other, were preparing for the combat of the following day, and an unusual gloom seemed to pervade the Patriot troops, a deer was started, which was eventually run down by the soldiers' dogs, and presented to Bolivar, sitting with his staff in front of his tent. He instantly ordered it to be given to the officers of the Albion, saying, " Give it to the English for their supper, according to the adage, to enable them to perform their work well to-morrow." At the same time, some little indulgence by the issue of a small quantity of spirits, and otherwise, was extended also to the soldiers, and the General partook of the feast. It is needless to say that their performance on the field of battle did not disappoint expectation; a complete victory was gained on the ensuing day over the Royalists, who fled before them like sheep.

Life in South America.—On reaching Arica I found my old friend Portocarrero—whom I had recently left in full command—a close prisoner on board of one of the state's ships. He had, it seems, been temporising with the enemy, to whom, as it appeared by letters intercepted and forwarded to the admiral (Guise), he was about to betray his army. The correspondence could not have fallen into better hands. Daring, prompt, and decisive, no one knew better than Guise how to deal with a traitor. He gave his captain, Morgel, a positive order to proceed to the camp at the valley of Sapa, six miles from the town, and bring the general, dead or alive. Morgel, delighted with his commission, set off with a marine officer and two confidential men; and on the general coming from his tent to inspect the troops, accosted him: "*Buenos dios; venga commego*;" ("Good morning! come with me;") at the same moment seizing his horse's bridle. The astonished chief had scarce time to stammer out a "*c—jo*," when the other, clapping a pistol to his head, cut short the dialogue with "*Venga; tu ou tu cabeza*." ("None of your humbug; either you or your head, it matters little which.") In this manner the unfortunate Portocarrero seeing resistance useless, permitted himself to be led off a prisoner, and consigned over to the admiral. The Spaniards advanced; the patriots, shooting their horses and destroying all that they could not embark, quitted the coast, while the unfortunate inhabitants, for having received them, were obliged to abandon their homes and families, and seek shelter on board the transports and men-of-war. Thus ended this well-planned, but ill-conducted enterprise. A short time previous to this unfortunate *dénouement*, having landed General Santa Cruz at Arica, I went down with Admiral Guise and two transports, having on board six hundred men, to Quilca. This place, as well as several points in the neighbourhood, was instantly taken possession of; but the Spaniards, learning what was going on, sent down eight hundred men under General Ramirez to drive us off. I happened to be in the tent of Colonel Pardo de Zela, commanding the troops, when the news of the enemy's approach arrived. The soldiers at this moment were at their meal, frigoles (beans or calavansas), which, by my persuasion, they were permitted to finish. We then marched, and through a scorching sun gained the heights in the direction of the enemy, where we halted, the colonel exclaiming, " Here will I wait the enemy, and conquer or leave my skin." " Bravo," thought I; while the officers and men, equally courageous, responded to the sentiment. I only hoped their bravery might not—as numerous symptoms along the line gave us reason to apprehend—evaporate with the flatulent frigoles. Scouts were now sent forward; but as no enemy was to be seen, feeling my inner man beginning to complain, I went down to the village of Quilca, and prevailed on an old dame to knock up a mess of stewed mullet and fowls for myself and three companions, who, like real Englishmen, had no notion of fighting with an empty stomach. We had made a comfortable meal, and, with some of the colonel's wine which I had ferreted out, were drinking success to the good cause, when a breathless messenger rushed in to announce that the enemy were in sight. Up we jumped, and, each seizing a large stick from some baker's faggots, made a short cut to the scene of action We found the gallant colonel, a genuine Castillian, with his little army drawn out in battle array, skilfully disposed, with the two wings advanced, and a reserve of one hundred men; while a detachment of sharpshooters, among whom was Morgel, with the sailors and marines of the frigate, myself and crew, were sent forward. The Spaniards, having halted on an opposite hill, rather overlooking our position, after carefully reconnoitring, formed their cavalry in two lines, about three deep, with the infantry between them, and advanced down the slope. Halting an instant at the bottom, a blast from the cornetos, or bugles, gave the signal, and they charged up the hill, firing as they advanced. The shot flew about us like a hail-storm, and our party now retreated towards the main body, scampering off in double-quick time. As for myself, remembering that "the better part of valour is discretion," that

> "He who fights and runs away
> May live to fight another day;"

as well as that the legs of certain quadrupeds were somewhat longer than those of bipeds, I set off as fast as mine could carry me, keeping my eye all the time on the reserve, and gained the line almost exhausted with the exertion. At this moment, seeing the colonel apparently undecided what to do, I off hat, and cheered, exclaiming, "*Viva la patria! No hay quidado! los enemigos son cobardes y picaros*"—("Success to the country! Never fear, my boy; the enemy are cowards, stick to them!") This seemed to have a magic effect. The troops stood firm as a rock, took good aim, and as soon as their opponents had approached within about twenty yards, let fly a volley among them with such good effect, knocking down man and horse, that they turned tail instantly, and scampered off the field, closely pursued by the patriots, who gained a complete victory, severely wounding the Spanish chief. After this we were no more troubled by them, and were shortly after reinforced by the second division under General Sucre. While laying at Arica, a public dinner, to which all the military and naval officers on the spot were invited, was given by General Santa Cruz. Here, as usual, toasts, speeches, sentiments, and rhetorical flourishes to the honour of the army, who were thickly bedaubed with praise, were abundant; and so completely were these heroes occupied with themselves, that they seemed totally to have forgotten that the representative of the other service, which had sufficiently indicated its claim to consideration, was present. Guise, the last man in the world to brook rudeness or an insult, not knowing what to make of all this, having for some time waited patiently for the *amende*, at length rose abruptly from the table, and, with his officers, quitting the saloon, went on board; and although the ship was painting, half-unrigged, and the sails unbent, the next day at ten A.M. proceeded to sea with the squadron. This threw the convivials, who, in the face of the enemy, looked to the navy as their sheet anchor, into great dismay, in the midst of which Santa Cruz sent for me. In answer to his inquiries as to the motions of the squadron, I told him the admiral was gone to cruise for fourteen days to exercise his crew. On this he begged of me to put to sea immediately after him, and say any thing I pleased by way of apology to pacify the slighted and irritated chief, and persuade him to return. This I complied with; and, on joining the latter, had a good laugh at the expense of the *soi-disant* heroes. We returned to Arica, where all was amicably arranged, and where at the next public dinner, it is needless to say, the admiral and his navy, not again overlooked, came in for a full share of "soap." Guise, in general frank and independent, haughty and unbending to those he despised, violent to those who offended him, and unable to speak the language of the people, which from his contempt for their venality and corruption, he never would learn, was naturally no favourite amongst them These traits were in strange contrast with the pliability, warm-heartedness, and devotion to his friends, or those who once gained his confidence, who could persuade him to any thing. It was this inclination to be biassed by others, which led to his difference with Lord Cochrane. Subsequently to the latter's retiring from the service, after the settlement of Peru, Guise became admiral and commander-in-chief of the Peruvian navy. Tired of an idle life, and not meeting with that encouragement which his zeal, services, and rank, as a commander in the British navy, entitled him to look for, he, in the year 1817, purchased and equipped an old eighteen gun brig, the Hecate, subsequently the Galvarino, which, well-manned and armed, he carried out to Buenos Ayres. Here he got into some difficulties with the authorities, but, finally extricating himself, he reached Valparaiso, where, disposing of his brig to the Chilian government to great advantage, he was offered subordinate employment; this, however, was not sufficient for his ambition, and he refused to serve under their commander-in-chief, Blanco Ciceron. Subsequently, however, on the arrival of Lord Cochrane, he made a tender of his services to that officer. No vacancy offered at the moment, but, shortly after, when the squadron were on the point of sailing, the crew of the Lautaro (late Windham), of fifty guns, having with the connivance of their officers, refused to weigh their anchors, although the admiral had given the captain, Worster, to understand that, if he was not in his station by midnight, he would supersede him, Guise was appointed to the command. I was the bearer of his commission, subsequently conveying him on board at one o'clock in the morning, where, presenting himself to the mutineers, he read his commission, and in a short time reasoned them into submission and order. Such is the influence and ascendency of ability and daring, particularly over seamen. In the first bombardment of the castle of Callao in 1819, he supported his lordship with his accustomed gallantry, receiving a severe and dangerous wound in the spine, which he never recovered. Some difference subsequently taking place between the two officers, Guise retired until the other gave up the command, when he was appointed to the command of the Peruvian squadron, and hoisted his flag on board the Preuba, or Presidente, subsequently Protectora. In this he took possession of Arica in 1823, keeping this and the intermediate ports until the arrival of General Santa Cruz's expedition. On the arrival of the Spanish seventy-four gunships Asia and Achille, he had several partial actions with the two ships; and although very inferior in force, and sometimes badly supported, displayed his usual bravery and skill. In the river of Guayaquil, he was arrested by the governor, made a close prisoner, and treated with great indignity by the Columbians, for speaking disrespectfully of Bolivar; but, on his arrival at Lima, he was tried and acquitted. When the liberator left Peru, the party adverse to the Columbians, having resumed their ascendency, Guise was again reinstated in command of the squadron: and, on the war breaking out with Columbia, warped his ship in a very seaman-like manner up to the town of Guáyaquil, and summoned the garrison to surrender. This being refused, he opened a fire on the town, which was replied to by a masked battery of four guns—a twenty four pound shot from which, on the third or fourth discharge, cut him through the body as he was standing on the gang-way. The ship having hauled off, the body, placed in a puncheon of rum, was brought to Lima, where it lay in state for three days, and was then buried in the Pantheon in all the pomp and state of the Catholic ritual. He left a widow (a native of the country) and two daughters, for whom, when I left the country, no provision had been made."

THE REASON OF UNREASONABLE LOVE.—It is strange, and every hour we live the feeling grows, upon reflection, stronger still, that the great and certain change which time inevitably works on the human mind and constitution is, from its gradual and gentle course, imperceptible to the individual "worked upon," unless some great and sudden accession of disease falls upon him: the comparison between what he *was* at twenty-four and fifty-five, is never made by the subject himself; the only comparison *he* makes, is between Monday last, and Tuesday last, in which brief space no difference arises; and thus it is, that if blest with health—and if with health the animal spirits continue—a man from constant habitude, feeling no change in himself from day to day, goes on believing that others see no change in him: and it is rather to this natural imperceptibility of physical alteration, than to senile childishness, or matured vanity, that we find men advanced in life like our present friend Smith, presenting themselves to the favour of blooming girls, who were unborn at the period from which these respectable lovers date their perfection, and at which they set up their standard, and who, seeing nothing but what is placed before them, cannot comprehend how the corpulent Mr. Fussocks, or the lanky Mr. Latham can have the impertinence or temerity to enter the lists of love or flirtation at his time of life.

DEVIL.—Devil is a contraction of the two primitive words the and evil, *d'evil; d* being notoriously often used for *th.* It is antithecal to the word God, which is itself a contraction of *good.* To derive it from *diabole*, calumny, as Dr. South and others have done, is an admissible violence to the sense. Calumny is undoubtedly part of the devil's character, but would hardly give him the name.—*Cleland's "Way to Things by Words."* &c.

MANNERS AND SUPERSTITIONS OF OUR ANCESTORS.

(From an old MS. of Aubrey's, preserved in the Ashmolean Museum.)

There were very few free schools in England before the Reformation. Youth were taught Latin in the monasteries; and young women had their education in the nunneries, where they learnt needle-work, confectionary, surgery, physic, (apothecaries and surgeons being then rare,) writing, drawing, &c. Old Jacques, now living, has often seen from his house the nuns of St. Mary, Kingston, in Wilts, coming forth into the nymphery, with their rocks and wheels to spin, sometimes to the number of seventy; all of whom were not nuns, but young girls sent there for education. Anciently, before the Reformation, ordinary men's houses, and copyholders, and the like, had no chimneys, but flues like lower holes; some of 'em were in being when I was a boy.

In the halls and parlours of great houses were wrote texts of scripture on the painted cloths.

The lawyers say, that before the time of Henry the Eighth, one shall hardly find an action on the case, as for slander, &c. once a year; *quod nota.*

Before the last civil wars, in gentlemen's houses, at Christmas, the first dish that was brought to table was a boar's head, with a lemon in his mouth.

At Queen's Coll. Oxon, they still retain this custom; the bearer of it bringing it into the hall, singing to an old tune an old Latin rhyme, "*Apri caput defero,*" &c. The first dish that was brought up to table on Easter-day was a red herring, riding away on horseback; i, e. a herring ordered by the cook something after the likeness of a man on horseback, set in a corn sallad.

The custom of eating a gammon at Easter, which is still kept up in many parts of England,) was founded on this, viz. to show their abhorrence of judaism at that solemn commemoration of our Lord's resurrection.

The use of "your humble servant" came first into England on the marriage of Queen Mary, daughter of Henry the Fourth of France, which is derived from "votre tres humble serviteur;" the usual salutation before that time was—"God keep you—God be with you;" and among the vulgar—how dost do?" with a thump on the shoulder. Till this time the court itself was unpolished and unmannered. King James's court was so far from being civil to women, that the ladies—nay, the queen herself could hardly pass by the king's apartments without receiving some affront.

At the parish priests' houses in France, especially in Languedoc, the tablecloths were on the board all the day long, and ready for what was in the house to put thereon, for strangers, travellers, fryars, pilgrims; so it was I have heard my grandfather say in his grandfather's time. Heretofore noblemen and gentlemen of fine estates had their heralds, who wore their coats-of-arms at Christmas, and at other solemn times, and cried "Largesse" thrice.

A neat built chapel, and a spacious hall, were all the rooms of note, the rest were small.

At Tomarton, in Gloucestershire, anciently the seat of the Rivers, is a dungeon thirteen or fourteen feet deep; about four feet high are iron rings fastened in the wall, which were probably to tye offending villains to, as all lords of manors had this power over their villains, (or socage tenants,) and had all of them no doubt such places for punishment.

It is well known all castles had dungeons, and so I believe had monasteries, for they had often within themselves power of life and death. Mr. Dugdale told me, that about Henry the Third's time, the pope gave a bull or patent to a company of Italian architects, to travel up and down Europe to build churches. In the days of yore, ladies and gentlemen lived in the country like petty kings, had *jura regalia* belonging to seignories; had castles and boroughs; had gallows within their liberties, where they could try, condemn, and execute; never went to London but in Parliament time, or once a year, to do homage to their king. They always eat in their gothic halls, at the high table, or *orsille*, which is a little room at the upper end of the hall, where stands a table, with the folks at the side table. The meat was served up by watch-words. Jacks are but of late invention; the poor boys did turn the spits, and licked the dripping for their pains. The beds of men servants and retainers were in the hall, as now in the guard or privy chamber here. In the hall mumming and loaf stealing, and other Christmas sports were performed. The hearth was commonly in the middle, whence the saying "round about our coal fire."

Every baron and gentleman of estate kept great horses for men at arms; some had their armories, sufficient to furnish out some hundreds of men. The halls of the justice of peace were dreadful to behold- The skreen was garnished with corslets and helmets, gaping with open mouths, with coats of mail, lances, pikes, halberts, brown bills, bucklers.

Public inns were rare; travellers were entertained at religious houses for three days together, if occasion served. The meetings of the gentry were not at taverns, but in the fields or forests, with their hawks or hounds, and their bugle horn, in silken bawdries. In the last age, every gentlemanlike man kept a sparrow-hawke, and a priest kept a hobby, as Dame Julien Berners teaches us, (who wrote a treatise on field sports in Henry the Sixth's time.) It was a diversion for young gentlemen to man sparrow-hawkes and morlines.

Before the Reformation there were no poor's rates. The charitable doles given at the religious houses and the church ale in every parish did the business.

In every parish there was a church-house, to which belonged spits, potts, &c. for dressing provision. Here the housekeepers met, and were merry, and gave their charity. The young people came there too, and had dancing, howling, shooting at butts, &c. Mr. A. Wood assures me there were few or no alms-houses before the time of Henry the Eighth; that at Oxon, opposite Christ-church, was one of the most ancient in England.

In every church was a poor's box, and the like at great inns. Before the wake or feast of the dedication of the church, they sat there all night, fasting and praying, viz. on the eve of the wake.

In the Easter holidays was the clerk's ale, for his benefit, and the solace of the neighbourhood.

In these times, besides the jollitys above mentioned, they had their pilgrimages to several shrines; as to Walsingham, Canterbury, Glastonbury, Bromholm, &c. Then the crusades to the holy wars were magnificent and splendid, and gave rise to the adventures of knight-errants and romances.

The solemnity attending processions in and about churches, and the perambulations in the fields, were great diversions also of those times.

Glass windows in churches and gentlemen's houses, were rare before the time of Henry the Eighth. In my own remembrance, before the civil wars, copyholders and poor people had none. In Herefordshire, Monmouthshire, and Salop, it is so still.

About ninety years ago, noblemen's and gentlemen's coats were of the fashion of the beadles and yeomen of the guard, i. e. gathered at the middle. The benchers in the inns at court yet retain that fashion in the make of their gowns. Captain Silas Taylor says—that in the days of yore, when a church was to be built, they watched and prayed on the vigil of the dedication, and took that part of the horizon when the sun arose from the east, which makes that variation, so that few stand true except those built between the two equinoxes. I have experimented some churches, and found the line to point to the horizon where the sun rises on the day of that saint to whom the church is dedicated.

In Scotland, especially among the Highlanders, the women make a courtesy to the new moon; and our Englishwomen in this country have a touch of this; some of them, sitting astride on a gate or stile, the first evening the new moon appears, say—"a fine moon, God bless her." The like I observed in Hertfordshire.

The Britons received their knowledge of husbandry from the Romans; the foot and the acre, which we yet use, is the nearest to them. In our west country, and I believe in the north, they give no wages to the shepherd; but he has the keeping so many sheep with his master's flock. Plautus hints at this in his *Asinaria*, act 3, s. 1. "Etiam Opilio," &c.

The Normans brought with them into England civility and building, which, though it was Gothic, was yet magnificent. Upon any occasion of bustling in those days, great lords sounded their trumpets and summoned those that held under them. Old Sir Walter Long, of Draycot, kept a trumpeter, and rode with thirty servants and retainers; hence the sheriffs' trumpets at this day. No younger brothers then were to betake themselves to trade, but were churchmen, or retainers to great men.

From the time of Erasmus, to about twenty years last past, the learning was right down pedantry. The conversation and habits of those times were as starcht as their bands and square beards; and gravity was then taken for wisdom. The doctors in those days were but old boys, when quibbles passed for wit even in their sermons.

The gentry and citizens had little learning of any kind; and their way of breeding up children was suitable to the rest; they were as severe to their children as the schoolmasters; as severe as masters of the house of correction. The child perfectly loathed the sight of the parent, as the slave his torture. Gentlemen of thirty or forty years old were to stand like mutes and fools, bareheaded, before their parents; and the daughters, well grown women, were to stand at the cupboard side during the whole time of the proud mother's visits, unless, as the fashion was, leave was desired forsooth that a cushion should be given them to kneel upon, brought them by the serving-man, after they had done sufficient penance in standing.

The boys, (I mean young fellows,) had their foreheads turned up and stiffened with spittle. They were to stand, mannerly forsooth, thus:—the foretop ordered as before, with one hand at the band-string, the other behind the breech.

The gentlemen had prodigious fans, as is to be seen in old pictures, like that instrument which is used to drive feathers, and it had a handle at least one half as long, with which their daughters oftentimes were corrected. Sir Edward Coke, Lord Chief Justice, told me he was an eye-witness of it.

The Earl of Manchester also used such a fan; but fathers and mothers slasht their daughters, in the time of their besom discipline, when they were perfect women. At Oxford, (and I believe also at Cambridge,) the rods were frequently used by the tutors and deans; and Dr. Potter, of Trinity College, I knew right well, whipt his pupil with his sword by his side, when he came to take his leave of him, to go to the inns of court.

The last summer, on the day of St. John the Baptist, 1694, I accidentally was walking in the pasture behind Montague House; it was twelve o'clock. I saw there about two or three and twenty young women on their kneess, very busy, as if they had been weeding. I could not presently learn what the matter was. At last a young man told me, that they were looking for a coal under the root of a plantain, to put under their heads that night, and they should dream who would be their husbands; it was to be found that day and hour.

PALACE OF AURUNGZEBE.

"I RESTED upon the spot where the palace of Aurungzebe had once stood. In Greece and Italy, although glory is departed, it has left in magnificence the print of its footsteps. But the ruins of this Asiatic capital are buried in dust and ashes. There is, indeed, the splendid tomb of the favourite daughter of the emperor to invite the admiration and the inspection of the curious, surrounded by its gardens, with their voiceless fountains, and displaying its brazen gates of the most various workmanship. Within, there is the gallery of pure white marble, whence you look down on the narrow resting-place of the far-descended dead, and you mock the folly of the living, which has marred its solemnity by the votive offerings of slips of coloured cloth! The place of the dead has survived the dwelling of the living. The sepulchre stands yet entire, but where are the glories amongst which she, its inmate, when yet a thing of life, lived and breathed? Alas! they were and are not; they are gone and have left no trace of light behind them. And then a voice spoke to my spirit of the instability of all that is human—of the shame of the world as well as its glory, of the certain silence of its contempt as of its applause. I placed my foot firmly where the throne of the mighty had stood, and I remembered how brief was the space that had intervened since the voice pronouncing the fiat of millions had sounded thence, and whence nought issued now more formidable than the sigh of one aching heart! This was a spot whereon to learn a lesson of deepest import. The bright moon shone above me, and the stars ran their eternal courses, and between their brightness and myself no cloud intervened more than if I had been the most honoured of the sons of men. The air breathed coolly and purely on my brow, and the silence around was more soothing to me than the sweetest words of consolation. It seemed as if I found, in the might and loveliness of creation, a sympathy and a companionship which all of human kind refused to vouchsafe me. *Beneath*, I saw the evidence of the weakness of earthly power, the evanescence of earthly glory; I trampled on the ashes of an empire: *above*, was the broad everlasting arch of heaven, with its worlds of splendour, bright and beaming as in the moment of creation: and I felt that I was not utterly outcast, for HE the UNCHANGEABLE looked even upon *me*!"—*East India Sketch Book.*

THE SONG OF THE STROMKERL.

BY PARK BENJAMIN.

The Swedes delight to tell of the Stromkerl, or boy of the stream, who haunts the glassy brooks that steal gently through green meadows, and sits on the silver waves at moonlight, playing his harp to the elves who dance on the flowery margin.—*Washington Irving.*

Come, dance, elfins dance! for my harp is in tune,
  The wave-rocking gales are all lull'd to repose;
And the breath of this exquisite evening of June,
  Is scented with laurel, and myrtle, and rose.

Each lily that bends to the breast of my stream,
  And sleeps on the waters transparently bright,
Will in ecstacy wake, like a bride from her dream,
  When my tones stir the dark plumes of silence and night.

My silken wing'd barque shall career by the shore,
  As calmly as yonder white cloud on the air;
And the notes ye have heard with such rapture before,
  Shall impart new delight to the young and the fair.

The banks of my stream are enamelled with flowers,
  Come, shake from their petals the sweet starry dew;
Such music and incense can only be ours,
  While clear falls the summer sky's curtain of blue.

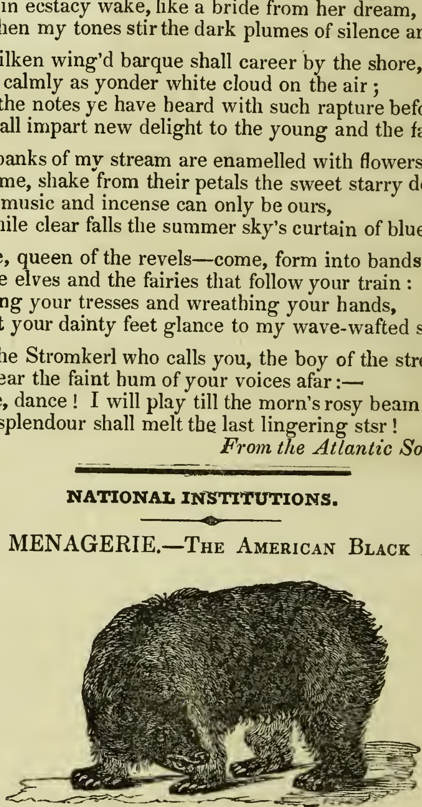
Come, queen of the revels—come, form into bands
  The elves and the fairies that follow your train:
Tossing your tresses and wreathing your hands,
  Let your dainty feet glance to my wave-wafted strain!

'Tis the Stromkerl who calls you, the boy of the stream,
  I hear the faint hum of your voices afar:—
Come, dance! I will play till the morn's rosy beam
  In splendour shall melt the last lingering stsr!

From the Atlantic Souvenir.

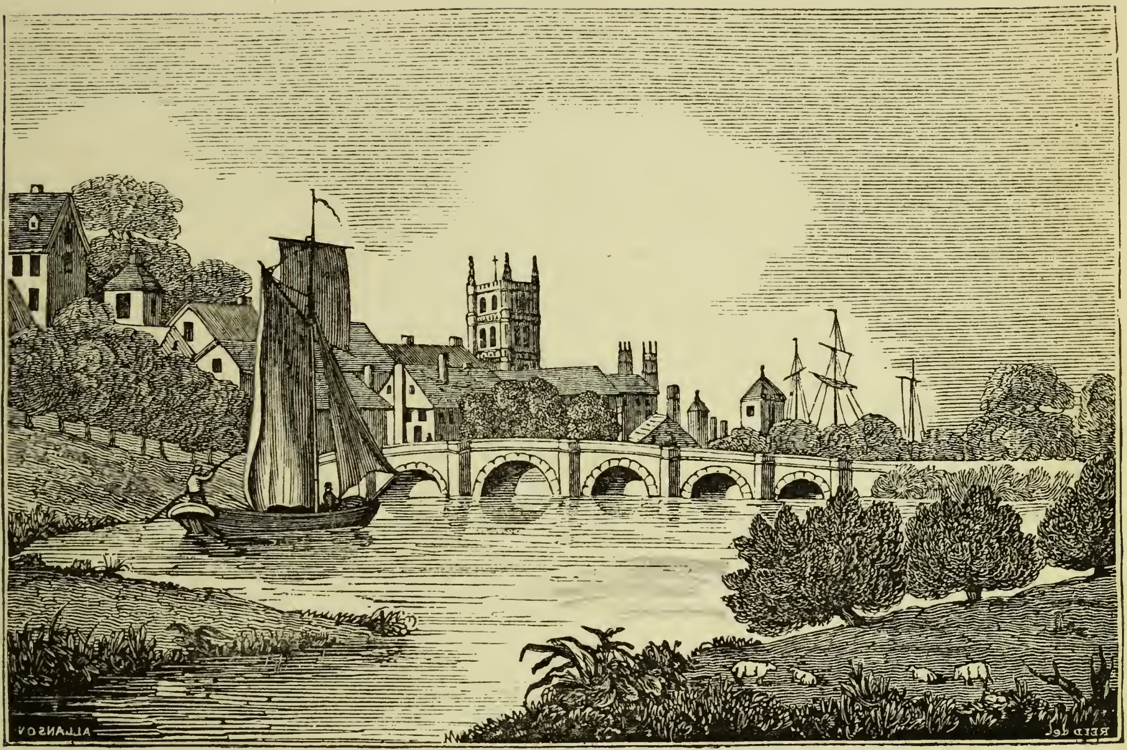
NATIONAL INSTITUTIONS.

THE MENAGERIE.—THE AMERICAN BLACK BEAR.



THIS animal is about three feet high, and his length about four and a half or five feet. His feet are long, and are crowned with five claws each. His body is short, his legs long, his head large, his nose sharp, and his eyes small. His hair is long, soft, and woolly.

His food is chiefly fruits, such as acorns, chestnuts, grapes, and corn; but when hungry he will feed on flesh, and attack other animals with courage and fierceness. He climbs trees, and uses his paws like hands. In winter he retires to his den, which is usually a hollow in some decayed tree, where he lies in a torpid state till spring. Though of a wild disposition, he can be tamed, and taught various tricks, in which he displays a good deal of sagacity and docility. He is a native of the northern parts of both continents. The pursuit of this animal is a matter of the first importance to some of the Indian tribes, and is never undertaken without much ceremony.



MYTHE BRIDGE, TEWKESBURY,

WORCESTERSHIRE.

Tewkesbury, according to tradition owes its name to Theocus, a recluse, who lived here in the seventh century, and had a chapel by the side of the Severn. The Saxons called it Theotisbyrg. It is situated on the verge of Gloucestershire, at the conflux of the Severn and the Avon; besides which, it is watered by two other smaller streams. It is a corporation, and a borough town, first sending members in the reign of Elizabeth. The magistracy is composed of two bailiffs, who are justices of the peace, chosen annually out of twenty-four burgesses. The chief manufacture is that of framework stocking-knitting, with that of nails. Tewkesbury mustard has long been celebrated: there is likewise some trade in malt, but the clothing business is at an end.

A monastery was built here by two brothers, Odo and Dodo, dukes of Mercia, in 715, which suffering much from the Danes, was, in 980, made a priory, subject to Cranborn in Dorsetshire, till Robert Fitz-Hamon, one of the companions of William the Conqueror, enlarged the buildings, and increased the possessions of Tewkesbury so much, that, about the year 1102, most of the monks of Cranborn removed hither, and made this the superior house, after which it became a great and magnificent abbey. At the dissolution it was set on fire, as is said, by the King's visitors in revenge for the opposition they met with from the monks. The cloisters were destroyed, with the chapter house, the lady-chapel, and other appendages: the only remaining part being the gateway, which is large and handsome; but the inhabitants, to whom the body of the abbey church belonged, saved the chancel, steeple, bells, and church-yard, from ruin, purchasing the whole for the sum of 483*l*. The church founded by Robert Fitz-Hamon, in the latter end of the eleventh century, is built in the form of a cross, the tower supported by arches standing on the intersection: length from east to west, 300 feet; and of the great cross aisle, 120 feet. In the chancel are seven large windows of painted glass, charged with coats of arms, portraits, effigies of the earls of Gloucester, &c. The roof is vaulted with stone, and covered with lead. There are many ancient monuments in the church, as Robert Fitz-Hamon, the founder, in the year 1107; countess of Warwick, 1439; George duke of Clarence, brother of Edward IV. 1477; and his wife Isabella Nevil; the duke of Somerset; lord Wenlock; Edward prince of Wales; sir John Beaufort; the earl of Devon, &c. The whole was new paved a few years since. On the fourth of May 1471, a bloody battle was fought near the town between the houses of York and Lancaster, by which the hopes of the latter were totally destroyed, and the crown secured to Edward IV. Queen Margaret, and her son prince Edward, were taken prisoners. The queen was sent to the tower, but the young prince was inhumanly killed after the battle. The duke of Somerset, and some other noblemen, were taken from the abbey, whither they had fled for sanctuary, were tried and executed, the rest were pardoned. In the year 1643, the parliamentary troops, under the earl of Essex, staid here five days before the battle of Newbury.

After the siege of Gloucester, it was fortified for the king by Sir William Vavasour, Sir Walter Pye, and Colonel Wroughton: but in the year 1644, it was taken by Colonel Massie for the parliament.

Near the town was a castle called Holmes; and in the town was a house of lepers.

Three miles from Tewkesbury is Deerhurst, where Dodo, duke of Mercia, founded a monastery, whcih was destroyed by the Danes, and rebuilt in the year 980. It was made a cell to the abbey of St. Dennis in France, and afterwards to Tewkesbury Abbey. At the dissolution it was given to William Throckmorton.

THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE AND MR. OWEN.

Plagiarism is the order of the day in these publications. We bought for one penny the whole essence of Cyrus Redding's book on wines, which we found concentrated by the digestive pen of Mr. Craik in the pages of Charles Knight's magazine. By-the-bye, what a glorious humbug this said magazine is upon the reading portion of the operatives! They think, poor devils, that the matter doled out to them weekly, through the medium of the "Penny Magazine," has been really got up "under the superintendence of the Society for the Diffusion of Useful Knowledge." The Society know just as much about it as the Mandarins of the Celestial Empire. Does anybody in his senses believe that the Lord Chancellor, or Lord John Russell, or Sir Henry Parnell, has time to correct the proofs of a penny journal? The history of this publication may be thus concisely stated: Mr. Hill, member for Hull, and one of the committee of the Diffusion Society, is a particular friend of Charles Knight. Knight bethought himself of a Penny Magazine, on the plan of "Chambers' Edinburgh Journal." Says Knight to Hill, "This would be a capital speculation, if you could get me the name of the Society." Says Matthew Hill, "I will." And he succeeds, and the Magazine is published under the fiction of its being the property of the Society, whereas, in truth, it is the property of Charles Knight and Co. The consequence of which has been, that this weekly sheet, called the Society's Magazine, brings in Knight some thousands per annum, although, if it had been publicly known to be what it truly is,—nothing more than a bookseller's speculation,—it would have been at the bottom of the Lethean lake by this time. It is, in fact, a very feeble compilation of poor Craik's abridgments of all sorts of matter—an *olla podrida* which he dishes up at some small pay *per diem.* We pity him much; but more do we lament the fate of the unhappy authors, whose lucubrations it is his business to melt down into a retail shape, and whose expectations of a reasonable reward for their labours he contributes to baffle by his abominable epitomization.

We were about to add the "Crisis" to this farrago, when the ghost of Robert Owen, its patron, stared us in the face, mildly reproving us for our consummate ignorance of the disorders which prevailed throughout all classes of society, and for which he, Robert, believes that he has discovered a most effectual remedy. The "Crisis" is, it seems, intended to prepare the way for the new terrestrial Paradise, which he has been labouring for many years to create. Having been quietly bowed out of the factory at New Lanark, where he had been for some time managing clerk, but where he had contrived, by his inspirations, to introduce most admired confusion, he came to London to dissipate his chagrin, and diffuse his principles. But here he toiled in vain. He found no associates to assist him in the scheme of rendering property common, in order that he might come in for a share of a commodity of which he happened then, as he happens still, to be rather in need. He next, like many other speculators who have been sadly disappointed at home, turned his eyes towards America, and having purchased a dim forest in the back settlements, for a few dollars, he 'ycleped it "New Harmony." But old Discord was too strong for even that sweetly-sounding title; the concern was dissolved, and he returned once more, resolved on fresh speculations, to this Babylon. He took up his residence near the pastoral glades of Burton-crescent, put up a brick and composition portico to a little, low house, which he called "The Institution for the removal of Ignorance, and the regeneration of the World." Here he preached and lectured, gaining a few shillings now and then, by way of admission-money, and informing his slender audience that he was charged with an express mission (from whom or whence we never could learn) for the purpose of turning the whole fabric of society exactly upside down.

It has been our good fortune to meet with him sometimes in our matutinal perambulations. Strange to say, if it rained, he held an umbrella over his head like any common mortal. Nay, more, we have actually seen this great reformer of our bad habits eating beef, and drinking bottled beer!—although he is indisputably (according to his disciples) the identical person referred to by the sybils of yore, the long-expected of nations, at whose birth

> "Magnus ab integro sæclorum nascitur ordo:
> Jam redit et virgo, redeunt saturnia regna;
> Jam nova progenies cœlo demittitur alto."

With him the age of iron is to cease, that of pure gold to begin. Every trace of ancient sin and sorrow is to disappear at his command from earth. The lion shall gambol with the lamb, and every field shall spontaneously grow yellow with golden harvests. There will be no necessity for public worship, as in the new order of things every body is to pray in secret, if he have any disposition that way. If not, he can sing or whistle if he like, instead of going to church, for no church is there any longer to be. The lawyers may sell their wigs and gowns, for law is to come to an end. Order is to be altogether dispensed with, as a beautiful confusion is to prevail in its place. A young man shall meet a young maiden in the streets, and, without asking her how she does, without saying, "A fine day, my dear," or anything else of that bashful tendency, he is straight to pop the question, "Will you marry me?" and she will! They are to live together from that moment, without further ceremony, just as long as they choose; they may then separate, and their children, if any there be, are to receive maintenance from the public treasury. Here will be a glorious state of things for all the bucks of Cambridge!

"They who give themselves to the study of just and good works," says the Cumæan sybil, "and to piety and holy thoughts, shall be carried by the angels through the flaming river, into a place of light, and a life without care, where the immortal path of the great God is, and where three fountains of wine, milk, and honey, flow without cessation. And the earth shall be equal to all, not divided by walls or partitions, but shall bear much fruit spontaneously; and all shall live in common, and their wealth shall be undivided; neither poor nor rich shall be there, nor tyrant, nor servant, nor one greater or less than another; no king, nor leader; all shall enjoy all things in common, and none shall say the night is come, nor to-morrow, or yesterday is past; and no care shall be for many days. There shall be no spring, nor summer, no winter nor autumn; nor marriage, nor death; nor buying, nor selling; nor setting nor rising of the sun, for there shall be a long day."—"This is a highly figurative description of heaven upon earth, in the usual hyperbolical style of prophecy," quoth the "Crisis;" "but it is evident, when stripped in part of its mystical character, that it describes such another state of things as we propose to establish by the adoption of the new system of society!"

The time was now near at hand, when the true regenerator of mankind was to step forth upon a more public stage than the small institution in Burton-place enabled him to enjoy. Having converted the landlord of the Horse Bazaar to his principles, he prevailed upon the man to give him the use of the empty premises for nothing. He then collected together numbers of poor mechanics from the neighbourhood of Clerkenwell, formed them into a society *pro bono publico*, appointed himself their father, and set about knocking into their heads his magnificent principles in a series of grave lectures. In the course of his labours, he had the good fortune to receive the most valuable assistance from Miss Macauley, a lady some time out of her teens, and not unknown to fame as an actress, a teacher of enunciation, a reader of plays and poems, a head of a new religion, in which capacity she preaches, and as an author of pamphlets upon the currency, the poor laws, agricultural distress, the Factory Bill, and a variety of other subjects, equally poetical and enchanting. She has also a horse, or rather a mule, to which is appended a little omnibus. Within the omnibus sits a lad. On the front, the back, and the sides of this machine are painted, in gigantic letters, three mystic words—"Miss Macauley's Repository." "A repository of what?" we asked the lad,—for in our ignorance we deemed it a public vehicle, and flattered ourselves with the hope that it would carry us for a penny from Finsbury, where it then stood, to the rural groves of Paddington. "Sir," replied the urchin, smiling, "of Miss Macauley's pamphlets,—will you buy one? you may have it for a penny." When her store of literature shall have been disposed of, it is Miss Macauley's intention to convert her ingenious shop into a Thespian cart, and to act tragedies all along the New-road.

The mirror-like serenity with which this fair associate of Mr. Owen delivered herself of the new doctrines was marvellous. The Messiah, she declared, was a very good sort of a person in his way, considering the manner in which he was brought up; and was tolerably well informed too, remembering the dark age in which he lived; but he knew nothing, or next to nothing, of the evils of society, or of the real remedie which they required. These were matters wholly unrevealed to the world until the—Owen made his debut. She was proud to be one of his most zealous disciples, and was ready, as far as she was concerned, to carry all his principles into practice. To her inventive genius the patriarch is indebted for the establishment of what are called social festivals, at which the mechanics, their wives, their sons and daughters, together with a galaxy of beauties from the virtuous precincts of Shire-lane, assemble periodically, and sing, and dance, and take tea, and enter into those temporary engagements which are to form the principal felicity of the new system.

So much for the instruction and amusement of the disciples—and thus far they go in common with the St. Simonians of France, who have recently despatched missionaries to this country, in order to assist in the propagation of the doctrine. But the practical remedy for the real evil of society,—that is to say, for the poverty of the lower orders,—the secret hitherto unknown to all men save Robert Owen,—stands disclosed in the most admirable invention of modern times, the "Equitable Labour Exchange." Through the instrumentality of this institution, the labour of the industrious is instantly converted into gold. Knowledge is power. Give the ignorant education, and they will therefore be the rulers of the country. Labour is wealth. Let the poor labour, and they must in consequence become the proprietors of all the land and money in the empire. This is the logic of these grand reformers. But how are syllogisms to be transformed into loaves of bread and roast beef? That is the question.

There was an abundance of room to spare, as we have already mentioned, in the bazaar in Gray's Inn Road. Thither the distressed shoemaker was invited by the patriarch to send such part of his stock as lay upon his hands. To the same receptacle the cabinet-maker was advised to commit his tables and chairs, the hatter his hats, the cooper his tubs, the nailer his nails, the tinman his pans, the musical instrument-maker his fiddles, and flutes, and tambourines, the toyman his dolls, the milliner her caps, the baker his bread, the butcher his meat, the market gardener his vegetables. Upon such of these articles as were transmitted to the bazaar, a certain valuation was fixed, according to the proportion of labour supposed to have been bestowed upon the production of them; and that labour was estimated, in every case, at sixpence per hour. Thus a table or a dog-collar, for instance, was valued at twenty hours; and to the owner thereof, a nicely printed slip of paper, resembling a country bank-note, was given, stating the number of hours at which his deposit was estimated. This note he had then an opportunity of presenting to one of the attendants behind the counter of the bazaar, and from that officer he was entitled to receive any other article then in store, which was valued at the same amount. Unfortunately, however, nobody could get exactly the thing he wanted. The nailer presented his note for some coals; but there were none, as yet, in the bazaar. An umbrella or a fife was very much at his service; but he needed not the one, and had neither time nor disposition to play on the other. The weaver who had deposited a piece of cloth, the labour of a whole week, required some bread. But the bakers were not yet disciples of the new system,—would he have any objection to a tambourine? The cabinet-maker, who had placed in the store a capital chest of drawers, looked forward with considerable glee to a series of legs of mutton. But when he was told that the butchers had not yet become Owenites, and that the market-gardeners continued incredulous,—when he looked around and discovered that he could only obtain in exchange for his said chest, a flute or an old coat, or some dozens of list shoes, or half a ton of dog-collars, or a case of dried beetles, or a picture of a shipwreck, or coral necklaces, or merry-andrews, or some piles of Miss Macauley's pamphlets,—he naturally enough kicked up a row. Complaint became contagious among the disciples, riot the order of the day, and the Bazaar the scene of tumult which demanded the interposition of the police. The plain sense of Clerkenwell revolted at the gross imposture of the new Messiah, the Bazaar was shut up once more, and the precious institution was transferred to the West End. Thus the rogue, who is detected in the city, puts on a new coat and renews his enterprizes in Portman-square. *New Monthly Magazine.*

True Blue will never stain.—Coventry had formerly the reputation for dyeing blues; insomuch that *true blue* came to be a proverb, to signify one who was always the same, and like himself.—*Ray's Proverbs*, 1737.

ADDRESS TO MY BOY DURING SICKNESS.

Sleep breathes at last from *out thee*
My little patient boy,
And balmy rest *about thee*
Smooths off the day's annoy.
I sit me down and think
Of all thy winning ways,
Yet almost wish, with sudden shrink,
That I had less to praise.

Thy side-long pillowed meekness,
Thy thanks to all that aid,
Thy heart, in pain and weakness,
Of fancied faults afraid;
The little trembling hand
That wipes thy quiet tears,
These, these are things, that may demand
Dread memories for years.

Sorrows I've had, severe ones---
I will not think of now,
And calmly, 'midst my dear ones,
Have wasted with dry brow;
But when thy fingers press
And pat my stooping head,
I cannot bear the gentleness---
The tears are in their bed.

Ah! first born of thy mother,
When life and hope were new,
Kind playmate of thy brother,
Thy sister, father too:
My light, where'er I go,
My bird when prison-bound,
My hand-in-hand companion---no---
My prayers shall hold thee round.

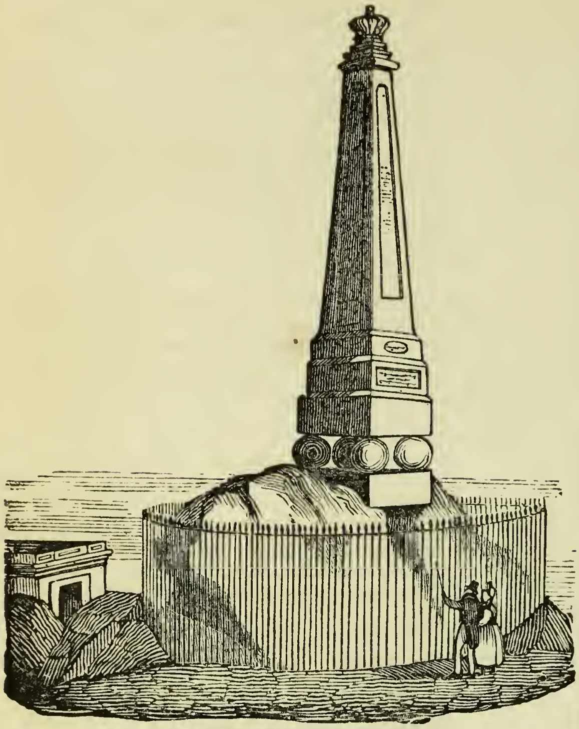
To say---"he has departed,"---
"His voice---his face---is gone,"
To feel impatient hearted,
Yet feel we must bear on,---
Oh! I could not endure
To whisper of such woe,
Unless I felt this sleep ensure
That it will not be so.

Yes, still he's fixed and sleeping,
This silence too the while---
Its very hush and creeping
Seem *whispering us a smile*---
Something divine and dim
Seems going by *one's* ear,
Like parting wings of Cherubim---
Who say---we've finished here.

Leigh Hunt.

Steam.—We last month noticed the extraordinary strides which steam and iron were making in the reduction, as far as time is concerned, of the distances between certain given points. The idea of starting from London to breakfast at Stoney Stratford, and lunch at Birmingham, sounds preposterous,—but, if the projected railway succeed, such may be the fact. During the last week or two a circumstance has occurred which very effectually prepares the mind for the realization of these apparently visionary results;—a coach, drawn in the natural, old-fashioned manner by horses, called the Royal Telegraph, has been established, which runs between London and Manchester, a distance of 186 miles, in eighteen hours: it leaves London at five in the morning,—late enough to take, except upon certain occasions during the sitting of Parliament, the newspapers of the day,—and reaches Manchester a little before eleven o'clock at night. This, we believe, to exceed anything on record as public travelling: but Mr. Walker, of Mitchelgrove, is, we understand, making arrangements with his new Brighton coach to perform the distance between that place and the metropolis in four hours and a half regularly. This diminution of the expenditure of time in these journeys is not effected by furious driving or fast galloping, but by maintaining a regular pace, which, from its evenness and regularity, does not give the traveller the idea of its great rate or the least apprehension of danger. To be sure, our grandfathers, who took a fortnight to go from Edinburgh to London, and a week to overcome the distance from York, would wonder, if they could peep into the world, to see the changes even yet in progress; but perhaps most of all would they marvel, at ordinary coaches, made of the same materials (and drawn by the same sort of animals) as those into which they never stepped for a progress without making their wills and taking an affectionate leave of their anxious families.—*New Monthly Magazine.*

MEMORIAL OF THE KING'S VISIT TO IRELAND, KINGSTOWN.



CAROLINE OF BRUNSWICK.

The following are detached portions of a French play lately published founded upon the trial of our late Queen. They will no doubt prove interesting to the English reader. The author's name has unhappily escaped our memory; and we have not the book before us to refer to. The translations were made upon reading the play in the original, and have been lying by us for some time.

Caroline. Jenny, have you thought of rewarding properly the young driver whose anecdotes gave us so much pleasure? "On, drive on," I cried to him; and he stopped more than once to allow us to gaze upon those beautiful scenes, with which art would vainly compete. Then would he recount to us the tales and traditions of this poetic land, which he appears to be better acquainted with than our lords are with the history of their own kingdom, or the chronicles of their castles. But, Jenny, you forget this young man.

[*Jenny approaches Bergami, and offers money.*

Bergami. I thank you, my lady, but cannot accept it. If you reward words thus liberally, you will be stunned by my comrade's gossip the remainder of your journey.

Ashley. The driver's quite a character.

Caroline. He is proud, but unaffected.

Bergami. Suffer me, madam, to return this money. I shall feel it a higher reward than if I kept it.

Caroline. Well, Jenny, we must humour him. [*Jenny takes back the money.—To Ashley*] Have you noticed the elegance of his language, my lord?

Ashley. Oh! all these Italians are improvisateurs.

2.

Bergami [*seated, and without seeing her*]. 'Tis a true Italian evening—the hour, too, in which sweet glances are interchanged betwixt the balcony and the street, and whispered vows charm the ear. Ah! beautiful Italy, land of pleasure and of love!

Caroline. He is indeed an Italian of no ordinary stamp; there is a certain air of nobility about his person, and a charm in the very sound of his voice. I should like to satisfy my curiosity.

Bergami [*rising*]. Well, I must to bed. I shall not continue the journey till to-morrow morning, and may St. Bartholomew, the patron of postilions, be as propitious to me as he was yesterday! The lady I conducted hither is so beautiful! There is an inexpressible charm in driving for such travellers.—If Julio will consent, I will take his place when the lady departs.

Caroline [*in a soft tone*]. I thank you, friend.

Bergami. Ah! madam, I beg pardon; I thought that you had retired: I would not have taken the liberty——[*going*].

Caroline. Well, are you going?—come, stay a moment. During our journey, I have frequently observed with astonishment the poetic vein of your conversation. Are you Italian?

Bergami. I am from Lodi.

Caroline. And your name?

Bergami. Bartholomew Bergami.

Caroline. Have you been a postilion all your life?

3.

Caroline. Yes, they say that she has suffered deeply. I thought, however, that she had succeeded so well in smothering her feelings, that no one with propriety could recall them to her memory.

Bergami. Oh! but I am acquainted with every fact of the curious story.

Caroline [*smiling sadly*]. Come, Bergami, let me hear.

Bergami. Caroline of Brunswick is descended from the imperial family of Germany. She is beautiful and good: and all Germany was in mourning for her when she departed to London, to marry George, Prince of Wales, and heir apparent to the throne of England.

Caroline [*aside*]. George! George!—[*Aloud*] Proceed, friend.

Bergami. This Prince of Wales was one of the young sons of the king, who served their apprenticeship to the throne, by plunging into all manner of dissipation. When their creditors become pressing, they do what George Prince of Wales did; they look out for a rich heiress, marry her, and pay their creditors with her dowry.

Caroline. Ah! Caroline of Brunswick would not have regretted her whole fortune if she had preserved the affections of her husband.

Bergami. But was such the case, madam? The day after her marriage, the contrary was proved. He continued his disorderly course of life, and returned to the mistresses whom he had neglected for a day; and having lavished the income he received from his country upon them, he made use of the fortune of his German bride in the same manner.

Caroline [*with emotion*]. It is true, it is too true. It should be said, that he took pleasure in wounding the feelings of one whose only thought was of him.

Bergami [*gazing at her*]. What emotion! She weeps!

Caroline. Secret calumnies, public insults, nothing was spared by her royal husband. Ah! George! George! Bitterly have I felt your neglect, and yet I love you still!

Bergami. What do I hear? You should be——[*falling on his knees.*] Oh! madam, pardon me. By awakening painful recollections in your mind, I have wrested a secret from you which you would not otherwise have disclosed.

Caroline. I forgive you. [*Bergami is going.*] Before you go, I shall feel a pleasure in seeing you in your mountaineer's dress. [*Bergami makes a gesture of astonishment.*] Will you put it on?

Bergami. Yes, madam.

Caroline. I will await you here.

Bergami. I will return immediately. [*Exit.*

Caroline (alone). For ten long years this has been the only moment of happiness that I have felt. No, I did not deserve to be treated as I have been. I required some one to love me with an ardour equal to my own.

4.

Bergami [*entering in the dress of a mountaineer*]. Madam, I have obeyed your commands.

Caroline. Monsieur Bergami, will you be my equerry?

Bergami. I, madam?

Caroline. Perhaps you prefer being independent.

Bergami. My only happiness would be to obey you all my life.

Ashley [*aside*]. This is a check, but I know how to retrieve it.

Caroline. My lord, take a seat. Bergami, place yourself opposite to me. Let us go.

Bergami. Do not be uneasy. [*A carriage and horses are seen in the back of the stage*].

Caroline [*in the carriage*]. Adieu, my friends; let your prayer be for Caroline of Brunswick, Princess of Wales.

[*The carriage moves on: the curtain fall*

5.

Bergami. 'Tis a wager.

Caroline. A wager—by Englishmen—and with respect to me perhaps?

Bergami. By Englishmen, and with respect to you, madam.

Caroline. And who are these young madmen? And what is the wager?

Bergami. This it is. At a tavern in London, two men were left alone after a night's debauch, and their conversation turned on Caroline of Brunswick. Their lying lips uttered the foul calumnies with which the poor exile is so mercilessly slandered, and thus biassed, undoubtedly every insult heaped upon her name seemed a deserved reproach. One of them proposed to his friend the following wager: "I will lay a hundred thousand pounds that you can, if you choose, replace the Prince of Wales in the heart of Caroline, and bring back to the palace the proofs of her infidelity. Should you succeed," he added smiling, "I will double the sum."

Caroline. It must have been intended as a jest.

Bergami. No, madam, it was serious, and thus I explain it. "The Prince of Wales will give two hundred thousand pounds to whoever will furnish proof that Caroline of Brunswick has been faithless to her marriage vow." [*After a pause*]. The holder of the stakes is named Lord Ashley.

Caroline [*quickly*]. And has not he been appointed Regent of England? [*Indignantly and in a low tone*]. Have I not yet been insulted sufficiently? But tell me, Bergami, have you not been deceived by a false report? I cannot credit that he could have pushed his folly, or rather his insolence so far.

Bergami. Nevertheless, madam, it is nothing more than the truth. I will swear to it by my devotion to you.

Caroline. In truth, Bergami, bitter were the feelings that first harassed my breast when I heard your account. They are now very different, I assure you. I feel almost inclined to laugh at the odd choice of the Prince of Wales, and the strange presumption of Lord Ashley.

6.

Caroline. Well, what do you intend to do, Monsieur Bergami? Do you hesitate? Your eyes are filled with tears; explain yourself.

Bergami. Oh! pardon me, madam; but the words which I had determined to utter when I came here——

Caroline. Speak, speak.

Bergami [*after a pause*]. I came to intreat permission of you, madam, to quit your service.

Caroline [*quickly*]. Do you wish to go?

Bergami. This very day.

Caroline. What then? Because a fool has attempted to make a breach between us, shall I be separated from a true and faithful friend, who cannot be replaced? and would you, Bergami, abandon a woman, who, I hesitate not to avow it, owes to you, perhaps, the few happy days she has passed for years? What would be done to you, should it be known that I prefer you to all my other attendants? Or what would be done to me, if they should say that you loved me,—if that is not?——

Bergami. And if it is?

Caroline. Bergami.

Bergami. It is, madam. Oh! you ought never, never to have known it! And yet my love has become more ardent, and more sincere.

Caroline. Silence, Bergami; silence, in heaven's name.

7.

Caroline. What insolence! Gentlemen, I protest in your presence, as I also will do before all Europe, against the injustice with which I am treated. My rights are sacred, and I know how to maintain them. I am no longer Princess of Wales; gentlemen, I am Queen of England.

All. Long live the Queen of England!

Caroline. From this moment I will act as Queen; and I will first nominate my household. All my faithful attendants will fill the same employments under the Queen, as they did under the exile. Miss Jenny Donald, you are appointed to be first maid of honour; Monsieur Bergami, you are created count and chamberlain; as to you, Lord Ashley, never approach my presence more. [*The Queen pauses, and casts a look of contempt upon Ashley*].

8.

Sir Wood. Madam, the corporations of the city of London have delegated me to offer to you in their name, their most respectful homage. They are all assembled before my house, silently awaiting your Majesty's reception of them.

Caroline. Let them come: let them come, Mr. Wood, immediately.

Wood [*in a low tone*]. I have to solicit an audience on the part of another.

Caroline. For whom?

Wood. For his Majesty George the Fourth.

Caroline. The King!

Wood. Yes, madam. An aide-de-camp of his Majesty's has just come to me with orders to appoint a time with your Majesty. It is of much importance that the interview should take place. I thought that you would receive the King before the corporations.

Caroline. You were mistaken, Mr. Wood; the people first,—the King afterwards!

We will not trespass on the patience of our readers any further, but will here bring our extracts to a close. The interview between the King and Queen takes place, and it is on a par with the rest: and the piece, if we remember aright, terminates by the acquittal of the latter.

SERENADE.

As the stars are to evening
Or sun to the day,
Or blossoms to April,
Or fragrance to May,
Or dews to the flowerets,
Or showers to the green—
Art thou to this bosom,
My fair Geraldine.

And whilst Eve loves the star-light,
Or April its bloom,
Or Day the bright sun-rays,
Or May its perfume;
Whilst dews greet the flowerets,
Or showers tint the green—
I'll love thee, I'll love thee,
Thou fair Geraldine.

V. D.

CHARACTER OF THE SPANISH FEMALES.

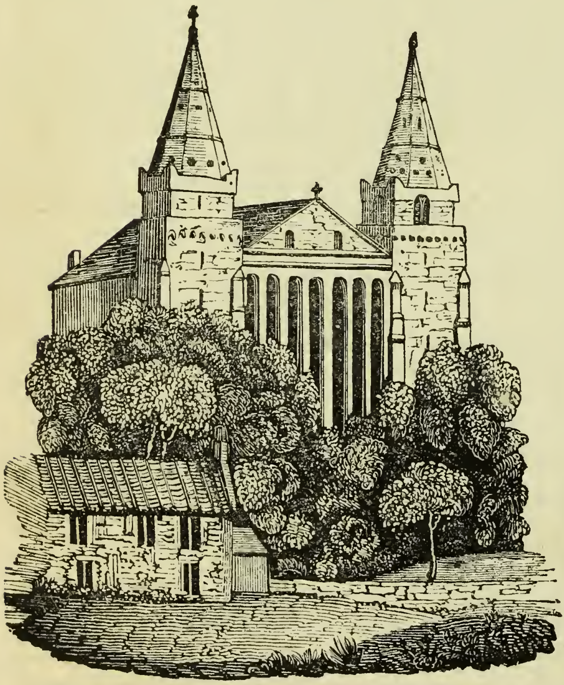
(From the French.)

The ladies of Spain cannot be compared with the females of the rest of Europe. Their virtues and their vices arise from a social state, which both in a moral and religious point of view, differs greatly from that of every other country. They bloom under the fertile sun of their native land, unheeded and uncultivated. They receive no education, at least in the sense which we attach to the word; and yet such is the peculiar turn of their minds, that they unconsciously possess all the elegancies and graces of their sex which in other countries are acquired by long study and application. There is moreover a characteristic trait about them, which is manifested in all their movements, in their conversation, in their very faults, in the whole conduct of their life. To describe it would be in vain: it is a species of compound between indolence and energy of character. It is a kind of restlessness, which is continually urging them to extremes, whether in love or trade, pleasure or pain, devotion or impiety. False modesty or prudery are seldom to be met with in a Spanish lady. A disregard of self, and a high-mindedness superior to worldly misfortune are observable in them much more than in the females of other countries.

Their peculiar character is displayed in the most common affairs of Life. It is so closely allied to their nature, that its germ may be perceived even in infancy; it increases and becomes more fully developed in advancing years. To this disposition may be attributed the impassioned feeling which the ladies of Spain give to every word and motion; and that freedom and carelessness of carriage which our countrywomen could not imitate without offending against our opinions of decency. The matrimonial tie is perhaps frequently infringed by the Spaniards; and yet among no people is constancy in love preserved so inviolably. Love is every thing in the life of a Spanish female; it is her most important occupation, and she regulates it by fixed laws and rigorous duties, the violation of which is regarded as an unpardonable crime. They have their *cortejos;* as the Italians their *cicisbeos.* But there is no point of resemblance between the two. With the latter it is merely an affair of form. The *cortejo* is the god, the idol of a Spanish lady. Her whole thoughts are bestowed upon him; and she wishes to appear amiable to him, and to him alone: but if he proves unfaithful, her hatred of him is as unqualified as was her love.

Since they hold love in so sacred a light, they disdain to feign it when they feel no real passion. Coquetry is almost unknown in Spain. The Spanish lady hesitates not to confess her feelings; she is too proud either to dissemble or conceal them. If then the matrimonial tie is more frequently violated in Spain than elsewhere, we must not attribute it to depravity, but to haughtiness of feeling, to the impatience of every restraint, and to that thirst for unlimited freedom which is the characteristic of the Spaniard.

OLD TOWN CHURCH ABERDEEN.



Aberdeen is a place of great antiquity; as it appears, that privileges were conferred upon it in the reign of Gregory, about the year 893; and a bishoprick founded by Malcolm II. in 1004, at a place in Banffshire, was transferred to old Aberdeen by David I.; and, in 1163, a new charter was obtained from Malcolm IV. Another charter was granted by Alexander II. in 1217.

Old Aberdeen lies at the mouth of the river Don, over which is a fine Gothic bridge of a single arch, resting upon two opposite rocks, which has been much admired, and which is said to have been built about the year 1290. The principal building in this town is the King's College, which is built round a square, with cloisters on the south side. This college was founded in 1494, and from the circumstance of King James IV. claiming the patronage of it, it derives its present name. This and the Marischal College in the new town form one university, called the University of King Charles. The library is large, but has not many curiosities. The first principal was Hector Boethius, who was sent hither from Paris on an annual salary of 40 Scots marks, at thirteen pence each.

The New Town is the capital of the shire of Aberdeen, and exceeds in extent, trade, and appearance, any town in the north of Scotland. It is situated about one mile from the old town, on a rising ground, in a small bay formed by the river Dee, deep enough for a ship of 200 tons, and about two miles in circumference. There is an elegant bridge over the river, consisting of seven arches, which is said to have been built by Dunbar, who was bishop about the year 1500. The chief public building in this town is the Marischal College, founded by George Keith, Earl Marischal, in 1594, and augmented since by many additional buildings. In this college there are about 150 students, who are instructed, as well as those of the king's college, by able professors. Besides two parish churches, and the college kirk, there is an elegant episcopal chapel, with several meeting houses. The other public buildings are a handsome town house, a grammar school, Gordon's hospital, and an infirmary. The harbour is defended by a strong stone pier, lately erected under the direction of Mr. Smeaton. The trade of Aberdeen is now considerable, and capable of improvement by an attention to the white fisheries. Its imports are from the Baltic, and a few merchants trade to the West Indies and North America. Its exports are stockings, thread, salmon, oatmeal, and pickled pork. The two first articles are very important branches of manufacture in this town and neighbourhood.

CUSTOMS OF OUR ANCESTORS, A.D. 500.

The following particulars of the manners, manufactures, &c. of the inhabitants of the British islands beyond the limits of the Roman conquests, are chiefly collected from the ancient biographers of the Saints, almost the only writers of the western world in the dark ages, and brought together as throwing some glimmering of light upon the small portion of arts, manufactures, trade, and navigation, existing in these remote regions about this time.

The Irish still retained the custom noted by Solinus, of adorning their swords and daggers with the polished teeth of animals. The manufacture of swords and other weapons was, in very early times, practised in every part of the British islands.

The luxury of riding in chariots was common in Britain and Ireland.

A common article of dress was a cloak or plaid, (peplum, pallium, sagum,) adorned with a variety of colours, which was probably of home manufacture. They had fine linen, which with other articles of sumptuous dress, may be presumed to have been imported. The bodies of the dead, at least those of eminent rank, were wrapped in fine linen. Decency of dress was recommended to all, but particularly to clergymen and their *wives.*

In the churches and abbeys there were bells, which the pious and industrious abbots sometimes made with their own hands.

Water-mills were introduced in Britain by the Romans, as appears by the remains of a Roman mill discovered at Manchester; and, as they are frequently mentioned during the Saxon period, we may be assured, that an engine so very useful, and also of such simple construction, was never allowed to go out of use. About this time they were also used in Ireland.

Vessels made of glass, for drinking out of, were used, even in the extremity of Britain, by the northern Picts; but whether they were manufactured by themselves, or imported, we are not told. We have reason to believe that the art of manufacturing glass was known to the southern Britons, before the invasion of the Romans.

Ale was a common drink, and made at home. Wine was also used upon some occasions, and most probably imported.

The natives of Ireland, and the north-west coast of Britain, and the adjacent islands, caught salmon and other fish with nets; but they knew nothing of the vast advantage to be derived from an extensive fishery, and only caught fish for their own use.

Though the leather boats of the Britons chiefly attracted the attention of foreigners, as being unusual with them, we must not suppose they had no others. They certainly learned to build vessels of wood while under the Roman dominion, if they had them not before. About this time, even in the remote Western islands, they had long vessels built of oak planks; and they all carried at least one sail. Some of the vessels, covered with leather, were sufficient to go long voyages; at least as far as from Ireland to Orkney, and even to advance as far into the Northern Ocean as a run of fourteen days, with full sail before a south wind.

We may here also observe, that instruments and trinkets made of gold, some of them of considerable weight, were by no means uncommon in Ireland, as appears from the great numbers of them found in various parts of the country, though they probably belong to ages prior to any authentic history.* As civilized nations do not carry the precious metals to countries in an inferior state of civilization, it seems more probable that the gold was found in mines, of which there are still some vestiges in Ireland, than that it was imported; though we should even suppose with Tacitus, that Ireland had a greater foreign trade than Britain.

Such notices concerning the manners of ancient nations, however short, are always interesting to those who wish to trace, in history, the progress of mankind towards improvement and civilization. For this reason, the following short notice respecting the manners of the Italians, about A.D. 1238, may be worth the reader's attention.

Their food was very moderate, or rather scanty. The common people had meat only three times in a week: their dinner was pot-herbs, boiled with meat; their supper, the cold meat left from dinner. The husband and wife ate out of the same dish; and they had but one or two cups in the house. They had no candles made of tallow or wax; but a torch, held by one of the children, or a servant, gave them light at supper. Many had no wine in the summer. Their wine-cellars were small; and their barns were not large. The men, whose chief pride was in their arms and horses, wore caps made with iron scales, and cloaks made of leather, without any covering, or of woollen cloth without leather. The women wore jackets, of a stuff called *pignolate*, with gowns of linen; and their head-dresses were very simple. Very few people had any gold or silver on their clothes. Those who possessed a small sum of money were thought rich; and the homely dress of the women required but small marriage portions. The nobles were proud of living in towers; and thence the cities were filled with those fortified dwellings.—*Riccobaldi Ferrariensis, Hist. imper. ap. Muratori Script.* vol. v. col. 128.

Who is She.—"Who is she?" a Rajah was always in the habit of asking, whenever a calamity was related to him, however severe or however trivial. His attendants reported to him one morning that a labourer had fallen from a scaffold when working at his palace, and had broken his neck.—"Who is she?" immediately demanded the Rajah. "A man; no woman, great prince!" was the reply. "Who is she?" repeated with increased anger, was all the Rajah deigned to utter. In vain did the servants assert the manhood of the labourer. "Bring me instant intelligence what woman caused this accident, or woe upon your heads!" exclaimed the prince. In an hour the active attendants returned; and, prostrating themselves, cried out, "O wise and powerful prince!——" "Well, who is she?" interrupted he. "As the ill-fated labourer was working on the scaffold, he was attracted by the beauty of one of your highness's damsels; and gazing upon her, lost his balance, and fell to the ground."—"You hear, now," said the prince, "no accident can happen without a woman, in some way, being an instrument."—*Capt. Skinner's Excursions in India.*

Paper from rotten wood.—M. Brard, in a letter to the Royal Academy of Bordeaux, reports some successful experiments which he has made in forming a coarse paper from the rotten wood of the *Pinus maritima*, which abounds in the Alps and the Pyrenees. Although unsized, it could be written upon; and when several sheets were pasted together, it formed as solid and as light a pasteboard as that in common use; and quite as good for bookbinding.—*Moleon's Recueil Industriel.*

THE FIGHTING GLADIATOR.

"Ha! it hath reach'd him!"—on his rugged brow
The flash of triumph plays still doubtingly
One moment's dread suspense—his aching eye
Gluts on the life-blood of his fainting foe—
His hand still quivers to repeat the blow—
His outstretch'd arm still bears the shield on high,
As, gazing on the last death-agony,
He views in death his mighty rival bow.
Hark the loud shout of the applauding crowd!
He starts to terrible consciousness of all,
And his heart sickens—would those plaudits loud
Upon the "dull cold ear of Death" might fall!
He thinks upon his comrade's dying groan,
And his brain burns beneath the laurel crown.

An Affair of Honour—The following is a very fair specimen of a duelling correspondence:—

To the Editor of the *Times*.

Sir,—You will oblige us by inserting the following account of the late affair between Mr. Hum and Lord Haw.

Your obedient servants,
Lionel Varnish.
Peter Smoothaway, Col. of the — Regt.

"In the late election for the borough of Spoutit, Mr. Hum being the candidate on the Whig side, was reported in the *Spoutit and Froth Chronicle*, to have made use of the following expressions relative to Lord Haw, who is supposed to have some interest in the borough: 'As for a certain noble lord who lives not very far from Haw Castle, I confess that I cannot sufficiently express my contempt for his unworthy conduct [great applause]—it is mean, base, treacherous, and derogatory in the highest degree, for any nobleman to act in the manner that nobleman has thought proper to do.'"—On reading this extract, purporting to be from a speech by Mr. Hum, Colonel Smoothaway was deputed to wait on that gentleman by Lord Haw. Mr. Hum appointed Sir Lionel Varnish to meet Colonel Smoothaway upon the matter, the result was the following memorandum:

In applying the words "mean, base, treacherous, and derogatory," to Lord Haw, Mr. Hum did not in the smallest degree mean to reflect upon his Lordship's character, or to wound his feelings. With this explanation, Colonel Smoothaway declares, on the part of Lord Haw, that Lord H. is perfectly satisfied.

(Signed) Lionel Varnish.
Peter Smoothaway.

—*England and the English*

Presence of mind in a Ghost.—It has been much questioned amongst the learned, whether there be such things (or nothings) as ghosts; but whether or not, and leaving this argument to the curious, the following may be relied upon as an instance of extraordinary presence of mind in an apparition. In the year 1421, the widow of Ralph Cranbourne, of Dipmore End, in the parish of Sandhurst, Berks, was one midnight alarmed by a noise in her bed-chamber, and looking up, she saw at her bed foot the appearance of a skeleton (which she verily believed was her husband,) nodding and talking to her upon its fingers, or finger-bones, after the manner of a dumb person. Whereupon she was so terrified, that after striving to scream aloud, which she could not, for her tongue clave to her mouth, she fell backward as in a swoon; yet not so insensible withal but she could see that at this the figure became greatly agitated and distressed, and would have clasped her, but upon her appearance of loathing it desisted, only moving its jaw upward and downward, as if it would cry for help but could not for want of its parts of speech. At length, she growing more and more faint, and likely to die of fear, the spectre suddenly, and as if at a thought, began to swing round its hand, which was loose at the wrist, with a brisk motion, and the finger bones being long and hard, and striking sharply against each other, made a loud noise like to the springing of a watchman's rattle. At which alarm, the neighbours running in, stoutly armed, as against thieves or murderers, the spectre suddenly departed.—*Hist. Berks.* vol. xxv., p. 976.

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* See Archæologia Britann. vol. ii. No. 3; vol. iii. p. 555. Vallancey's Collectanea de Rebus Hibern., No. 13. One gold fibula of ten ounces was sold to a goldsmith, who informed Colonel Vallancey that he had melted down several of that form, one of which weighed sixteen ounces.

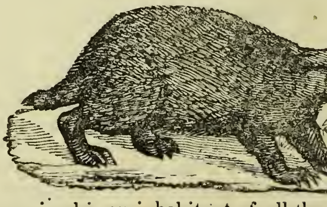
The Progress of Knowledge.—"If Noah, in his first moonlight walk upon Ararat, could have seen mirrored in the watery waste the long procession of gigantic powers which time should lead forth to pass under the yoke of man, would he not have decided (in his blindness to the new future of man) that nothing would be left for man to do?"—"Probably! And in order to exhibit to him the whole case, he must be carried forward to man's new point of view."—"And so it will be with some second Noah, whose happier lot it shall be to see knowledge cover the earth, bearing on its bosom all that is worthy of the new heavens and new earth; while all that is unworthy of them is sunk and lost. By the agency of his gigantic servants he may be raised to that pinnacle of the universe whence he may choose to look forth again, and see what new services are appointed to man, and who are the guides and guardians allotted to his higher state."—"And what will he behold?——But it is foolish to inquire. One must be there to know."—To know fully. But though we can but barely speculate upon what he will see, we may decidedly pronounce upon what he will not see. We cannot tell how many galaxies will be perceived to complete the circle of Nature's crown, nor what echoes of her diapason shall be wafted to the intent spirit. We cannot tell how near he may be permitted to approach to behold the evolution of a truth from apparent nothingness, as we are apt to fancy a seraph watches the creation of one of yonder worlds—first distinguishing the dim apparition of an orb emerging from the vacuum, then seeing it moulded into order, and animated with warmth, and invested with light, till myriads of adorers are attracted to behold it sent forth by the hand of silence on its everlasting way. We cannot tell to what depth man may then safely plunge, to repose in the sea-caves, and listen to the new tale that its thunders interpret, and collect around him the tributaries of knowledge that come thronging down the green vistas of ocean light. We cannot tell what way will be opened before him to the dim chambers of the earth, where Patience presides, while her slow and blind agents work in dumb concert from age to age, till, the hour being come, the spirit of the volcano, or the angel of the deluge, arrives to burst their prison-house."—*Illustrations of Political Economy, No. XXII., by Miss Martineau.*

Early Navigation.—Every person is acquainted with the numerous advantages derived to modern navigators from the invaluable invention of the mariner's compass; the want of which compelled the Phœnician, the Greek, and the early Italian navigators, to creep from headland to headland, without venturing to quit the shore, excepting when an island, so near as to be distinctly seen from the continent, offered them an equally secure retreat from the violence of an accidental tempest. Yet we know that the bolder Norwegians, though exposed to far greater perils from the habitual inclemency of a high northern latitude, and from the frequent cloudiness of their atmosphere, were in the habit of attempting, and often with success, a voyage of some length upon the ocean. It would be unjust to tax with temerity a spirit of enterprize which so often accomplished its object. We must therefore suppose that a patient observation of natural phenomena, attention to the flight of migratory birds, and to the direction of currents, and some few simple devices which, being no longer necessary, are now forgotten, must have served as substitutes for the more valuable resources of modern navigation. One of these devices is recorded in Macpherson's Annals of Commerce, in a note, vol. I. p. 261. Arngrim Jonas tells us, that when Flok, a famous Norwegian navigator, was going to set out from Shetland for Iceland, then called Gardarsholm, he took on board some crows, *because the mariner's compass was not yet in use.* When he thought he had made a considerable part of his way, he threw up one of his crows, which, seeing land astern, flew to it; whence Flok, concluding that he was nearer to Shetland (perhaps rather Faroe) than any other land, kept on his course for some time, and then sent out another crow, which, seeing no land at all, returned to the vessel. At last, having run the greatest part of his way, another crow was sent out by him, which seeing land a-head, immediately flew for it; and Flok, following his guide, fell in with the east end of the island. Such was the simple mode of steering their course, practised by those bold navigators of the stormy northern ocean. According to Pliny, the ancient natives of Taprobané (Ceylon) used the same expedient when skimming along the tranquil surface of the Indian Ocean.

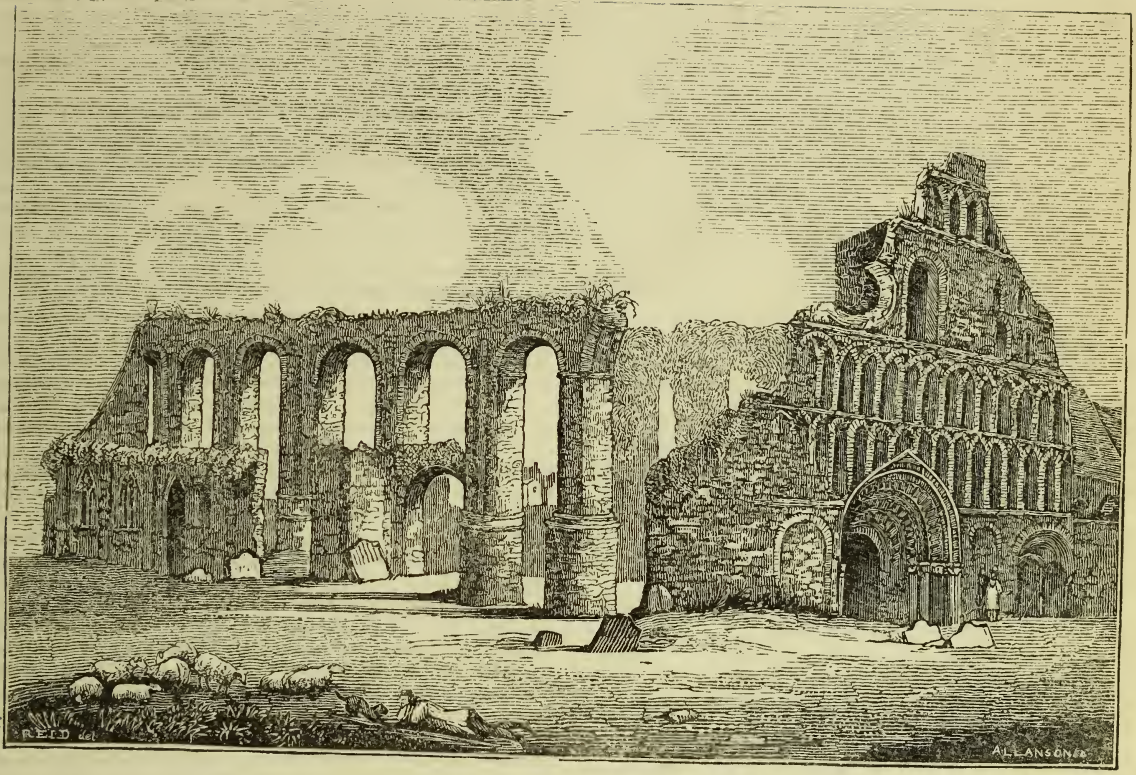
Carron Works *(Stirlingshire, Scotland)*—The greatest iron-works in Europe, conducted by the greatest company ever associated for carrying on a manufacture. For giving motion to the machinery of this vast establishment, the company have the command of the whole force of the river Carron, which also brings their ore, coals, and other materials up to the works, and carries off the manufactured goods without any cartage. Cannon are cast solid, and bored by drills turned by the river; and not only the British Government, but every power in Europe has been supplied with them. There is also a short kind of cannon, of a proportion between a great gun and a howitzer, invented in the year 1752, at the fort on Cove Island, in the harbour of Cork, by General Melville, first made here in 1779 by Mr. Gascoigne, director of the works, and now well known over all the world by the name of carronades. Pipes, cylinders, boilers for sugar-works; ballast for ships; stove-grates, which are now in almost every apartment of the British dominions where coal is burned; and, in general, every article that can be made of cast iron, are made in great perfection at these works. There are also forges for making anchors of all sizes, anvils, and other heavy articles; machinery for making malleable iron and plating iron. Above 140 tons of coal are expended every day, and about 1000 men are employed in time of peace, but a much greater number in war. In the neighbourhood there is a large manufacture of nails; and several others, on smaller scales.

Fulneck *(Yorkshire, West Riding)*, a village inhabited entirely by Moravians, stands in a most romantic situation, on a sloping bank facing the sun, at the bottom of which there runs a pretty stream. The space between the houses and the brook is a continued garden, with cloth-tenters interspersed. There is in the village a very elegant building, containing a chapel and school-house, with lodging for the scholars. There are also two very singular institutions, almost resembling a monastery and a nunnery, called "the young mens' economy," and "the young womens' economy." No strangers of the other sex are admitted into either house; but the inhabitants may come out to converse with their friends. They follow any business they choose, and may change their way of life when they please. The women are about sixty in number, mostly employed in embroidery and tambouring; and they all sleep in one large room. The men, who are about fifty, also sleep all in one room. There is also a house in which all the widows live together.

THE MENAGERIE.—The Badger.



This animal is an inhabitant of all the temperate parts of Europe and Asia: its form is clumsy, being thick-necked and thick-bodied, with very short legs. It commonly lodges in a hole under-ground, whence it emerges in the night in quest of food, which consists chiefly of roots and fruits, and occasionally of frogs, worms, &c. Its eyes are small, and its ears short and round; and the claws of its fore-feet are very long and straight, which latter circumstance has induced Pennant to rank it under a genus distinct from that of ursus or bear. The hair is thick; the teeth, legs, and claws, are very strong; so that it defends itself vigorously when attacked. The young badger may be easily tamed, and it generally prefers raw flesh to every other food in a state of captivity. It is a cleanly animal, and keeps its habitation very neat. The female produces about three or four young. Like the bear, this animal is fond of honey, and will attack hives in order to obtain it.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ALLANSON sc.

RUINS OF THE PRIORY OF ST. BOTOLPH,

COLCHESTER.

The distinguishing feature of the parish of St. Botolph's is its Priory, whose remains have long afforded a favourite subject for the painter, while they interested alike the lovers of antiquity and picturesque effect. These impressive ruins are situated just without the site of St. Botolph's Gate; and a little to the south of More Lane, so called from the *more*, or garden, formerly attached to the Convent, a part of whose ancient wall forms its southern line for some distance. Of the Priory itself there are scarcely any vestiges, the few existing portions of walls being incorporated with a brewery erected on its site: it is the monastic *Church*, of which we present a view to the reader, that we shall attempt to describe.

Morant justly speaks of this edifice as "noble and magnificent." He gives the following as its dimensions, not including what formerly existed eastward of the present remains, and of which nothing is now to be seen, although the foundations might still, possibly be traced.

Length within the walls, 108 feet.
Width of the Nave, between the Pillars, 25½ feet.
Width of the South Aisle, 9 feet, 1 inch and ½.
Width of the North Aisle, 9 feet, 7½ inches.
Diameter of the Pillars, 5½ feet.
Thickness of the West Wall, at the Great Door } 8½ feet.

Roman brick preponderates in the general appearance of these interesting ruins. The grand western front is ornamented, immediately above the principal entrance, with two distinct rows of intersecting semicircular arches, which form pointed arches at their intersections, in the manner supposed to have first suggested the style commonly called Gothic. Above these appears to have been a centrical circular window: but how the summit of this front terminated, must be a matter of conjecture. At either angle, it is known, however, was a stately tower; of which the north-west "was standing," says Morant, "within the memory of man." The entrance is by a deeply-receding semicircular arch; the best specimen of the grand Norman door-way now extant in Colchester; though much of it is hidden from the spectator by the accumulation of earth about it, to a height far above that of the original basement.

The prevalence of the pure Roman semicircular arch, unaccompanied by Gothic ornaments, in these remains, points distinctly to that period of architecture for the rise of this religious foundation, at which our Norman lords had only begun to conceive of a *pointed* order, and that only through observing the effect accidentally produced by the combination of semicircular arches. The noble nave elevates itself by a double row of such Roman arches (the one surmounting the other) on each side: the southern line of these, which is by far the least perfect, is richly mantled near the west end with ivy, planted about forty years since by the predecessor of the present parish-clerk, who for more than fifty years enjoyed his office, and has a tablet in the ruins to his memory. The arches to the windows of the north aisle, it is observable, are pointed; and were of later erection, there can be little doubt from that circumstance, than the nave. Of the south aisle, the remains are trifling; and no vestige of a chancel is now visible, that part of the building having of course shared the calamity that befel the entire eastern end.

The situation of this fine conventual church, on the side of a declivity within range of Fairfax's guns, (a battery having been planted on the high ground towards Wivenhoe,) was the cause of its sustaining such serious injury from the attacks of the Parliament's General. At least it is more probable that it owed its present dilapidated state to this cause, than that the Royalists themselves should have battered it, as some have stated, to prevent the enemy from forming a lodgment within its walls. Until the period of the Civil Wars, St. Botolph's was considered the principal church of Colchester; and hither the Corporation, in their formalities, resorted on Sundays, and all public occasions, to hear the *General Preacher.*[*]

It remains to speak of the origin of this monastic establishment.—It was founded, about the beginning of the twelfth century, for canons-regular of St. Augustine,[†] by a monk named Eynulph, or Ernulph, who became its first Prior. These canons were brought into England about the year 1109; and this House appears to have been the first of their order in the kingdom; of which a bull of Pope Paschal II., directed to Ernulph and his brethren, in August, 1116, is evidence. Paschal gave them pre-eminence over every other house of the Augustine order in this country, and invested them with a general authority and jurisdiction over all such; putting at the same time the churches of Trinity and St. Leonard, in London, under their government and obedience. The bull exempted them besides from all other ecclesiastical or secular jurisdiction; and ordained, that, after Ernulph's death, the succeeding Priors should be chosen by their brother canons, or a majority of them; and be consecrated without fees, by the bishop of London, (or if he refused, by some other Bishop,) from whom they were to receive a kind of episcopal office and power. Of the number of the canons, there is no record. Neither does it appear that Ernulph settled on his new foundation any lands or other possessions, except perhaps the site and gardens of the Priory. But it soon met with benefactors, although its revenues were never particularly ample. The original dedication was to St. Botolph and St. Julian."

At the dissolution of the Monasteries, the site and revenues, valued at £113 12s. 8d., were granted by Henry VIII. to Sir Thomas Audeley, Knt., Lord Chancellor of England; who alienating them, the site passed through various hands, until it became a brew-house, being such when Morant wrote, and continuing such, as we have stated, at the present period.

DESCRIPTION OF THE CITY AND TOWN OF JERUSALEM.

As on our olive-crowned hill we stand,
Where Kedron at our feet its scanty waters
Distils from stone to stone with gentle motion,
As through a valley sacred to sweet peace,
How boldly doth it front us . how majestically!
Like a luxurious vineyard, the hill side
Is hung with marble fabrics, line o'er line,
Terrace o'er terrace, nearer still and nearer
To the blue heavens. Here bright and sumptuous palaces,
With cool and verdant gardens interspersed;
Here towers of war that frown in massy strength.
While over all hangs the rich purple eve,
As conscious of its being her last farewell
Of light and glory to that faded city.
And, as our clouds of battle-dust and smoke
Are melted into air, behold the Temple,
In undisturb'd and lone serenity
Finding itself a solemn sanctuary
In the profound of heaven! It stands before us
A mount of snow fretted with golden pinnacles!
The very sun, as though he worshipp'd there,
Lingers upon the gilded cedar roofs;
And down the long and branching porticoes,
On every flowery-sculptured capital,
Glitters the homage of his parting beams.
By Hercules! the sight might almost win
The offended majesty of Rome to mercy.

Milman's "*Fall of Jerusalem.*"

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[*] "Another piece of grandeur they (the Corporation) had, which is now almost entirely forgotten. That is, the Bailiffs, and afterwards the Mayor, had a Chaplain, styled the General or Common Preacher, or Lecturer: and the first was about the year 1564. He was generally some noted Preacher from Cambridge, chosen during the pleasure of the Bailiffs, or Mayor and Commonalty; and presented to, approved, and licensed, by the Bishop of London. His business was, to preach on Sundays in the afternoon, Wednesdays in the forenoon, on the greater festivals, and on the fast and fair days, coronation days, at elections, gaol deliveries, &c."—The last of these General Preachers was Dr. John Edwards, chosen in 1700.

[†] This Order claims St. Augustine, Bishop of Hippo, for its founder, but is undoubtedly of later date. We have good authority for believing, that it was not till about the twelfth century that these canons had the title of St. Augustine conferred on them.—*See Hist. des Ordr. Monastiq., Vol. II.*

A DESCRIPTION OF THE MOST NOBLE CITY OF LONDON, IN THE REIGN OF HENRY II.

WRITTEN BY FITZ-STEPHEN, A MONK OF CANTERBURY.

Amongst the noble and famous cities of the world, this of London, the capital of the kingdom of England, is one of the most renowned, on account of its wealth, its extensive trade and commerce, its grandeur and magnificence. It is happy in the wholesomeness of its climate, in the profession of the Christian religion, the strength of its fortresses, the nature of its situation, the honour of its citizens, the chastity of its matrons, and even in the sports and pastimes there used, and the number of the illustrious persons that inhabit it. Of these particulars we shall exhibit a more distinct representation. There, then,

"Men's minds are soften'd by a clement sky:"

not so, however, as to make them prone to lasciviousness, but only to banish all rudeness and ferity by making them liberal and benevolent.

"The Episcopal See is at St. Paul's Church: this was formerly metropolitical, and 'tis thought will be so again, should the citizens return into the island: unless the archiepiscopal rank of the Martyr St. Thomas, and his corporal presence there, should for ever appropriate that dignity to Canterbury, where it is now lodged. But as this Saint has ennobled both these cities, London by his birth, and Canterbury by his martyrdom, they both, in respect of this Saint, and, indeed, with justice, have much to allege reciprocally one against the other. In point of divine worship, there are in London and the suburbs thirteen large conventual churches, and one hundred and twenty-six parochial ones.

"On the east stands the Palatine tower,[*] a fortress both large and strong, the walls and body of which are erected upon deep foundations, and built with a cement tempered with the blood of beasts. On the west are two castles well fortified [†] and the city wall is both high and thick, with seven double gates,[‡] and many towers or turrets on the north side thereof,[§] placed at proper distances. London once had its walls and towers, in like manner, on the south; but that vast river, the Thames, which abounds with fish, enjoys the benefit of tides, and washes the city on this side, hath, in a long tract of time, totally subverted and carried away the walls in this part. On the west, again, and on the bank of the river, the Royal Palace exalts its head, and stretches wide, an incomparable structure, furnished with bastions and a breastwork, at a distance of two miles from the city, but united to it, as it were, by a populous suburb.[||]

"Adjoining to the buildings all round lie the gardens of those citizens who dwell in the suburbs, which are well furnished with trees, are spacious, and beautiful.

"On the north are corn-fields, pastures, and delightful meadows, intermixed with pleasant streams, on which stands many a mill, whose clack is so grateful to the ear.[¶] Beyond them an immense forest extends itself,[**] beautified with woods and groves, and full of the lairs and coverts of beasts and game, stags, bucks, bears, and wild bulls. The fields above-mentioned are by no means hungry gravel or barren sands, but may vie with the fertile plains of Asia, as capable of producing the most luxuriant crops, and filling the barns of the hinds and farmers,

'——— with Ceres' golden sheaf.'

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[*] That is, the Tower of London. Dugdale and Wren are of opinion that there was a Palatine Tower within the City; but the latter was destroyed long before the time of our author.

[†] These were Baynard's Castle, and the Castle of Montfichet, near the River Thames, on the south side of the city.

[‡] The seven gates are supposed to have been Aldgate, Bishopsgate, Cripplegate, Aldersgate, Newgate, Ludgate, and the Postern-gate, near the Tower.

[§] According to Maitland, there were fifteen of these towers, or turrets, on the north side of the city wall: they were partly circular.

[||] Although Fitz-Stephen speaks of Westminster being united to London by a populous suburb, yet the Strand was not altogether a continued street till long after his days. There was also the village of Charing interposed between the Strand and Westminster.

[¶] Hence *Turn-Mill* Brook. The River of Wells, or the Fleet River, was once a considerable stream.

[**] This was the Forest of Middlesex, of which Enfield Chase is thought to be a small remaining part. It was disforested in the third year of Henry III.

“ Round the city, again, and towards the north, arise certain excellent springs at a small distance, whose waters are sweet, salubrious, clear, and

‘ Whose runnels murmur o'er the shining stones.’

“ Amongst these, Holywell, Clerkenwell, and St. Clement's Well, may be esteemed the principal, as being much the best frequented, both by scholars from the schools, and the youth of the city, when in a summer's evening they are disposed to take an airing. This city, on the whole, is doubtless most charming, at least when it has the happiness of being well governed.

“ In respect of the inhabitants, the city may be proud of its inmates, who are well furnished with arms, and are numerous. In the time of the late war, when King Stephen directed a muster, it turned out, of effective men, no less than twenty thousand horse, properly accoutred, and sixty thousand foot.[††] The citizens of London, everywhere, and throughout the whole kingdom, are esteemed the politest of all others, in their manners, their dress, and the elegance and splendour of their tables. Insomuch, that whilst the inhabitants of other cities are styled *Citizens*, they are dignified with the name of *Barons*: and with them an oath is the end of all strife. The matrons of the city are perfect Sabines.”[‡‡]

To be continued.

EFFECT OF THE HERMIT PETER'S PREACHING THE CRUSADE.

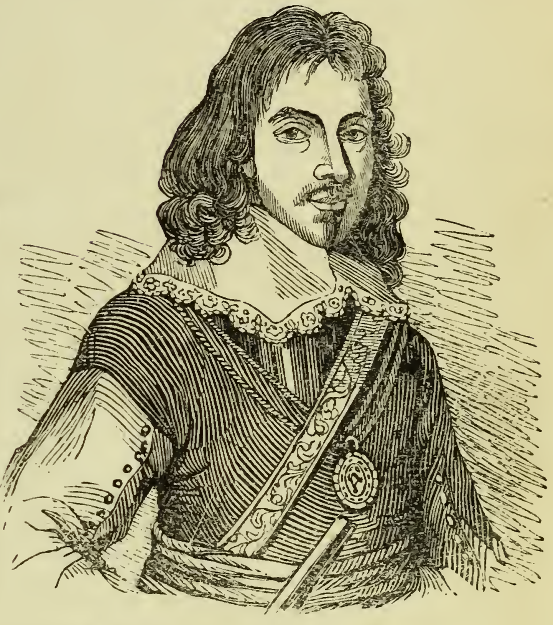
The altars were deserted, banquets left,
Guests rudely quitted in the very welcome,
Long parted friends at the first meeting fled,
All tasks of duty, servitude, and pleasure
Were then forsaken. At the sick man's couch,
Before the final sacrament was done,
The priest in haste set down the bread and chalice;
Mothers that left their infants but to ask
What mov'd the crowd, forgot their helplessness;
Funerals were halted, and the abandon'd dead
Had but the coffin to protect their limbs:
The impious and unscared in that wild hour,
Pale and aghast, inquired the will of Heaven.

* * * *

Travellers that held the bridle in their hands,
Discoursing with their hosts irreverently
Of the new prophet, hors'd themselves amaz'd,
And speeded with the news; departing ships,
With anchors weigh'd, swung in the favouring wind
While the great tale was told, and then at once
Should'ring the waves aside, they sought their course
With the rich freightage of the miracle;
The old and young at every village door
And way-side shed, stood clust'ring, as in haste
Horseman came following horseman: some pass'd on
Intent to bear the tidings to their homes,
And spoke not; barks at sea slanted their helms,
To tell the coming sail, afar descried;
Lone shepherds, slumb'ring on the breezy downs
High on the mountains, were at noon call'd in
To listen to the rapturous report;
On the still watch-tower, at the dead of night,
The sentinel that hail'd the passer-by
Was answer'd with the tidings; studious men
That sat entranc'd, pond'ring their tasks of thought,
Were, by the voice of menials and the tongues
Of lauding women, gathering thick without,
Rous'd to inquire what prodigy had come;
Nuns at their windows anxiously stretch'd forth
Their eager visages unveil'd, and cried
To the unheeding vulgar to appease
Their thirst for circumstance; churches were clos'd,
And cloisters were deserted: all the priests,
Friars and novices, were wide abroad
To hear and to report, and dying men,
Struck with the pregnant eyes and earnest whispers
Of their assembled kin, telling the news,
Did strive to ask, but in the effort sank
And died neglected; kings, and statesmen fam'd
For warlike enterprise and staidest wisdom,
Forgot their wonted cares to speak of this;
Th' adventurous merchant, list'ning to the wind
Restless, for his rich navies, near the coast,
Heard hurrying strangers tell the solemn tale,
And was so touch'd with their impassion'd speech
That he forgot his fortune's jeopardy;
A seaman's wife, who all the live-long night
With gown o'er head walked the resounding shore,
Thinking each tangled stone that dash'd the wave
A corpse, and pictured to her painful fancy
Some fatal wreck to her expected lord,
Was told the tidings by an awe-struck wretch
That prowl'd to plunder the sea's outcast dead,
And mingled with him sympathies devout,
Her fear forgetting, and his trade forgot.

Galt's Poems.

THOMAS, LORD FAIRFAX.



Fairfax, Thomas, Lord, General of the Parliament's army in the civil wars of Charles I., was eldest son of Ferdinando Lord Fairfax, and born in 1601. He was educated at St. John's College, Cambridge; from thence he went to Holland, and served as a volunteer with the English troops under Horatio Lord Vere, with whom he was at the taking of Bois-le-Duc. On his return he retired to the country, and married the daughter of Lord Vere, by whom he was afterwards instigated to take a decided part against the royalists. When actual hostilities broke out, he was made general of the horse under his father. At first they sustained several signal defeats. Their valour, enterprize, and zeal were, however, very conspicuous, and when the army was new modelled, Fairfax was unanimously appointed to succeed the Earl of Essex as General; and in the year 1645, when the two parties met at Naseby, he gained a complete and most decisive victory over the royal army. It was his character to be animated, during action, with a spirit which did not seem to belong to his ordinary temper, and which rose to enthusiasm. He pursued his success with vigour, and was every where triumphant, and, to his honour it is spoken, he uniformly conducted himself with humanity, and exhibited a studious concern for the interests of literature, so that on the surrender of Oxford he diligently preserved the Bodleian library and other places from pillage. It is recorded, that the university suffered vastly less from the rebels, as they were then called, than from the royalists.

After this Fairfax joined the army agitators, advanced to London, and joined in the restoration of the seceding members, which destroyed all parliamentary independence. He behaved with respect towards the king, and seemed desirous of restoring him to the throne; nevertheless, he concurred in the declaration of the army to support the vote of the commons for no farther addresses or applications to him. He succeeded his father, in March 1648, in his titles, and thus united the hereditary dignity of the peerage with the honours which he had acquired by his bravery. He now resumed his arms, and acted with his usual vigour. He was engaged in the siege of Colchester, which had been occupied by the insurgents; this place held out eleven weeks, when it surrendered without conditions. On this occasion Lord Fairfax, contrary to his general character, ordered two brave men, Sir Charles Lucas and Sir George Lisle, whom he considered as soldiers of fortune, to be shot. Returning to London, he took up his quarters at Whitehall, and prepared the way, by over-awing and purging the Parliament, for the King's trial. He was among the first of those nominated for the King's judges, but he refused to act, and it was expected he would have interfered to prevent the execution, but it was said that he was kept back in prayer and conference at Major Harrison's apartments till the fatal blow was struck. To soothe his resentment he was appointed General-in-Chief of the forces in England and Ireland; and under this commission he suppressed the levellers, who were become formidable in Oxfordshire. In 1650 the Scottish nation declared for Charles II., when it was determined to make war upon that country, and Fairfax was looked to for this purpose, but chose rather to lay down his arms, and retired into the country with a pension of 5000*l.* per annum. At the eve of the restoration he determined to make his peace with the exiled King, and was at the head of the committee appointed to wait upon him at the Hague, to invite him to return and resume his office. He was well received, and having performed the commission entrusted to him, he retired into the country, where he died, in 1671, in the sixtieth year of his age. Lord Fairfax was of a manly aspect, gloomy but gentle in his disposition, sincere, open, disinterested, liberal in his sentiments, a lover and patron of learning, but possessing moderate talents, and unfit for taking a lead in any affairs but those of the army.

[††] This large army could not possibly have been formed of the inhabitants of London exclusively, at that period: but probably, the City had been chosen for a general rendezvous of King Stephen's soldiers, as well as of the armed retinues of such of the Nobility as supported his usurpation.

[‡‡] The *Sabine* women were eminent for their chastity, industry, and frugality; in short, as Mr. Pegge has remarked, for “ every quality respectable in good housewives.”

THE VENUS DE MEDICIS.—The entire surface of this delicate statue blooms with youth and shines with divinity. Seeming unconscious of any one gazing at her, Venus's attitude is that of naked modesty alone and unseen. Her countenance breathes the innocent voluptuousness of Nature in full blow; and the eye glides from beauty to beauty, and from grace to grace, in fugitive playfulness, embracing each charm in endless succession unsatiated, for there is no resting place. It dares not settle on her lips, they are too inviting; it ventures not to repose on her bosom, it is so pure. Naked, and yet the figure is not lewd: it warms the feelings, but does not inflame them. Observe the soft contours of her body, and with what grace the timid foot steals from under that charming knee. Venus is on earth, and yet she does not seem to press it; for the Queen of Love treads so lightly, that she appears to stand on the froth of a fresh-broken wave.

CANOVA'S PERSEUS.—Canova, when he conceived this statue, evidently had the idea of the Apollo in his mind's eye, and his attempt is obvious—that of rivalling this inimitable statue. Medusa's head is in his left hand, and he holds the sword which severed it in his right. The head and trunk are fine, yet want the fascination of the grand prototype; while the thighs appear too short for the body; and there is a harshness and stiffness about the limbs, which disfigures the grace and ease of the upper parts. The fault in the proportion of the limbs, which is so manifest at a little distance, disappears as you approach the figure, owing probably to the eye being incapable, from its position, of embracing it entirely. The drapery is well cast, except that the roll round the arm is too precise and formal, and checks the eye as it pursues the direction given to it by the look of Perseus. The figures of the two Wrestlers, again, by the same artist, are still more faulty. That to the right of the Perseus advances the left leg so far as completely to enfeeble the position. This is most conspicuous when seen in profile; while, in his antagonists, the great breadth under the axilla, the enormous projection of the ribs and *latissimus dorsi*, and the stunted length of the left fore-arm, are defects which cannot but strike the most superficial observer. Canova's forte, in fact, was not of a colossal cast: a Hebe, a danzatrice, or an angel, were the legitimate offspring of his delicate chisel; and though the Perseus partakes of this latter character, it cannot be considered otherwise than a failure. Icarus, when he ventured to approach the God of Day, failed in the bold attempt; smaller then the marvel that Canova should not surpass the son of Dedalus.—*Philosophical Rambler in Italy.*

CHARACTER OF QUEEN ELIZABETH.

IT has been an inveterate fashion to place this Princess in the class of wise monarchs. Whether this has been founded on an impartial and judicious examination of her character, or on the report of certain great authorities, to whose sincerity, as well as judgment, a ready credit has been given, may be, however, fairly questioned. Henry the Fourth of France, who, it should be recollected, anxiously sought her friendship, professed a high respect for her talents, and took care to make it known to her; and the acute but eccentric Sixtus the Fifth regretted that his vow of celibacy excluded him from the possibility of an union with her, the issue of which, he said, would have been naturally qualified to govern the world. Another great person, of equal fame with these, and, I think, of equal rank, answered to one who was inclined to depreciate the powers of her mind, and to ascribe the success and glory of her reign to the sagacity of her counsellors, by asking "whether he ever heard of a weak Prince who chose wise ministers?" a remark, by the way, not very applicable to her, who had but the negative merit of retaining in office those who had been chosen by her father and brother. A few such testimonies and smart sayings, from such sources, would be at all times sufficient to fix the opinions of those who read history for amusement, that is to say, of nearly the whole of mankind. It may seem bold to declare, that the history of Elizabeth's reign furnishes no substantial evidence that she possessed remarkable talents, either solid or brilliant. She had, however, violent passions, and the sudden bursts of these will frequently be mistaken by the multitude for proofs of exalted talent. Her's were all of the unamiable order, but their baleful effects were generally neutralized by counteraction on each other. Thus, it was her timidity that prevented her from emulating the horrible tyranny of her father, and her pride that saved her from the disgrace of open profligacy. We seek in vain, through the whole of her life, for instances of generosity, benevolence, or gratitude, those bright jewels of a crown which Princes, to whom nature has denied them, have generally been prudent enough to counterfeit.—But we must leave these few remarks to the censure which may await them. They will not be popular, but it will be difficult to contradict them.

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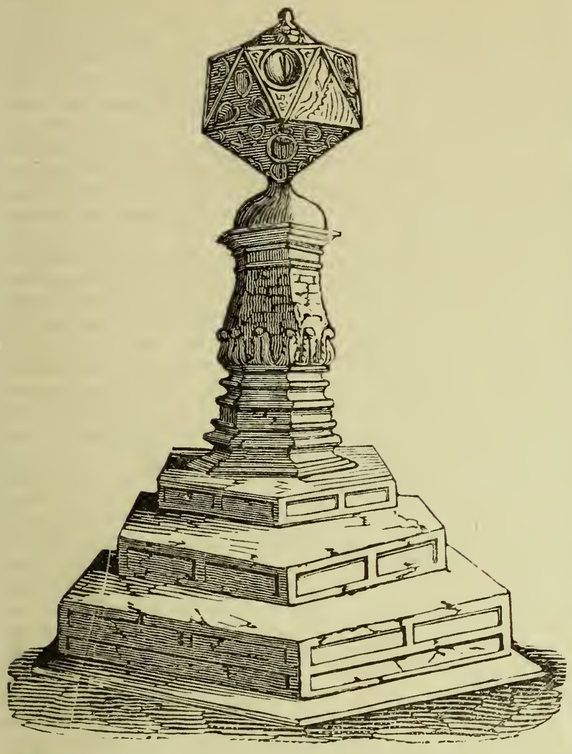
AFTER a splendid entertainment given by the Vintners' Company some years ago, the following *jeu d'esprit* appeared in a publication of the day:—

Port let me absorp,
Said Alderman Thorp;
This claret's quite sour,
Said Alderman Flower;
Port against claret,
Said Alderman Garrett;
I like either if good,
Said Alderman Wood;
Sham-pag-nay, a spur 'tis,
Said Alderman Curtis;
Champaigne, not Shampagnay,
Said Alderman Magnay;
'Tis true what he saith man,
Said Alderman Waithman;
This port's of a flat kin,
Said Alderman Atkin;
The crust is quite thin,
Said Alderman Glyn;
Its heat is prodigious,
Said Alderman Bridges;
Some Sherry forthwith,
Said Alderman Smith;
I can't get it down,
Said Alderman Brown;
Its as dead as a herring,
Said Alderman Perring;
Its as cold as a church,
Said Alderman Birch;
If so, then pray egg it,
Said Alderman Heygate;
No mixture---wine solely,
Said Alderman Scholey;
Some liqueurs from that box,
Said Alderman Cox;
Ah! some nice usquebaugh,
Said Alderman Shaw,
'Tis not in the dinner bills,
Said Alderman Venables;
Now if this way some Nantz lay,
Said Alderman Ansley;
Ah! Nantz is life's bunter,
Said Alderman Hunter;
Then with Nantz keep our romps on,
Said Alderman Thompson.

MARY, QUEEN OF SCOT'S. SUNDIAL IN HOLYROOD HOUSE.



Holyrood House, the royal palace of Edinburgh, stands at the eastern extremity of the city, at the bottom of Canongate. It is a beautiful building of a square form; the area in the centre measures 230 feet in circumference. The western front consists of two lofty double towers, joined by a gallery adorned with a balustrade, in the middle of which is a portico decorated with four Doric columns, which support a cupola in the form of an imperial crown. Underneath the cupola is a clock, and over the gateway are the royal arms of Scotland. Round the area in the inside is a handsome arcade. The more ancient parts were built by James V. about the year 1528. It was destroyed by Cromwell's troops, and repaired and altered into its present form by Charles II. The duke of Hamilton is hereditary keeper of the palace. Adjacent to the palace is the ruined abbey of Holyrood-house, founded by David I. in 1128, and destroyed by the English about the middle of the fifteenth century.

REGALIA IN THE TOWER.

But few persons are acquainted with the variety and richness of the crown jewels, properly called the *Regalia*, but the ensuing extracts from Bailey's " History of the Tower," will convey a good idea of their general elegance and value. —It should be remembered, however, that some considerable alterations, both in the form and ornaments of the Imperial Crown, were made previously to the coronation of his Majesty, George the Fourth, in July, 1821.

" Without pretending to enter into a minute description of the Regalia, the following short account may be offered of such parts of the Crown jewels as are most particularly deserving of notice.

" There are five Crowns, the first of which is called *St. Edward's*,* being the Imperial crown that the kings of England are crowned with. It was made for the coronation of king Charles the Second, and is embellished with pearls, diamonds, rubies, emeralds, and sapphires, with a mound of gold on the top, encircled with a band or fillet of gold, garnished also with precious stones, and three very large oval pearls, one at the top, and the others pendant to the ends of the cross. This crown is formed of four crosses, and as many fleurs-de-lis of gold, rising from a rim, or circlet, also of gold, and set with precious stones; the cap within is made of purple velvet, lined with taffeta, and turned up with ermine.

" *The Crown of State*, which is so called, because worn by the King or Queen when they go in state to parliament,† was also made at the coronation of king Charles II. It is exceedingly rich, being garnished with a profusion of diamonds and other stones; but is particularly remarkable as being embellished with an emerald seven inches in circumference, a pearl, the finest in the world, and a ruby of inestimable value.

" *The Queen's Circlet of Gold.* This was worn by queen Mary, consort of king James II., in proceeding to her coronation: it is a rim or circle of gold, richly adorned with large diamonds, curiously set, and around the upper edge a string of pearl; the cap is of purple velvet, lined with white taffeta, and turned up with ermine, richly powdered.

" *The Queen's Crown*, being that with which the Queens are crowned, is a very rich crown of gold, set with diamonds of great value, intermixed with other precious stones and pearls; the cap is similar to the preceding.

" Another Crown, which is called the *Queen's rich Crown*, is worn by the Queen on her return from Westminster-hall, after the ceremony of her coronation. It is of gold, most splendidly adorned with diamonds and pearls, and like the other imperial crowns, composed of crosses and fleur de-lis, rising from a rim or circle of gold.

" *The Orb*, which rests in the King's right hand at his coronation,‡ and is borne in his left on his return to Westminster hall, is a ball of gold, six inches in diameter, encompassed with a band or fillet of gold, embellished with roses of diamonds encircling other precious stones, and edged with pearl. On the top is an extraordinarily fine amethyst, of an oval shape, near an inch and a half in height, which forms the foot or pedestal of a cross of gold, three inches and a quarter high, set very thick with diamonds, and adorned with a sapphire, an emerald, and several large pearls.

" *The Ampulla, or Eagle of gold*, which contains the holy oil at the ceremony of the coronation, is in the form of an eagle, with wings expanded, standing on a pedestal; all of pure gold finely chased. The head screws off about the middle of the neck for the convenience of putting in the oil, which is poured out through the beak into a spoon, called the *Anointing Spoon*, which is likewise made of pure gold, with four pearls in the broadest part of the handle. These are considered to be of great antiquity.

" *The Curtana*, or *Sword of Mercy*, which is borne naked before the King, between the two swords of justice at the coronation, is of plain steel, gilded. The blade is thirty-two inches in length, and nearly two in breadth: the handle is covered with fine gold wire, and the point flat. The *Swords of Justice* are the Spiritual and Temporal; which are borne, the former on the right hand, and the latter on the left, before the King or Queen at their coronation. The point of the Spiritual Sword is somewhat obtuse, but that of the Temporal Sword is sharp: their blades are about forty inches long; the handles cased with fine gold wire. The scabbards of all three are alike, covered with a rich brocaded cloth of tissue, with a fine ferule, hook, and chape.

" *Saint Edward's Staff*, which is carried before the King at the coronation, is a staff or sceptre of beaten gold, four feet seven inches and a half in length, and about three quarters of an inch in diameter, with a pike or foot of steel, four inches and a quarter long, and a mound and cross at the top.

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* It derives its name from the ancient crown, supposed to have been worn by King Edward the Confessor, and which was preserved in Westminster Abbey till the rebellion in the reign of King Charles I., when it was taken away, together with many other articles belonging to the regalia.

† In ancient times our kings observed the principal feasts with great hospitality and pomp, particularly those of Christmas, Easter, and Whitsuntide, when they always wore their Crowns of State. William the Conqueror usually kept his Christmas at Gloucester; Easter at Winchester; and Whitsuntide at Westminster. The strict observance of wearing the crown at these festivals was first neglected by King Edward the First; and afterwards the custom gradually became forgotten.

‡ The Orb was an ensign, the intention of which was borrowed by our early Saxon kings from the Roman emperors, by whom it was used with their title, *Imperatores Orbis Terrarum*, as an emblem of their pretended power over the whole world. After the conversion of the Romans to Christianity, they surmounted it with a Cross, and with this accompaniment we find it on most of the coins and seals of our kings from the time of Edward the Confessor.

" *The King's Sceptre, with the Dove,* is of gold, in length three feet seven inches, and about three inches in circumference. It is set with diamonds and other precious stones; and upon the mound at the top, which is encircled with a band or fillet of rose diamonds, is a small cross, whereon is fixed a dove with wings expanded, as the emblem of mercy.

" *The King's Sceptre with the Cross,* or Sceptre Royal, likewise of gold, is two feet nine inches in length, and of the same size as that with the dove: the handle is plain, but the upper part is wreathed, and the pommel at the bottom set with rubies, emeralds, and small diamonds: the top rises into a fleur-de-lis, enriched with precious stones: out of which issues a mound, made of amethyst, garnished with table diamonds: and upon the mound is a cross covered with precious stones, having a large table diamond in the centre.

" *The Queen's Sceptre, with the Cross,* is also of gold, adorned with diamonds and other precious stones, and, in most parts, is very like the king's, but not wreathed, nor quite so large.

" *The Queen's Ivory Rod,* which was made for Queen Mary, consort of King James the Second, is a sceptre of white ivory, three feet one inch and a half in length, with a pommel, mound, and cross of gold, and a dove on the apex.

" Besides these, there is another very rich and elegant Sceptre with the Dove, which was discovered in 1814, behind a part of the old wainscoting of the Jewel-house, where it seems to have lain unobserved for a great number of years. This nearly assimilates to the King's Sceptre with the Dove, and there is every probability that it was made for Queen Mary, the consort of William the Third, with whom she was jointly invested with the exercise of the royal authority.

" *The Armillæ* or *Bracelets,* which are ornaments for the king's wrists worn at coronations, are of solid fine gold, an inch and a half in breadth, and edged with rows of pearl. They open by means of a hinge, for the purpose of being put on the arm, and are chased with the rose, thistle, fleur-de-lis, and harp. Than the bracelet, there is not, perhaps, any ornament more universally known, or of higher antiquity, and we generally find it, as a distinguishing mark, worn by kings and chieftains. It is frequently mentioned not only in the history of our Saxon and Danish ancestors, but in the writings of far more ancient nations.*

" *The Royal Spurs,* are also made of fine gold curiously wrought, and are carried in the procession at coronations by the Lords Grey of Ruthven; a service which they claim by descent from the family of Hastings, Earls of Hastings.

" *The Saltseller of State,* which is a model, in gold, of the 'White Tower;' a grand silver font, double gilt, generally used at the baptisms of the royal family; and a large silver Fountain presented to King Charles the Second by the town of Plymouth, are likewise worthy of notice. There is also, deposited in the Jewel-house, a magnificent service of Communion plate belonging to the Tower chapel; it is of silver, double gilt, superbly wrought; the principal piece containing a beautiful representation of the Lord's Supper."

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WHAT IS LIFE?

And what is Life?---An hour-glass on the run,
A mist, retreating from the morning sun,
  A busy, bustling, still-repeated dream,---
Its length?---A minute's pause, a moment's thought.
  And happiness?---A bubble on the stream,
That in the act of seizing shrinks to nought.

And what is Hope?---The puffing gale of morn,
  That robs each floweret of its gem,--and dies;
A cobweb, hiding disappointment's thorn,
  Which stings more keenly through the thin disguise.

And what is Death?---Is still the cause unfound?
That dark, mysterious name of horrid sound?
  A long and lingering sleep, the weary crave.
And peace?---Where can its happiness abound?
  No where at all, save Heaven, and the grave.

Then what is Life?---When stripp'd of its disguise,
  A thing to be desir'd it cannot be;
Since every thing that meets our foolish eyes,
  Gives proof sufficient of its vanity.
'Tis but a trial all must undergo;
  To teach unthankful mortals how to prize
That happiness vain man's denied to know,
  Until he's called to claim it in the skies.   CLARE

PROGRESSIVE CHANGES IN NATIONAL MANNERS.—No. 1.

MANNERS OF THE ANGLO-SAXONS.

The following particulars of the manners of the Anglo-Saxons are taken from the third volume of Turner's History. Their earliest years were passed under the guidance of females, for whom the Gothic nations had a peculiar respect On the death of the father the family was intrusted to the guardianship of the mother.

The crime of abandoning their children by exposing them, prevailed amongst them. The period of infancy closed with the seventh year, and childhood commenced at the eighth, when their governance and education were committed to men, who were generally ecclesiastics.

Their names were expressive of valued qualities or some particular circumstances; for instance, Æthulwulph, the noble wolf. The power of the father was limited, but if compelled by necessity, he might deliver up his son to a state of servitude, that is, slavery, without the child's consent; but a child above fifteen might evade this power by choosing a religious life. Up to the age of fifteen a father might marry his daughter as he pleased, but not after.

The clergy being the only persons possessing any learning, were the general preceptors of youth.

The Saxon youth seem to have been accustomed to habits of docility and obedience.

The food of the Anglo-Saxons was a mixture of animal and vegetable diet. They reared various sorts of corn in inclosed and cultivated lands, and they domesticated cattle. They had oxen, sheep, and great abundance of swine. They used likewise fowls, deer, goats, and hares. They also ate fish, more particularly eels, which they nourished in the artificial receptacles of dikes and meres. In very early times they used horse-flesh. Wheaten-bread was eaten mostly by wealthier persons. Barley-bread was the common food, as were also milk, cheese, butter, and eggs. Honey was in great repute. Orchards were cultivated, and figs, grapes, nuts, almonds, and pears, are mentioned. Soups and broths were every-day dishes. Ale and mead were their favourite drinks; wine was used as an occasional luxury. Other liquors are incidentally mentioned, viz., Pigment, which was a sweet and odoriferous liquor made of honey, wine, and spiceries of various kinds; and Morat, also made of honey diluted with juice of mulberries. Cider was also known.

They were intemperate. We have a glance of their customs in a passage of an old chronicler, who says, "When all were satisfied with their dinner, and their tables were removed, they continued drinking till the evening."

They seem to have had places like taverns or alehouses where liquor was sold.

They broiled, baked, and boiled their food. Men and women mingled indiscriminately at the dining table. They used cloths for the table, and had knives (but not forks), dishes, spoons, and bowls. They drank out of gold and silver cups and horns, which were variously ornamented.

They had variety and vanity in dress. Women of rank wore necklaces, bracelets, and rings with gems. Their hair was artificially dressed with hot irons: fine hair was a great desideratum in their value of personal beauty. Rouge was also known, which is no proof of refinement of manners, as many barbarous nations use it. Mantles, kirtles, and gowns, were in use. In the drawings on the manuscripts of these times, the women appear with a long loose robe, reaching down to the ground, and large loose sleeves. Upon the head is a hood or veil which, falling down before, was wrapped round the neck and breast. Their heads have no other covering than the hood.

In the dress of the men a feminine taste prevailed. They had sometimes gold and precious stones round the neck, and the wealthy wore costly bracelets and rings. They had silk, linen, and woollen garments; silk, from its costliness, was only used by the wealthy. The fashion of their garments of course varied. They had large mantles which were ornamented with gold and gems. Close coats or tunics, girded with a belt, which Strutt represents, as having been put on over the head like a shirt. Many persons have supposed the smockfrock of the husbandmen of our own day is a pure piece of Saxon costume; and if it was well made, tightened with a broad belt, and on a man of good courage, it would form a much handsomer drapery than the unmeaning stiff-cut coats of our time. Socks and stockings, and other covering for the legs, are mentioned by their writers.

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* " And I took the crown that was upon his head, and the bracelet that was upon his arm, and have brought them hither unto my lord." 2 Sam. ch. i. 10.

In the Bayeux tapestry the Saxons are represented, both nobles and inferiors, in caps or bonnets. Close coats, with sleeves to the wrists, which are girded round them with a belt, and have loose skirts like kelts, but not reaching quite to the knee. Breeches covering the knees. Short cloaks buttoned on the right shoulder. Shoes which seem close round the ankle.

The delineations of the Saxon manuscripts almost universally represent the hair of the men as divided from the crown to the forehead, and combed down the sides of the head in waving ringlets. Their beards were continuations of their whiskers on each side, meeting the hair from the chin, but there dividing, and ending in two forked points. Young men usually, and sometimes servants, are represented without beards. The clergy were forbidden to wear beards; and in Harold the Second's time, the laity only had a mustachio on the upper lip.

They were partial to vivid and glaring colours, and much ornament.

The clergy were compelled to wear plain dresses. Furs, as lining, were in use with all classes.

In their ecclesiastical buildings the Anglo-Saxons were expensive and magnificent; their dwelling-houses seem to have been small and inconvenient.

Their furniture was most probably heavy, rude, and ill-fashioned. Whatever invention in this kind of luxuries they possessed was gained from the clergy, whose communication with Rome gave them the means of introducing many of the mechanical arts.

Hangings for rooms to supply the defects of their coarse carpentry were amongst the first of their articles of furniture. Benches and stools with coverings are mentioned as their seats. These appear to have been much ornamented with devices of animals and flowers as at present. Their tables were occasionally very costly, being sometimes of silver and gold; but generally of wood: they were sometimes inlaid with gold, silver, and gems. Candlesticks of various sorts were used, as also bells, both large and small. Mirrors of silver; beds and bed-hangings, and coverlets of bear and other skins.

Gold and silver, of which they seem to have possessed a great deal, was used for cups and bowls and other utensils, and also to adorn their sword-hilts, saddles, bridles, and banners. Their gold rings contained gems; and even their garments, saddles, and bridles, were sometimes jewelled.

Spices were a great luxury, and came from India through Italy. Four ounces of cinnamon were sent from one church dignitary to another as a rare present.

Hot baths were much used, but not cold, except as a penitentiary punishment.

Their amusements were very convivial, they delighted in minstrelsy, and, like most uncultivated minds, in tricks of agility and sleight of hand. The chief amusements were hunting and hawking.

Tournaments appear to have been used in the age of the Saxons.

The Anglo-Saxons were very superstitious. They had many pretenders to witchcraft. They believed in the powers of philtres and spells, and invocated spirits. They confided in prognostics, and believed in the influence of particular times and seasons.

The northern nations, at one period, burnt their dead. But the custom of interring the body had become established among the Anglo-Saxons, at the era when their history began to be recorded by their Christian clergy, and was never discontinued.

Their common coffins were wood, the more costly were stone. Thus a nun who had been buried in a wooden coffin, was afterwards placed in one of stone. Their kings were interred in stone coffins; they were buried in linen, and the clergy in their vestments. Friends are described as attending in illness round the bed of the dying, and on their death, tearing their clothes and hair. At first, none but the very pious were buried in the church. Every free person who died was expected to have previously provided a handsome present for the church.

The population at the time of the Norman conquest may be estimated at about two millions of souls. There can be no doubt that nearly three-fourths of the Anglo-Saxon population were in a state of slavery.

The Anglo-Saxon scholars formed themselves on the Roman writers. Few even among the ecclesiastics had any pretensions to originality. Their poetry even seems formed on a classical model; the wild songs of the northern bards having given way to the Christian poetasters, who appear to have been close imitators of the worst writers of the lower empire, turgid and inflated. Their scientific knowledge was as limited as that of the rest of urope, and abounded with the grossest absurdities. They practised medicine, but had no scientific knowledge of it, depending more on charms and exorcisms, than on their own knowledge.

They had the musical instruments of chords, and wind instruments.

The progress of the Anglo-Saxons in the art of design and painting was very limited. The talents of the artists varied, but none bear the impress of genius, or even correctness; such as it was, it was chiefly employed in illuminating manuscripts. Of their sculpture and carving we know but little. Their rings and ornamented horns, and the jewel of Alfred, found in the Isle of Athelney, show that they had the art of engraving on metals and other substances with much neatness of mechanical execution, though with little taste or design.

The first Saxon churches were all built of wood. Greensted church, in Essex, is a curious and perhaps unique specimen of this kind of architecture. They were ultimately constructed of stone, and their highest characteristic is vastness. They are heavy, and seem to be the result of a gloomy imagination. In 676 Benedict sought for masons to complete a church in the Roman manner, which he loved; and for the first time procured glass-makers from Gaul to make latticed windows.

The Anglo-Saxons cultivated the art of husbandry with some attention. They used hedges and ditches to separate their fields and lands. They had ploughs, rakes, sickles, scythes, forks, and flails, very like those that are now commonly used. They had also carts or waggons. Their windmills and watermills are frequently mentioned in every period of their history.

The hide was the common measure of land, it seems to have denominated about one hundred and twenty acres.

The more ancient Saxons are described by the Roman writers as having a curved sword, or rather scimetar, a buckler, and dagger; but on their arrival in Britain, and afterwards, their swords were double-edged, straight, broad, and pointed. The infantry were more various in their implements than the cavalry: the former used either spears, battle axes, or clubs. Their shields were of a moderate size, oval and convex, and with a spike in the centre. It is said, they had not defensive armour for the body until the eighth century; but this seems scarcely credible, as they found the Britons using the Roman, and its utility would strike them before three hundred years. The Danes varied but little in their weapons from the Saxons; their spears and swords were longer, and they fought more with the battle-axe. The bow was not in use as a military weapon, though used occasionally in hunting. The cavalry are uniformly represented with a long spear in the right-hand, and a sword on the left side.

THE HEROINE OF SCOTT'S NOVEL OF KENILWORTH.

Leicester, at the age of eighteen, married Anne, or Amy, daughter and heir of Sir John Robsart, a gentleman of Norfolk, distinguished by antiquity, indeed splendour, of descent, and by his great possessions in that county. They were wedded, as Edward the Sixth, in whose presence the nuptials were solemnized, states in his journal, on the 4th of June, 1550, and lived together, with what degree of cordiality we are not informed, for ten years, but had no children. It is scarcely to be doubted that he caused this lady to be assassinated, and the circumstances of the time, as well as of the case itself, tend to press on his memory this dreadful charge perhaps more heavily than any other of the same character. Her death occurred on the eighth of September, 1560, at the very period when the lofty hope of obtaining the hand of his Sovereign may be clearly presumed to have reigned with the strongest sway in his overheated mind. He sent her, with what avowed motive does not appear, to the solitary manor-house of Cumnor, in Berkshire, a village not far from Oxford, inhabited by one of his train, named Anthony Forster. Thither she was shortly followed by Sir Richard Verney, another of his retainers, and a few days after, these persons having sent all her servants to Abingdon fair, and no one being with her but themselves, she died in consequence, as they reported, of a fall down a staircase. But "the inhabitants of Cumnor," says Aubrey, in whose history of Berkshire all that could be collected on the subject is minutely described, "will tell you there that she was conveyed from her usual chamber where she lay to another, where the bed's head of the chamber stood close to a privy postern door, where they in the night came, and stifled her in her bed; bruised her head very much; broke her neck; and at length flung her down stairs; thereby believing the world would have thought it a mischance, and so have blinded their villany." Nor was this plan of violence adopted till after they had vainly attempted to destroy her by poison, through the unconscious aid of Dr. Bailey, then professor of physic in the University of Oxford, who had resisted their earnest importunity to make a medicine for her, when he knew she was in perfect health, suspecting, from his observation of circumstances, as he afterwards declared, that they intended to add to it some deadly drug, and trembling for his own safety. The disfigured corpse was hurried to the earth without a coroner's inquest, and to such a height did the pity and the resentment of the neighbouring families arise, that they employed the pen of Thomas Lever, a prebendary of Coventry, to write to the Secretaries of State, intreating that a strict enquiry should be made into the true cause of the lady's death, but the application had no effect. The strongest inference, however, of Leicester's guilt in this case is to be drawn from a string of reasons, noted down by Cecil himself, why the Queen should not make him her husband, one of which is—"that he is infamed by the death of his wife." The effect of such a remark, made by such a person, and for such a purpose, wants little of the force of positive evidence.—*From Lodge's "Illustrated Biography."*

LINES WRITTEN IN THE CHURCHYARD OF RICHMOND, YORKSHIRE, BY HERBERT KNOWLES, AGED TWELVE.

"It is good for us to be here: if thou wilt, let us make here three Tabernacles, one for Thee, and one for Moses, and one for Elias."—MATT. xvii. 4.

Methinks it is good to be here,
If thou wilt, let us build: but for whom?
Nor Elias nor Moses appear,
But the shadows of eve that encompass the gloom,
The abode of the dead and the place of the tomb.
Shall we build to Ambition? Oh, no!
Affrighted he shrinketh away:
For see, they would pin him below,
In a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey.
To Beauty? Ah, no! she forgets
The charms which she wielded before;
Nor knows the foul worm that he frets
The skin which but yesterday fools could adore
For the smoothness it held, or the tint which it wore.
Shall we build to the purple of Pride,
The trappings which dizen the proud?
Alas! they are all laid aside:
And here's neither dress nor adornment allow'd,
But the long winding-sheet, and the fringe of the shroud.
To Riches? Alas! 'tis in vain.
Who hid, in their turns have been hid:
The treasures are squander'd again:
And here in the grave are all metals forbid
But the tinsel that shone on the dark coffin-lid.
To the pleasures which Mirth can afford?
The revel, the laugh, and the jeer?
Ah! here is a plentiful board,
But the guests are all mute as their pitiful cheer,
And none but the worm is a reveller here.
Shall we build to Affection and Love!
Ah, no! they have withered and died,
Or fled with the spirit above.
Friends, brothers, and sisters are laid side by side,
Yet none have saluted, and none have replied.
Unto Sorrow? The dead cannot grieve.
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve!
Ah, sweetly they slumber, nor hope, love, nor fear,
Peace, peace is the watch-word, the only one here.
Unto Death, to whom monarchs must bow?
Ah, no! For his empire is known,
And here there are trophies enow:
Beneath the cold dead, and around the dark stone,
Are the signs of a sceptre that none may disown.
The first tabernacle to HOPE we will build,
And look for the sleepers around us to rise!
The second to FAITH, which insures it fulfill'd;
And the third to the LAMB of the great sacrifice,
Who bequeathed us them both when he rose to the skies.

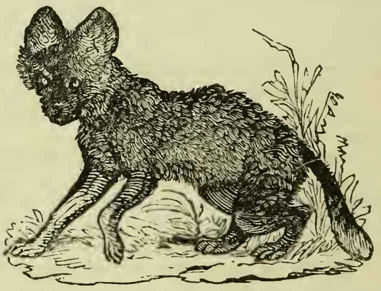
LONDON SIGHTS IN 1657.—THE TURK, AND THE HAIRY WOMAN.

"EVELYN, in his interesting *Diary*, published in his 'Memoirs,' has thus described two of the London Sights, or Exhibitions, in the above year.

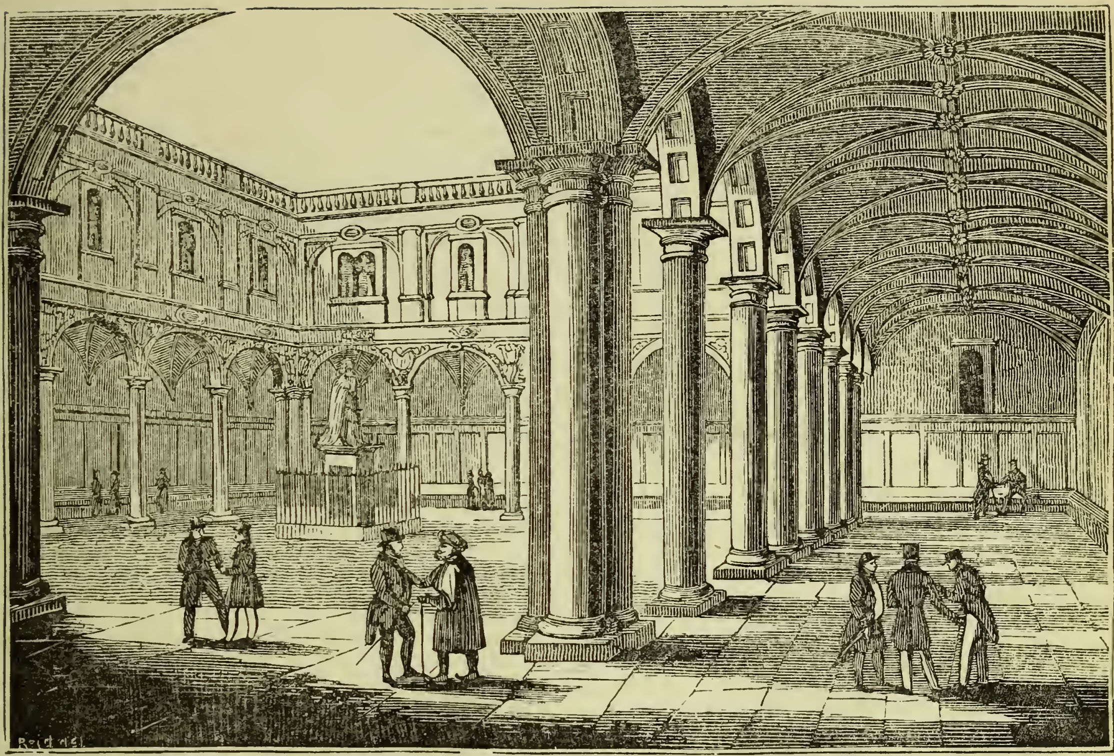
"Going to London, with some company, we stept in to see the famous Rope-dauncer called the *Turk*. I saw even to astonishment yᵉ agilitie with which he performed: he walk'd barefooted, taking hold, by his toes only, of a rope almost perpendicular, and without so much as touching it with his hands; he daunc'd blindfold on yᵉ high rope and with a boy of twelve yeares old tied to one of his feete, about 20 foote beneath him, dangling as he daunc'd, yet he mov'd as nimbly as if it had ben but a feather. Lastly, he stood on his head on yₑ top of a very high mast, daunc'd on a small rope that was very slack, and, finally, flew downe yᵉ perpendicular on his breast, his head foremost, his legs and arms extended, with divers other activities.—I saw the *Hairy Woman*, 20 years old, whom I had before seen when a child. She was born at Augsburg, in Germany. Her very eyebrowes were comb'd upwards, and all her forehead as thick and even as growes on any woman's head, neatly dress'd; a very long lock of hair out of each eare: she had also, a most prolix beard and mustachios, with long locks growing on yᵉ middle of her nose, like an Iceland dog exactly, the colour of a bright browne, fine as well-dress'd flax. She was now married, and told me she had one child that was not hairy, nor were any of her parents, or relations. She was very well shaped and plaied well on yᵉ harpsichord, &c."

"The name of the Hairy Woman was Barbara Vanbeck. She was the daughter of Balthaser and Anne Urselin, but Vanbeck married her, according to Granger, 'on purpose to carry her about for a show.' There are three known prints of her, one Dutch, one English, (by Gaywood,) and the third in a German Work on Natural History. On the English print, her age is stated at twenty-nine, in 1651, and, consequently, when Evelyn saw her in 1657, she must have been thirty-five years old. Granger says, that 'her face and hands appear hairy all over, and her aspect resembles that of a monkey.' She was living in 1668, as appears from the following note, written on a print in the possession of the late Mr. Bull.—'This Woman I saw in Ratcliffe Highway, in the year 1668, and was satisfied she was a Woman.—John Bullfinch.'"

THE MENAGERIE.—THE HYÆNA DOG.



THE HYÆNA DOG is a native of Southern Africa, and a serious nuisance to the frontier settlements at the Cape. It hunts in packs, generally at night, and is exceedingly fierce, swift, and active. Sheep it unhesitatingly attacks, but is less daring with respect to the horse and ox, and, accordingly, waits till these animals are asleep. The injuries which it inflicts are usually mortal. To bite off the tail of the ox seems its delight. The hyæna dog is smaller and slenderer than the hyæna or the wolf. In colour it is of a reddish or yellowish brown, variously mottled, along the sides of the body and on the legs, in large patches of intermingled black and white. From its completely black nose and muzzle, a strong black line passes up the centre of the forehead to between the ears, which are very large, black on both surfaces, and furnished with a broad and expanded tuft of long whitish hairs, filling a considerable part of their concavity. Its tail, of moderate length, is covered with long bushy hair, divided in the middle by a ring of black. Its ferocity seems to be untameable. Mr. Burchell, who first brought it to England, kept one a year, at the end of which period, even its feeder did not dare to lay his hands upon it.



THE ROYAL EXCHANGE,

LONDON.

This edifice, which has no parallel in Europe in point of commercial magnificence, is situated on the north side of Cornhill, whence it extends southward to Threadneedle-street, and on the east and west into Sweeting's Alley and Castle Alley. Here the merchants of London hold their daily meetings, and transact business not only among themselves, but also with merchants and agents from every part in the civilized world.

This structure owes its origin to the munificence of Sir Thomas Gresham, Knt.; but the City most liberally co-operated with him at the very outset, by purchasing the ground, and clearing away the buildings which stood upon it, at an expense of upwards of 4000l. Prior to its foundation, the merchants were accustomed to assemble in the open air, in Lombard-street, where they long continued to be exposed to numerous inconveniences. Different schemes had been suggested to remedy those evils, but the first serious attempt to remove them was made by Sir Richard Gresham, Knt., "the King's Merchant," Sir Thomas's father, in 1531, in which year he was Sheriff of London. His exertions, however, were not successful, although he interested the King, Henry VIII., sufficiently to induce him, three years afterwards, to send letters to the City, directing the building of a Burse at Leadenhall.—This proves the inaccuracy of Pennant, who states that the "original hint" of the Exchange was given to Sir Thomas Gresham, by a Welshman, named Richard Clough, afterwards knighted, who was originally his servant, and for his merit and industry was advanced by Sir Thomas, in 1561, "to be his correspondent and agent in the then emporium of the world, Antwerp."

In the year 1564, Sir Thomas Gresham, who very laudably persevered in his father's design, proposed to the Corporation "That, if the City would give him a piece of ground in a commodious spot, he would erect an Exchange at his own expense, with large and covered walks, wherein the merchants and traders might daily assemble and transact business in all seasons, without interruption from the weather or impediments of any kind." This offer was accepted, and in 1566, eighty dwellings or "housholds," forming a part of Cornhill, together with three allies, named Swan Alley, New Alley, and St. Christopher's Alley, were purchased by the City, and pulled down to make room for the intended building.

After the ground had been formally delivered to him by certain Aldermen, "in the name of the whole citizens," Sir Thomas, on the 11th of June, in the year 1556, laid the foundation stone of the new Burse; and the work was carried on so diligently, that the roof was raised and covered in with slate, by November, 1567, soon after which the building "was fully finished." About three years afterwards, (January the 23rd, 1570-71), Queen Elizabeth, after dining with many of her nobility, at Sir Thomas Gresham's house in Broad-street, proceeded through Cornhill to the Burse, and "after she had viewed every part thereof above the ground, especially the Pawne, which was richlie furnished with all sortes of the finest wares in the City; she caused the same Burse by an Heralde and a trumpet, to bee proclaimed the Royall Exchange, and so to be called from thenceforth, and not otherwise". Among the tenants of the shops, as enumerated by Howe, in his continuation of Stow's Annals, were Haberdashers, Armourers, Apothecaries, Booksellers, Goldsmiths, and Glass-sellers. At first, Sir Thomas let the shops and the vaults together, at eight marks per annum, but by a subsequent agreement each tenant paid him four pounds yearly for a shop only, and the vaults were rented for the stowage of boxes, bales, pepper, and other articles.

The fabric erected by Gresham was almost entirely destroyed in the tremendous conflagration of 1666. "No stately building was so great," says an eye-witness of that calamity, (Vincent, in his "God's Terrible Voice in the City,") as to "resist the fury of the flames.—"The Royal Exchange itself," he continues, "the glory of merchants, is now invaded with much violence: when the fire was entered, how quickly did it run round the galleries, filling them with flames: then descending the stairs, compasseth the walks, giving forth flaming vollies, and filling the court with sheets of fire: by and by, the Kings fell all down upon their faces, and the greatest part of the building after them, (the Founder's Statue only remaining) with such a noise as was dreadful and astonishing."

On the 2d of November, after the fire, as appears by the books of the Mercers' Company, "Mr. Hooke, Mr. Mills, and Mr. Jerman, the City Surveyors, were requested to prepare an estimate for re-building the Royal Exchange." In February 1666-7, the joint Committee of the Corporation and the Mercers' Company directed the ground to be cleared, and agreed to petition the King for an order to obtain Portland stone. In April, the Committee, being aware of the great burthen of business lying upon Mr. Mills for the City, at that time, and considering that Mr. Edward Jerman was the most able known artist besides him, that this City then had, unanimosly, "made choice of Jerman" to assist the Committee in the agreeing for, ordering, and directing of that work." On the 3rd of May, "that artist" as he is called in the Mercers' books, having applied for instructions, the Committee "agreed that the new Exchange should be built upon the old foundations," and that "the pillars, arches, and roof, should be left for him to model 'according to the rules of art,' for the best advantage of the whole structure."

The plans and elevations for the new building were laid before the King, Charles the Second, about the 21st of September, and at the same time, his permission was requested to extend the south-west angle into the street. His Majesty both approved the designs and granted the permission, in consequence of which, the work was immediately proceeded with, and, on the 23rd of October, the King laid the base of the column on the west side of the north entrance; after which, he and his suite were plentifully regaled, under a temporary shed upon the Scotch walk, "with a chine of beef, fowls, hams, dried tongues, anchovies, cavaire, and wines." On the 31st of the same month, the first stone of the column on the east side of the north entrance was laid by the Duke of York, afterwards James the Second, and on the 19th of November, the foundation stone of the eastern column of the south entrance was laid by Prince Rupert.

During the period occupied by the re-building of this edifice, the merchants held their meetings at Gresham College, but the works being sufficiently advanced, they took possession of the new Exchange, which was first publicly opened on the 28th of September, 1669: the expenses of its erection amounted to 58,962l. which was defrayed, in equal moieties, by the City and the Mercers' Company. Many considerable repairs have taken place since that time, particularly about the year 1767, when Parliament voted 10,000l. towards the charges; but the most extensive reparations and improvements which this fabric has ever undergone, were made between the years 1820 and 1826, from the designs and under the superintendance of Mr. George Smith, Architect to the Mercers' Company. These consisted in building a new stone tower on the south front, in place of a more lofty one of timber; constructing three new stone staircases of large dimensions; chipping, scraping, and repairing the entire surface of the edifice: repairing the sculptured figures and scroll-work, the roof, galleries, shops, &c. in short, of renovating the whole structure. The aggregate expenses amounted to about 33,000l., of which the cost of the stone staircases and floors alone was about 6000l.

This building is principally of stone, and has a rusticated basement. The ground plan is nearly a regular quadrangle, having a projecting arcade, or piazza, on the central parts of the north and south sides: within the quadrangle is a spacious open court, in the centre of which, on a circular pedestal, about eight feet high, is a statue of Charles the Second, in a Roman habit, by Spiller.

The south or principal front, in Cornhill, is 210 feet in extent. Its central part consists of a portico, with retiring wings: the former is composed of a lofty arch-way, opening from the middle intercolumniation of four Corinthian three-quarter columns, and with them supporting an entablature of the same order, over which, in the centre, are the arms and supporters of King George the Fourth, and, on each side, a balustrade, &c., surmounted by statues emblematical of the four quarters of the globe. Within the niches, over the lesser lateral arches, are well executed statues of the Kings Charles the First and Second, by Bushnell.

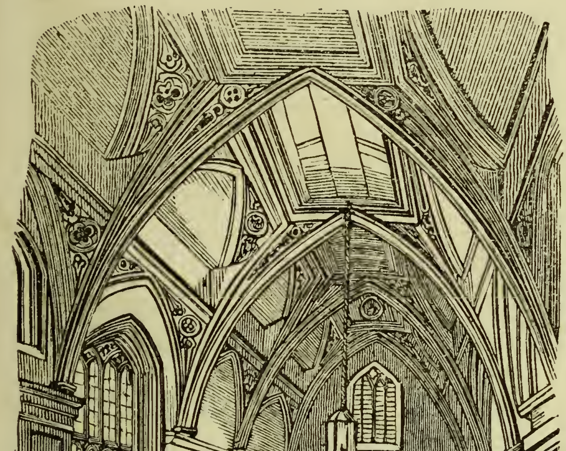
From the roof of the portico rises the tower, which is 128 feet in height, from the ground, and consists of three stories, the lowermost being of a square form, and of the Doric order. Here, within a niche, is a statue by Bushnell, of Sir Thomas Gresham, and over the cornice, facing the cardinal points, are four busts of Queen Elizabeth: at the angles are colossal griffins, holding shields of the City arms. The façade walls, which project laterally from the basement, are ornamented with two *alto-relievos* in pannels, by Bubb, executed in *Lithargolite*, or artificial stone: the one representing Queen Elizabeth, with attendant figures, and heralds proclaiming the original building; and the other Britannia, (seated amidst the emblems of Commerce) accompanied by the Polite Arts, Science, Manufactures, and Agriculture. The second story is of an octangular form, and contains an excellent clock with four dials, which range alternately with a similar number of wind dials. The upper story displays a circular peristyle or colonnade, of eight Corinthian columns, surmounted by an entablature and cupola, and crowned by a lofty vane, gilt, shaped like a grasshopper, the crest of the Greshams.

The area within the quadrangular, which measures 144 feet from east to west, and 117 feet from north to south, is paved with *Turkey* stones of a small size, the gift, as tradition reports, of a merchant who traded to that country. It is surrounded by a broad piazza, constituted by a series of semicircular arches springing from Doric columns, and supporting a corresponding entablature, in the spandrels are tablets, &c. surrounded by festoons, scrolls, and other ornaments; the key-stones are sculptured with the grasshopper, the griffin, and the maiden's head, in alternate order, except those of the main entrances which exhibit the lion and the greyhound. Over the piazza is a flattish groined roof which springs, interiorly, from a series of antæ, or pilasters, with intervening corbels masked by animal heads, blank shields, &c.; and in the centre of each division of the groining is a large ornamental shield, displaying either the City arms; the arms of the Mercers' Company, viz. a Maiden's Head, crowned, with dishevelled hair; or those of Gresham, namely, a Chevron ermine between three mullets, pierced, sable. In the centre of each rib, also, in alternate succession, is either a maiden's head, a griffin, or a grasshopper. Under the piazza, between the pilasters, are twenty-eight large niches, only two of which, on the west side, are occupied by statues: these represent Sir Thomas Gresham, by Caius Gabriel Cibber; and Sir John Barnard, whose figure was placed here in his life time, (in George the Second's Reign) at the expense of his fellow citizens, "in testimony of his merit as a merchant, a magistrate, and a faithful representative of the City in Parliament." A raised step and seat, of stone, with wainscotting above, goes round the entire piazza, except where interrupted by the entrances. Against the walls, over the wainscotting, are numerous painted shewboards, and placards of various descriptions both printed and written, which are permitted to be set up here as advertisements, on payment of a small sum, annually. Both the piazza, and the area are, for the general accommodation, arranged, nominally, into many distinct portions, called walks, where domestic and foreign merchants, and other classes engaged in mercantile pursuits, daily assemble, and by which means, however great may be the crowd, the finding of any particular person is much facilitated.

There is an air of considerable grandeur in the inner face of the superstructure, but the decorations are somewhat too unsparingly lavished. It consists of two stories, surmounted by a regular balustrade: on each side, the upper cornice is interrupted by a semicircular pediment, beneath which, on the north, are the Royal arms; on the south, the City arms; on the west, the Mercers' arms; and on the east, the arms of Sir Thomas Gresham, with appropriate enrichments. Between the piers of the upper entablature, within square attic borderings, are twenty-five large niches, containing figures of twenty-one of our Sovereigns, (four being vacant), viz.—on the south side, Edward I. Edward III. Henry V. and Henry VI.; on the west, Edward IV. Edward V. Henry VII. and Henry VIII.; on the north, Edward VI. Queen Mary, Queen Elizabeth, James I. Charles I. Charles II. and James II.; on the east, within a conjoined or double niche, are William and Mary, George I George II. and George III. These figures are partly in armour, and partly in Roman habits; the Queens are in the dresses of their respective times. Though most of them were originally gilt, they are now of a plain stone colour. The statue of his late Majesty, which was placed here in March 1764, was executed by Wilton, those of George the 1st and 2nd were sculptured by Rysbrach, and the major part of the others by Caius Gabriel Cibber. On different parts of the roof are four lofty weather-cocks, which communicate with wind-dials in the interior.

Under the projections of the north and south fronts, on the right of each entrance, are spacious flights of steps leading to the galleries, which form a regular communication through the upper floors, and connect with the various offices and apartments into which they are divided: there is, likewise, a third staircase on the west side. Originally, the above offices were opened as shops of different descriptions, but chiefly of the more rich and showy articles, but they are now occupied by the Royal Exchange Assurance Offices, the Lord Mayor's Court Office, Lloyd's Coffee House Subscription and Committee Rooms, the Merchant's Seamens' Office, the Gresham Lecture Room, the Marine Society's Office, and divers Counting-houses for merchants, underwriters &c.; the shops surrounding the exterior are chiefly tenanted by lottery-office keepers, newspaper offices, book and print sellers, stationers, musical and mathematical instrument makers, watch and clock makers, notaries, and stock brokers. At the beginning of the last century, the shops connected with this fabric amounted to nearly 200: their present number does not exceed forty. Beneath the edifice are capacious vaults which are divided into six portions, and let to different bankers.

LAMBETH PALACE, THE GUARD ROOM.



The Guard Chamber, which is a large state room, 56 feet long by 27½ feet wide, obtained that name from having formerly contained the armour and arms appropriated to the defence of the palace. This chamber is expressly mentioned in the steward's account of the 3d of Henry the VI. under the name of *camera armigerorum.* This apartment is chiefly remarkable for its venerable timber roof, consisting of strong frame-work with pointed arches, and pierced spandrels, in the ancient style.

Over the guard-chamber door is the date 1681, which shews that that there was something done to it in Archbishop Sancroft's time. Here is a fine full length portrait of *Henry, Prince of Wales*, son of James the second.

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE.—No. IX.

We owe the invention of cards to the French, which are said to have been contrived for the amusement of Charles VI. by a painter named Jaquemin Gringonneur, who resided in Paris. It appears from St. Foix, that these cards were not only painted with the necessary devices and ornaments, but gilt, and probably strongly resembled the illuminations on vellum done about the same period, the close of the 14th and beginning of the 15th century. Their introduction here was a natural consequence of our imitation of all Gallic customs and fashions, though some time must have elapsed before their use became general. Dr. Henry quotes the statutes 3 Ed. IV. c. 4. to prove that the card-makers of England had obtained an act of Parliament in 1463 to prohibit the importation of playing cards. The present absurd figures stamped on cards seem to be most faithful and accurate representations of the elegant original ornaments of the reign of Henry VIII. It is singular that, amidst our improvements, cards should have been so completely neglected; surely the same kind of human figures might be made more like Nature, without deviating from the costume.

We will now examine into the nature of the amusements invented for the relaxation of youth during the intervals allowed in their studies, as they were practised in the reign of Henry VIII., and without doubt long before. Some of these are slightly named by Sir Thomas Elyot in his "Governour" in the following words—"Touching such exercises as may be used within the house, or in the shadow (as is the old manner of speaking), as deambulations or moderate walkings, labouring with poises made of lead, or rather metal, called in Latin *alteres;* lifting and throwing the heavy stone or bar: playing at tennis; and divers semblable exercises." In another part of the same work, the author describes several of the games then in use, and the manner of using them. "There be divers manners of wrestling, but the best, as well for health of body as for exercise of strength is, when laying mutually their hands one over another's neck, with the other hand they hold fast each other by the arms, and, clasping their legs together, they enforce themselves with strength and agility to throw down each other."

Races or running he commends greatly, whence we may conclude it was a favourite pursuit at that period. Of swimming, he observes, "It is right profitable in extreme danger of wars; but because there seemeth to be some peril in the learning thereof, and also it hath not been of long time much used, specially among noblemen, perchance some readers will little esteem it." Riding seems to have been much practised and admired, and it is evident that some of the modern leaps on and off of horses were known to our ancestors, and exercised perhaps nearly to the same degree of perfection as we see them at present by the professional riders of the Circus and Amphitheatre Fencing, and the use of the battle axe, were then taught.

Dancing was a very favourite amusement with the worthy Elyot, who took great pains to prove St. Augustine merely meant to reprove the excesses of the exercise, and by no means to abolish it; he traces its history with great ability, and, after describing many ancient modes of dancing, adds, "In stead of these, we have now base dances, bargenettes, pauyons, turgyons, and rounds. And as for the special names, they were taken as they be now, either of the names of the first inventors, or of the measure and number that they do contain; or of the first words of the ditty, which the song comprehendeth, whereof the dance was made. In every of the said dances, there was a concinnity of moving the foot and body, expressing some pleasant or profitable effects or motions of the mind." Proceeding, Sir Thomas contrives to extract a moral from every step in dancing, which, we learn from him, was invariably commenced in his days by a low reverence from the whole party, with a long interval between it and the first step.

Dice he deprecates most feelingly—"O why should that be called a play which is compact of malice and robbery! Undoubtedly they that write of the first invention of things have good cause to suppose Lucifer, prince of devils, to be the first inventor of dice-playing, and hell the place where it was founden, although some do write that it was first invented by Attalus." Let who may be the inventor of dice, the evil consequences of their use were not in the least doubtful. "I suppose there is not a more plain figure of idleness than playing at dice," says Sir Thomas. "For, besides that therein there is no manner of exercise of the body or mind, they which play thereat must seem to have no portion of wit or cunning if they will be called fair players; or, in some company, avoid the stab of a dagger, if they be taken with any crafty conveyance."—"How many gentlemen, how many merchants, have in this damnable pastime consumed their substance, as well by their own labours as by their parents, with great study and painful travail in a long time acquired, and finished their lives in debt and penury! How many goodly and bold yeomen hath it brought unto theft, whereby they have prevented the course of nature, and died by the order of the laws miserably." Cards and chess, more innocent recreations, were in great estimation.

Archery was much practised, and is commended by Elyot, as it created exercise in the lower limbs "by going a little distance a measurable pace: at rovers or pricks, it is at his pleasure that shooteth, how fast or softly he listeth to go, and yet is the praise of the shooter neither more nor less; for as far or nigh the mark is his arrow when he goeth softly as when he runneth."

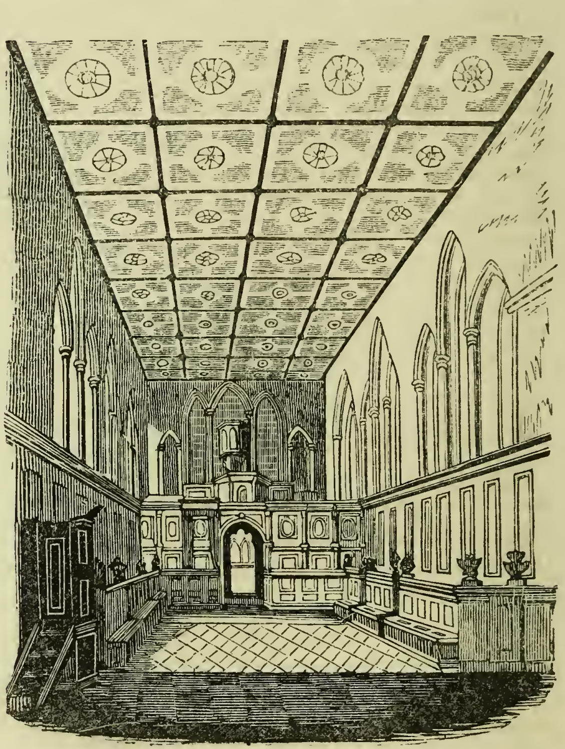
A special commission was issued by Charles I. in 1632, directed to the Lord Mayor, which required an immediate survey of all the grounds within two miles of London, "where the archers were time out of mind allowed to shoot;" and if the person appointed found any encroachments on them "by reason of any ditching, hedges, or inclosures, to reduce such closes or fields to their former state." The same monarch had issued a commission early in his reign to enforce the statute of archery of 33 Henry VIII., but he revoked it by proclamation in 1633, on account of many exactions committed by those entrusted with the execution of the commission. The use of musquetry soon after superseded the bow, and some faint and abortive attempts made at different times since, have only served to remind us of our ancestor's excellence in the art of shooting with arrows.

Tennis, Sir Thomas Elyot considered hurtful, unless seldom played, and then but for a short time. As two persons were employed in this game, neither of them were capable of limiting the exercise; he that struck the ball with violence compelled his antagonist to exert equal force in returning it to him. "If it trail fast on the ground, and he intendeth to stop; or if it rebound a great distance from him, and he would eftsones return it, he cannot then keep any measure in swiftness of motion. Some men would say that in mediocrity, which I have so much praised in shooting, why should not bowling, clayshe pins (nine pins), and coyting (quoits), be as much commended. Verily, as for two, the last be to be utterly abjected of all noble men; in likewise football, wherein is nothing but beastly fury, and extreme violence, whereof proceedeth hurt, and consequently rancour and malice do remain with them that be wounded; wherefore it is to be put in perpetual silence."

REQUISITES FOR A WIFE.

Lovely in her person and lively in her mind, her beauty, however transcendent, is never to excite particular, only general admiration, and her liveliness is never for an instant to be supposed to approach to levity. At the same time she must be no prude, never object to sitting hours *tête-à-tête* with a man who evidently thinks her very handsome, and must take his arm at a ball, assembly, or walk, if he offer it; and if her husband, or any one else, is inclined to cut jokes which may have a doubtful meaning, she must neither be amused nor offended. She is to be very clean in her person, and very well dressed, but never too late at breakfast or dinner, or long at her toilette. She must not spend much money, but be always in the fashion; if she does unfortunately get into debt, and is blamed by her husband, she must take care not to exceed her means again, but not to be in the least less well attired, or she may justly draw down her husband's ire for being a dowdy. She is to be very simple in her diet, and hardly aware of the difference between soup and fish—yet her table is ever to be such as to excite the admiration of the most distinguished epicures of the day. She is to be *au fait* of every passing event, but not fond of gossip. She is to know every body, but not mix much in society. She is to know everything, but not be learned. She is to have great resources in herself within doors, but their interest is never to interfere with her exercise without, even in the worst weather. She is to like a garden, without presuming to interfere with the gardener; and to have the greatest possible interest in her husband's country seat, without any power but that of picking a few violets in spring, and a few pinks in summer. She is to be extremely bold on horseback, though perfectly feminine; and ride remarkably well in the parks or in the chase, though she does not get upon a horse ten times a year. She is never to be dull, though she must like retirement. She is to be extremely agreeable in society, without caring for it. If she is a mother, her children are to be highly accomplished, and dressed with infinite taste; but their governesses' wages are to be low, and their clothes to cost next to nothing. If ill and dejected, she is to be highly pleased if her husband takes that opportunity of going from home.

LAMBETH PALACE, THE CHAPEL.



The Chapel bears sufficient marks of antiquity to warrant an opinion of its being coeval, or nearly so, with the period when this estate first became a fixed archiepiscopal residence. It consists of a body, measuring 72 feet in length, in breadth 25 feet, and in height 30 feet, but divided into an inner and outer chapel, by an elaborately carved screen. On each side are three lancet-shaped windows, which bear a near resemblance to those in the choir of the Temple church, and a larger one is at each end. The west window is divided into five lights, the others into three. In the midst of the former, which is partly walled up, is a small Gothic shrine, or niche, supported by an angel holding a shield of arms. This chapel has a flat pannelled ceiling, painted in compartments, which was executed at the charge of Archbishop Laud, whose arms are painted over the communion-table. They are also in the ante-chapel, above the west door, as are likewise those of Archbishop Juxon. The present elegant wainscotting and fittings up were most probably owing to the munificence of Juxon, who expended very considerable sums on this palace. The Archbishop's seat or stall, which adjoins to the inner side of the screen, is very finely carved.

The altar-piece is of the Corinthian order, painted of a stone color (as are all the other parts of the chapel), and gilded. The floor, which is raised a step for the communion-table, is railed in, and neatly carpeted, and above are the words, '*Sursum corda.*' On the south side is a plain moveable pulpit, and immediately opposite, over the vestry-room, a box with crimson curtains, &c. in which his Grace's family attend divine service."

There is no account nor appearance of interment in this chapel, except of Archbishop Parker, who died in 1575, aged seventy-two years, and desired by his will to be buried here. The spot where his body now rests is marked by the following words, cut on a slab immediately in front of the communion rails; *Corpus Matthæi Archiepiscopi Tandem Hic Quiescit.*"

The *Crypt*, or *Under-chapel*, is generally thought to be the oldest part of the palace. It consists of a series of strong stone arches, supported in the centre by a short massy column, and is 36 long by 24 feet wide: the height of the roof from the ground is about 10 feet. These vaults are now converted into cellars, but might possibly be once used for divine worship, as they are two entrances to them from the cloisters.

PROGRESSIVE CHANGES IN NATIONAL MANNERS.—No. 1

MANNERS OF THE NORMANS.

There is hardly any thing more remarkable in the manners and customs of this period, than the sovereign contempt in which the name of an Englishman was held and the cruel indignities with which the persons of Englishmen were treated. William of Poictou, in describing the battle of Hastings, at which he was present, frequently denominates the English—the barbarians. "The cries (says he) of the Normans on one side, and of the barbarians on the other, were drowned by the clashing of arms, and the groans of the dying." After that fatal battle, and a few unfortunate revolts, the native English sunk into great contempt and misery. Their estates were confiscated, their persons insulted, their wives and daughters dishonored before their eyes. "The Normans says (an ancient historian) were astonished at their own power, became as it were mad with pride, and imagined that they might do what ever they pleased to the English. Young ladies of the highest rank and greatest beauty having lost their fathers, brothers, and protectors, and being violated by armed ruffians, called upon death to come to their relief. In a word, the name of an Englishman became a term of reproach." "The Normans (says Brompton) reduced almost all the English to such a state of servitude, that it was a reproach to be called an Englishman." This insolence of the Normans, and depression of the English, continued almost to the very conclusion of our present period. For we are told by Giraldus Cambrensis, who flourished in those times, that in the reign of Richard I., when a Norman was accused of any thing which he thought dishonourable, and chose to deny, he commonly said,—"What! do you imagine I am an Englishman?" or—"may I become an Englishman if I did it! By slow degrees, however, the animosity between the Normans and the English abated, and they coalesced into one powerful people, who have long been, and still are, justly proud of the honourable name of Englishman.

A new method of education was one of the many changes introduced into England by the Normans. For the Conqueror having formed the design of extirpating the English language, and making the French the vulgar tongue of all his subjects, commanded, that the children of the English should be taught the first rudiments of grammar at school in French, and not in English. This mode of education, introduced by the Normans with a design to establish their own language on the ruins of the Anglo-Saxon, continued more than three centuries after the conquest. This we learn from Trevisa, a writer who flourished in the fourteenth century, whose testimony we shall give in his own words:—"John Cornwaile, a master of grammar, change the lore in grammar scole, and construction of Frenche into Englische; and Richard Pencriche lerned the manere techyge of him, as other men of Pencriche. So that now, the yere of our Lorde a thousand three hundred and four score and five, and of the seconde kyng Richard, after the conquest nyne, and alle the gramere scoles of Engilond, children, leveth Frensche, and construeth and lerneth an Englische, and haveth thereby advantage in oon side, and disadvantage in another side. Here advantage is, that they lerneth her gramer in lasse tyme, than children were woned to doo; disadvantage is, that now children of gramer scole conneth no more Frensche than can her lift heele, and that is harm for him, and they schulle passe the see, and travaille in strange landes, and in many other places. Also gentilmen havith now moch left for to teche here children Frenche." Thus the long struggle between the French and English language, after it had continued more than three centuries, drew towards a conclusion, and victory began to declare in favor of the English.

The very singular spirit of chivalry which began to display itself about the beginning of this period, and was introduced into England by the Normans, gave a new turn to the educaition of the young nobility and gentry, in order to fit them for obtaining the honour of knighthood, which was then an object of ambition to the greatest princes. Those noble youths who were designed for the profession of arms and the honor of knighthood, were early taken out of the hands of the women, and placed in the family of some great prince or baron, who was also esteemed an expert and valorous knight.

At their first entrance into this school of chivalry, they acted in the capacity of pages or valets. For those names now appropriated to domestic servants, were then sometimes given to the sons and brothers of kings. In this station they were instructed in the laws of courtesy and politeness, and in the first rudiments of chivalry, and martial exercises; to fit them for shining in courts, at tournaments, and on the field of battle. Henry II. received this part of his education in the family of his uncle, Robert Earl of Gloucester, who was one of the most accomplished knights of the age in which he flourished.

After they had spent a competent time in the station of pages, they were advanced to the most honorable rank of esquires. Then they were admitted into more familiar intercourse with the knights and ladies of the court, and perfected in dancing, riding, hawking, hunting, tilting, and other accomplishments necessary to fit them for performing the offices, and becoming the honors of knighthood, to which they aspired. In a word, the courts of kings, princes, and great barons, were a kind of colleges of chivalry, as the universities were of the arts and sciences; and the youth in both advanced through several degrees to the highest honors.

The noble youth in those schools of chivalry, sometimes contracted the most sincere and lasting friendships and became what they then called *sworn brothers*. Those who were sworn brothers cemented their friendship with vows of inviolable attachment to each other, in peace and war, in prosperity and adversity;—that they would share the same dangers, and divide equally all their acquisitions. Of this custom it may not be improper to give one example. Robert de Oily, and Roger de Ivery, two young gentlemen who came into England with the Duke of Normandy, were sworn brothers. Some time afrer the conquest, King William granted the two great honors of Oxford and St. Waleries, to Robert de Oily, who immediately bestowed one of them, that of St. Waleries, on his sworn brother Roger de Ivery. A custom similar to this prevailed in Wales. The princes of that country placed one of their sons in the family of one cheiftain, and another in the family of another, where they were educated with the sons of these cheiftains, who became the sworn brothers of the young prince who had been educated with them. This produced frequent civil wars, each of the families endeavonring with all their power to raise their sworn brother and favorite prince to the government.

The virtues and endowments that were necessary to form an accomplished knight in the flourishing times of chivalry, were such as these—beauty, strength, and agility of body—great dexterity in dancing, wrestling, hunting, hawking, riding, tilting, and every other manly exercises;—the virtues of piety, chastity, modesty, courtesy, loyalty, liberality, sobriety; and above all, an inviolable attachment to truth, and an invincible courage.

To perform the duties of a good and valiant knight not one of these virtues and endowments was unnecessary. For he was not only to be the delight and ornament of courts by his gallantry and politeness, but he was bound by oath to serve his prince,—to defend the church and clergy,—to protect the persons and reputations of virtuous ladies,—and to rescue the widow and orphan from oppression with his sword, at the hazard of his life. Few, we may presume, possessed all these qualifications, and performed all these duties in perfection But still an institution so virtuous in its principles, and honorable in its ends, must have done much good and prevented many evils.

The use of family-surnames, descending from father to son, seems to have been introduced into Britain by the Normans, at the beginning of this period. For among the Anglo-Saxons, persons who bore the same Christian name were distinguished from one another by descriptive epithets, as the black, the white, the long, the strong, &c., and these epithets were not given to their sons if they did not possess their properties, Family-surnames, at their first introduction, like family arms, were confined to pesons of rank and fortune, who most commonly took their surnames from the castles in which they resided, or the estates which they possessed. This is the true reason of the surnames of so many of the noble and honorable families in England being the same with names of certain towns, castles, and estates in Normandy, France, and Flanders. The ancestors of these families were lords of these estates and castles; and being proud of their native country and family possessions, they retained their names after they had settled in England, and transmitted them to their posterity. It was not till after the conclusion of this period that surnames were universally assumed by the common people.

The use of coats of arms, distinguishing one great family from another, and descending from father to son, appears to have been introduced into Britain about the same time with family-surnames, and by the same noble Normans. The Anglo-Saxon warriors adorned their shields and banners with the figures of certain animals, or with other devices; but in doing this, every particular person followed his own fancy without any regard to the figures or devices that had been borne by his ancestors. But about the time of the first crusades, greater attention began to be paid to these devices, when it was discovered that they might be useful as well as ornamental. "About this time," says Camden, "the estimation of arms began in the expedition to the Holy Land; and afterwards by little and little became hereditary; when it was accounted most honorable to carry those arms which had been displayed in the Holy Land in that holy service against the professed enemies of Christianity." Jousts and tournaments, the favorite diversions of the brave and great in this period, contributed not a little to render arms hereditary. For a noble son, proud of the honors that had been gained by an illustrious father, in those fields of fame, delighted to appear with the same devices on his shield at the like solemnities. It was only, however, by slow degrees, and in the course of almost two centuries, that this custom became constant and universal even in noble families.

To be continued.

THE WISHING GATE.

Wishes, no! I have not one,
Hope's sweet toil with me is done,
One by one have flitted by
All the rainbows of my sky.
Not a star could now unfold
Aught I once wished to be told.
What have I to seek of thee?
Not a wish remains for me.

Let the soldier pause to ask
Honour on his glorious task?
Let the parting sailor crave
A free wild wind across the wave;
Let the maiden pause to frame
Blessings on some treasured name;
Let them breathe their hopes in thee—
Not a wish remains for me.

Not a wish! beat not my heart,
Thou hast bade thy dreams depart;
They have passed, but left behind
Weary spirit, wasted mind.
Ah! if this old charm were sooth,
One wish yet might tax its truth;
I would ask, however vain,
Never more to wish again.

L. E L.

REQUISITES FOR A HUSBAND.

He is to be very fond of hunting and all manly amusements, without ever making such topics the subjects of his discourse, or even thoughts. He is to belong to all the clubs, but never frequent them. He is to bet with spirit at New-market, or in private, but never lose his money. He is to be very fond of assemblies and balls, but not like talking or dancing. He is to admire beauty, but never look at any woman but his wife. He must have a very well-appointed equipage, but only consider it his own by sufferance. He should be very domestic and attached to home, yet regard Paris as a heaven upon earth. He should like reading aloud, without caring for books.

DESCRIPTION OF THE CITY OF LONDON IN THE REIGN OF HENRY II.—*Continued.*

"The three principal churches in London are privileged by grant and ancient usage with schools,* and they are all very flourishing. Often, indeed, through the favour and countenance of persons eminent in philosophy, more schools are permitted. On festivals, at those churches where the feast of the Patron Saint is solemnized, the masters convene their scholars The youth, on that occasion, dispute, some in the demonstrative way, and some logically. These produce their enthymemes, and those the more perfect syllogisms. Some, the better to show their parts, are exercised in disputation, contending with one another, whilst others are put upon establishing some truth by way of illustration. Some sophists endeavour to apply on feigned topics a vast heap and flow of words; others, to impose upon you with false conclusions. As to the orators, some with their rhetorical harangues, employ all the powers of persuasion, taking care to observe the precepts of art, and to omit nothing apposite to the subject. The boys of different schools wrangle with one another in verse; contending about the principles of grammar, or the perfect tenses and supines. Others there are, who, in epigrams, or other compositions in numbers, use all that low ribaldry we read of in the ancients; attacking their schoolmasters, but without mentioning names, with the old Fescennine licentiousness, and discharging their scoffs and sarcasms against them, touching the fables of their schoolfellows, or perhaps of greater personages, with true Socratic wit, or biting them more keenly with a Theonine tooth: the audience, fully disposed to laugh,

'With curly nose ingeminate the peals.'

"The followers of the several trades, the venders of various commodities, and the labourers of every kind, are daily to be found in their proper and distinct places, according to their employments.† And, moreover, on the bank of the river, besides the wine sold in ships and vaults, there is a public eating-house or cook's-shop.‡ Here, according to the season, you may find victuals of all kinds, roasted, baked, fried, or boiled. Fish, large and small, with coarse viands for the poorer sort, and more delicate ones for the rich, such as venison, fowls, and small birds. In case a friend should arrive at a citizen's house, much wearied with his journey, and chooses not to wait, unhungred as he is, for the buying and cooking of meat,

'The water's serv'd, the bread's in baskets brought,'

and recourse is immediately had to the bank above-mentioned, where every thing desirable is instantly procured. No number so great, of knights or strangers, can either enter the city, at any hour of day or night, or leave it, but all may be supplied with provisions; so that those have no occasion to fast too long, nor these to depart the city without their dinner. To this place, if they are so disposed, they resort, and there they regale themselves, every man according to his abilities. Those who have a mind to indulge, need not hanker after sturgeon, or a guinea-fowl, or a *Gelinote de Bois*;§ for there are delicacies enough to gratify their palates. It is a public eating-house, and is both highly convenient and useful to the city, and is a clear proof of its civilization. Hence, as we read in the Georgias of Plato, 'juxta medicinam esse cocorum officium, simulachrum, et adulationem, quartæ particulæ civitatis.'||

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*There is a diversity of opinion as to what Churches the schools here mentioned were attached. According to Strype, they were St. Paul's, the Priory of the Trinity, at Aldgate and St. Martin-le-Grand. Others suppose, they were St. Paul's, the Abbey of Westminster, and St. Peter's, Cornhill. Mr. Pegge, after referring to Dugdale's "History of St. Paul's," p. 9, edit. 1658, in support of his conjecture, says, "it should seem that the three schools, intended by our author, were St. Paul's, Bow, and St. Martin's-le-Grand," as, "in King Stephen's time, none were permitted to teach school in the City of London without a license from Henry, [canon and] schoolmaster of St. Paul's, except the schoolmasters of St. Mary-Bow, and St. Martin's-le-Grand." This privilege was given to the said Henry by Henry de Blois, the famous Bishop of Winchester, brother to the King. Vide Dugdale, ut. sup.

†The names of many of our present streets, &c. may still be quoted in evidence of Fitz-Stephen's accuracy, viz. *Corn*-hill, *Bread*-street, *Fish*-street-hill, *Poultry*. *Vintry*, *Milk*-street, *Honey*-lane, *Wood*-street, *Hosier's*-lane, *Cordwainer's*-street, and many others.

"There is, also, without one of the city gates, and even in the very suburbs, a certain plain *Field*, such both in reality and name :¶ here, every Friday, unless it should happen to be one of the more solemn festivals, there is a celebrated rendezvous of fine horses, brought thither to be sold. Thither come, either to look or to buy, a great number of persons resident in the city, earls, barons, knights, and a swarm of citizens. 'Tis a pleasing sight to behold the ambling nags so smoothly moving, by raising and putting down alternately, the two side-feet together. In one part, there are horses better adapted to esquires, whose motion is rougher but yet expeditious: these lift up and lay down the two opposite fore and hind feet together:** In another, are the generous colts, not yet accustomed to the bridle,

'Which, proudly prancing, place their shapely limbs.'

"In a third quarter are to be seen the horses for burthen, with their stout and strong limbs. And in a fourth, the more valuable hackneys and charging steeds, beautiful in shape, noble of stature, with ears and necks erect, and plump buttocks. In the movements of these, what the purchaser principally remarks, is, first, an easy pleasant walk, and then the gallop, which is, when the two fore-feet are raised and put down together; and the hind-feet, in like manner, alternately with them. When a race is to be run by this sort of horses, and, perhaps, by others which also in their kind are strong and fleet, a shout is immediately raised, and the common horses are ordered to withdraw out of the way. Three jockies, sometimes only two, according as the match is made, prepare themselves for the contest (such as, being used to ride, know how to manage the horses with judgment): the grand point is, to prevent a competitor from getting before them. The horses, on their parts, are not without emulation: they tremble, are impatient, and continually in motion; and at last, the signal once given, they strike, devour the course, hurrying along with unremitting velocity. The jockies, inspired with the thoughts of applause, and the hopes of victory, clap spurs to the willing horses, brandish their whips, and cheer them with their cries. You would think, according to Heraclitus, that all things were in motion, and that the opinion of Zeno was certainly wrong, as he held there was no such thing as motion, and that it was impossible to reach the goal.†† To return to our market: in another quarter, and apart from the rest, are placed the vendibles of the peasant; implements of husbandry in all kinds; swine with their deep flanks, and cows with their distended udders;

"Oxen of bulk immense ; the woolly tribe."

"There also, stand the mares, adapted to the plough, the sledge, and the cart, of which some are big with young; others have their foals running by their sides, wanton younglings, but inseparable from their dams.

"To this city merchants repair from every nation in the world, bringing their commodities by sea:

'Arabia's gold, Sabæa's spice and incense;
Scythia's keen weapons; and the oil of palms
From Babylon's deep soil; Nile's precious gems;
China's bright shining silks; and Gallic wines;
Norway's warm peltry, and the Russian sables;—
All here abound.'

To be continued.

A NATIONAL VICE.

The enquiry when the English began to use expletives and imprecations in their intercourse with each other, would prove extremely disgusting; that they have distinguished us for many centuries, we have the concurring testimonies of several authors.

"The English" says Dr. Henry, "were remarkable in this period (between 1399 and 1485) among the nations of Europe, for the absurd and impious practice of prophane swearing, in conversation. The Count of Luxemburg, accompanied by the earls of Warwick and Stafford, visited the Maid of Orleans in her prison at Rouen, where she was chained to the floor, and loaded with irons; the Count, who had sold her to the English, pretended he had come to treat with her about her ransom.

"Viewing him with just resentment and disdain, she cried, Begone! you have neither the power to ransom me. Then, turning her eyes towards the two earls, she said, I know that you English are determined to put me to death, and you imagine that after I am dead, you will conquer France. But though there were an 100,000 G—Dam'mees more in France than there are, they will never conquer that kingdom. So early had the English got this odious nick-name by a too frequent use of that horrid imprecation."

A contemporary historian, who had frequently conversed with Henry VI. mentions it as a very remarkable and extraordinary peculiarity in the character of that prince, "that he did not swear in common conversation; but reproved his ministers and officers of state when he heard them swearing."

PAUPER ORPHANS.

They never knew what 'twas to play,
Without controul, the long, long day,
In wood and field at will:
They knew no bird, no tree, no bud;
They got no strawberries in the wood,
No wild thyme from the hill.

They played not on a mother's floor;
They toiled amidst the hum and roar
Of bobbins and of wheels;
The air they drew was not the wild
Bounty of nature, but defiled,--
And scanty were their meals.

Their lives can know no passing joy;
Dwindled and dwarfed are girl and boy,
And even in childhood old;
With hollow eye, and anxious air,
As if a heavy, grasping care
Their spirits did enfold.

Their limbs are swoln, their bodies bent;
And worse no noble sentiment
Their darkened minds pervade:
Feeble, and blemished by disease,
Nothing their marble hearts can please
But doings that degrade.

Oh, hapless heirs of want and wo!
What hope comfort can they know?
Them man and law condemn:
They have no guides to lead them right;
Darkness they have not known from light:
Heaven be a friend to them!

Mary Howitt.

THE CUSTOM OF WEARING LIVERIES AND BADGES.

Mr. Douce says, "that the practice of furnishing servants with liveries may be traced in some of the statutes ordained in the reign of Richard the Second; and that in the reign of Edward the Fourth, badge and livery were synonymous; the latter word being derived from the French term, signifying the delivery of any particular thing. The badge was then, as at present, the armorial bearings, the crest or device of the master, executed in cloth or metal, and sewed to the left sleeve of the habit." Greene, in his "Quip for an upstart Courtier," speaking of some serving-men, says, "their cognizance, as I remember, was a peacock without a tayle."

According to Hentzner, whose Travels in England were published at Nuremburg, 1612, the nobility gave silver badges; and we find from Fynes Morison, that the servants of gentlemen had worn blue coats, with silver badges of their masters' devices on the left sleeve, which were then in some degree less fashionable; and they commonly had cloaks edged with lace, all the servants of one family wearing the same livery, for colour and ornament." This fact leads to the sup-

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‡ Leland ("Collectanea," vol. iii. p. 421), gives this plurally, *publicæ coquinæ*,' and Stow calls it, with much propriety, a common *Cookery*, or *Cook's Row*: vide London; p. 127, edit. 1618. In the margin is "Cook's Row, in Thames-street."

§ Mons. Dacier interprets *une Gelinote de Bois* by the "*Red Game*:" Strype calls it "the rare *Godwit* of Iönia." Strype's Stow, vol. ii. Appendix, p. 13.

|| This passage, says Mr. Pegge, I have not attempted to translate, as upon comparing it with the author, [Platonis Georgias, p. 135, Routh], it appears to be maimed and imperfect, and unless some better manuscript will assist us, incurable. Strype translates it thus, "Next to the Physician's art is the trade of Cooks, the image and flattery of the fourth part of a city."

¶ Viz. *Smithfield*, which name signified a smooth plain, the prefix, Smith, being corrupted from the Saxon *smeth*, or *smooth*.

** Trotting horses are here meant.

†† This description of a horse-race is presumed to be the earliest known, as to this species of diversion in England.

position, that the badge on the sleeve was disused in the reign of James I. Though it had been so constant an accompaniment to a blue coat, as to have produced the proverbial saying, of "like a blue coat without a badge."

Liveries and badges were not wholly confined to menial servants. The Retainers, a class of men of considerable importance at that period, and who did not reside with their employers, attending only on days of ceremony, received an annual gift of a suit of clothes, a hat, or hood, and a badge: a quotation from "A Health to the gentlemanly Profession of Serving Men," or "The Serving-man's Comfort, 1598," explains the description of persons accepting the office of Retainer. Amongst what sort of people should, then, this serving-man be sought for? Even the duke's son preferred page to the prince, the earl's second son attendant upon the duke, the knight's second son the earl's servant, the esquire's son to wear the knight's livery, and the gentleman's son the esquire's serving-man. Yea, I know at this day, gentlemen, younger-brothers, that wear their elder brother's blue coat and badge, attending him with as reverend regard and dutiful obedience, as if he were their prince or sovereign.

One of the inevitable consequences of keeping numerous Retainers, was quarrels between those of different families, and licentious excesses, which suggested the propriety of licensing them. Strype, mentioning the latter fact, declares, "that Queen Mary granted thirty-nine licenses of retainer during her reign, but Elizabeth only fifteen. Gardiner, the prelate, had two hundred retainers. The Duke of Norfolk in the latter reign was allowed one hundred; which the queen never exceeded; and archbishop Parker had no more than forty."

"Before we dismiss the present subject," says Mr. Douce, "it will be necessary to observe, that the badge occurs in all the old representations of posts, or messengers. On the latter of these characters it may be seen in the fifty-second plate of Mr. Strutt's first volume of the "Dress and Habits of the People of England," where, as in the most ancient instances, the badge is affixed to the girdle; but it is often seen on the shoulder, and even on the hat, or cap.

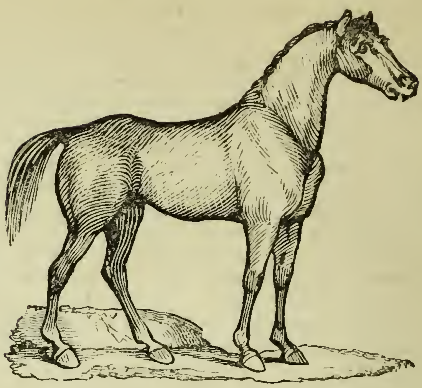
"These figures extend as far back as the thirteenth century, and many old German engravings exhibit both the characters with a badge, that has sometimes the device, or arms of the town, to which the post belongs. He has generally a spear in his hand, not only for personal security, but for repelling any nuisance that might interrupt his progress.

"Among ourselves the remains of the ancient badge are still preserved in the dresses of porters, firemen, and watermen, and, perhaps, in the shoulder knots of footmen. The blue coat and badge still remain with the parish and hospital boys."

The Magpie and Crown.—This appears an association equally incongruous and ridiculous; yet on one occasion these two respectable parties were "joined together," and were not "divorced" without great injury to the concern. This happened in the case of a Mr. Kenton, who was originally waiter at a house bearing this sign, in Aldgate, famous for the strength and purity of its ale, which was sent out in large quantities. The landlord becoming rich, he thought his dignity was compromised by suffering the insignificant *Magpie* to be a tenant of the same stem with the *Crown*. He therefore, with the assistance of a painter, *served upon the Magpie—a notice to quit*, and retained only the royal glories of the *Crown*. The landlord was then happy; how long he remained so, the story will show. The ale went out for a short time as usual, but the customers found out that it was NOT from "The Magpie and Crown," and they fancied it was NOT so good as usual, consequently the business dwindled away by degrees.

After the decease of the landlord, Kenton, the waiter, purchased the concern, and his first care was to restore the *Magpie* to its original situation—immediately after which, the ale gradually improved in the opinion of the public—for they became convinced that *now is was from* "The Magpie and Crown," and its consumption increased to so great an extent, that Kenton at his death, left behind him an immense property, all acquired by the profits on ale from "The Magpie and Crown."

THE MENAGERIE.—The Horse.



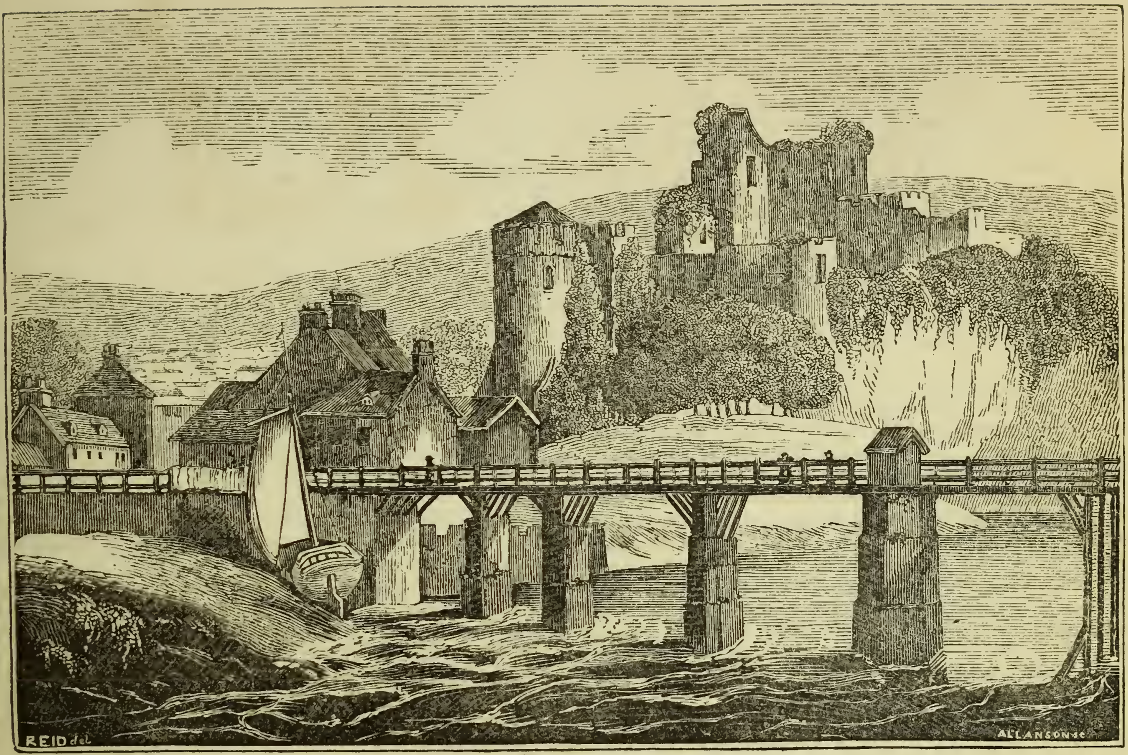
By a judicious mixture of the several kinds, by the happy difference of our soils, and by superior skill in management, we may be said to have brought this animal to its highest perfection. An English horse is known to excel the Arabian in size and swiftness, to be more durable than the barb, more hardy than the Persian. An ordinary racer is ascertained to go at the rate of a mile in two minutes: and we had one instance, in the admirable Childers, of still greater rapidity. He has been frequently known to move above eighty-two feet and a half in a second, or almost a mile in a minute: he also ran round the course of Newmarket, which is very little less than four miles, in six minutes and forty seconds. Few horses have since been found that could equal him; and those of his breed have been remarkably deficient.

However this be, no horses can any way equal our own, either in point of quickness or strength; and these are the qualifications our horsemen seem chiefly to value. For this reason, when the French, or other foreigners, describe our breed, they all mention, as a fault, the awkward and ungainly motion of our horses; they allow them to be very good indeed, but they will not grant them an easy or elegant carriage But these writers do not consider that this seeming want of grace is entirely the result of our manner of breaking them. We consult speed and despatch chiefly in the animal's motions: while the French, and other nations, are more anxious for parade and spirit. For this reason, we always throw our horses forward, while they put them upon their haunches; we give them an easy swift gait, that covers a great deal of ground; they, on the contrary, throw them back, giving them a more showy appearance indeed, but rendering them infinitely less useful. The error in our manner of breaking is, that the horse is sometimes apt to fall forward; the French managed horse never falls before, but more usually on one side; and for this reason the rider wears stiff boots, to guard his legs against such accidents.

Foreigners, however they might formerly have esteemed our horses, have now for some time considered English hunters as the noblest and most useful horses in the world. Our geldings are, therefore, sent over to the continent in great numbers, and sell at very high prices; and a law, prohibiting the exportation of mares and stallions, is said to have been obtained even as early as the times of Athelstan.

Roger de Belegme, created Earl of Shrewsbury by William the Conqueror, is the first who is recorded to have made attempts towards the mending our native breed. He introduced Spanish stallions into his estate at Powisland in Wales, from which that part of the country was for many ages after famous for a swift and generous race of horses. At that time strength and speed were more regarded than beauty—the horses' shapes, in time of action, being entirely hidden by a coat of armour, which the knights usually put upon them, either by way of ornament or defence.

The number of horses, in London alone, in the time of King Stephen, is said to have amounted to twenty thousand Long after, however, in the reign of Queen Elizabeth, the whole kingdom could not supply two thousand horses for the purposes of cavalry. At present, the former abundance seems revived; and the various breeds are well calculated either for strength or for display.


REID del.
ALLANSON sc.

CHEPSTOW CASTLE,

MONMOUTHSHIRE.

THE town of Chepstow is seated partly in a deep hollow, and partly on the side of a hill which slopes down to the river Wye. Numerous ancient encampments are traceable in the vicinity, which were perhaps originally occupied by the Romans, and subsequently altered by others in time of war. The name implies a Saxon origin. In Doomsday book it is denominated *Castellum de Estrighoiel,* which proves that a fortress then existed at this place; and the names of Strigeiel, Striguil, &c. were synonymous with that of Chepstow. The present castle must be referred to the time of the Conquest, having in part been erected by William Fitz-Osborn, Earl of Hereford, who for his distinguished services at the battle of Hastings had ample possessions bestowed. It subsequently formed part of the possessions of the Earls of Clare; from whom it descended to the Plantagenets, the Herberts and the Somersets: in the latter family it is at present vested. Little is said of its military history in the middle ages; but during the differences between King Charles and his parliament, it was several times taken and retaken; and as commanding a great influence over these parts, the possession of it was considered of very material importance by both parties. The remains of this immense pile, many parts of which as it were overhang the water, the river flowing close to its walls, and under some of its arches, exhibit in its shell principally a Norman character, with many additions of subsequent eras. It is so constructed on the side of the river, that in many places it appears to form part of the perpendicular cliff on which it stands; masses of ivy similar to those which hide the fragments of walls and towers from the view, creep down and conceal portions of the native rocks. The castle towards the land side was defended by an immense moat, and the walls flanked with lofty bastion towers. The grand entrance on the east displays a fine specimen of the early Norman style, and consists of a circular arch between two round towers, leading into the first court, in which were the grand hall, kitchen, and other apartments; some of the latter are yet inhabited by a family who have a lease of the premises.

Chepstow is situated at the distance of one hundred and thirty miles from London, on the banks of the Wye. The tide in this river flows up to the town with great rapidity. It frequently rises at the bridge to the height of fifty-six feet; and in January 1768, it rose about seventy feet; a phenomenon occasioned by the projection of the rocks at Beachley and Aust, which turns the tide with great violence into this river. The floor of the bridge is level, and was formerly supported by wooden piers, about the height of forty feet, which the counties of Gloucester and Monmouth jointly contributed to keep in repair. They remain in their original state on the Gloucestershire side; but stone piers have been substituted on the opposite shore. The central pier, of massy stone, separates the two counties. The carpentry of the wooden piers is ingeniously contrived to present only a very narrow surface to the current of the river, and is supposed to have been formed in imitation of the Roman bridges.

Chepstow contains no manufactories; but supplies Herefordshire and the eastern part of Monmouthshire with the necessary imports by the Wye, and exports the native productions, which are principally timber, grain for the Bristol market, coal, grind and mill-stones, iron, oak-bark, and cider. A considerable foreign trade is carried on during the time of peace; and some vessels are built here. The foundation of St. Lawrance's chapel may be traced in its vicinity. The traveller passing to this spot by the Shire Newton road, and along the fields, commands a singular and beautiful prospect of Chepstow and its environs. The remains of several monastic houses are to be seen in different parts of the town.

PROGRESSIVE CHANGES IN NATIONAL MANNERS.—No. 2.

MANNERS OF THE NORMANS.

(Continued.)

The many noble Normans who settled in England after the conquest, introduced a more magnificent and splendid manner of living than had been known among the Anglo-Saxons. This we learn from a writer who flourished soon after the conquest, and had the best opportunites of being well informed; who tells us, that the English nobles were universally addicted to excessive drinking, and spent their ample revenues in a sordid manner in mean and low houses; but that the Norman barons dwelt in stately and magnificent palaces, kept elegant tables, and were very splendid in their dress and equipage. William Longchamp, bishop of Ely, had no fewer than a thousand, some contemporary writers say fifteen hundred, horsemen in his retinue; and to furnish his table, says a prelate who was his contemporary, all the different kinds of beasts that roam on the land, of fishes that swim in the waters, and of birds that fly in the air, were collected. The Norman kings and nobles displayed their taste for magnificence in the most remarkable manner at their coronations, their royal feasts of Christmas, Easter, and Whitsuntide, and at their tournaments, which were all celebrated with incredible expense and pomp.

One thing that contributed very much to swell the retinues of the Norman kings, prelates, and nobles, was the necessity they were under of carrying with them not only their provisions, but even a great part of the furniture of their houses, in their journeys. Peter of Blois, who was chaplain to Henry II., in his curious description of a court-life, paints the prodigious crowds, confusion, and bustle, with which the royal progresses were attended, in very strong colors. "When the king sets out in the morning, you see multitudes of people running up and down as if they were distracted; horses rushing against horses: carriages overturning carriages; players, whores, gamesters, cooks, confectioners, mimics, dancers, barbers, pimps, and parasites, making so much noise, and, in a word, such an intolerable tumultuous jumble of horse and foot, that you imagine the great abyss hath opened, and that hell hath poured out all its inhabitants."

The custom of covering up their fires about sunset in summer, and about eight or nine at night in winter, at the ringing of a bell called the *couvre-feu*, or *curfew-bell*, is supposed by some to have been introduced by William I., and imposed upon the English as a badge of servitude. But this opinion does not seem to be well founded. For there is sufficient evidence, that the same custom prevailed in France, Spain, Italy, Scotland, and probably in all the other countries of Europe, in this period; and was intended as a precaution against fires, which then were very frequent, and very fatal, when so many houses were built of wood. Henry I. restored the use of lamps and candles at court in the night, after the ringing of the couvre-feu bell, which had been prohibited by his predecessor William Rufus.

Piety, or a regard to religion, may not improperly be placed at the head of the national virtues of the Anglo-Normans. The best of our ancient historians make great complaints of the decay of piety among the Anglo-Saxons, immediately before the conquest, and ascribe that great calamity to the wrath of heaven against them on that account. Nothing can exhibit a stronger picture of the different characters of the two nations in this respect, than the different behaviour of the Norman and Saxon armies in the night before the famous battle of Hastings. The Normans spent that awful night in confession, prayer, and other acts of devotion; while the English wasted it in noise and riot. "Religion," says William of Malmsbury, "which was almost extinct in England, revived after the settlement of the Normans. Then you might have seen magnificent churches and monasteries arising in every village, town, and city. In a word, so much did religious zeal flourish in our country, that a rich man would have imagined he had lived in vain, if he had not left some illustrious monument of his pious munificence." The religion, however, of the Anglo-Normans in this period, was not of the most pure and rational kind. On the contrary, it consisted chiefly in building, adorning, and endowing churches, in performing certain superstitious ceremonies, in believing all the opinions, and obeying all the commands, of the clergy.

There was no virtue of which the Normans who settled in England were so proud, and to which they made such high pretensions, as martial courage and valour. This they claimed in a degree peculiar to themselves, above all other nations. The speech of William the Conqueror to his army, before the battle of Hastings, was in this boastful strain: "I address you, O Normans! the most valiant of all nations, not as doubting, but as secure of victory, which neither force nor fortune can wrest out of your hands. O ye bravest of mortal men! what availed the King of France at the head of all the nations between Lorrain and Spain, against your ancestor Hasting, who seized as much of France as he pleased, and kept it as long as he thought proper?" &c. &c. Almost a century after the conquest, the Normans still considered themselves as a distinct people from the English, and had lost nothing of their high opinion of their own valour. This appears from the speech of that venerable warrior Walter Espec, before the battle of the Standard: "Why should we despair of victory, though we are few in number? Has not the Almighty bestowed victory upon our nation, as its peculiar property? How often have small bodies of brave Normans obtained glorious victories over great armies of the people of France, Maine, Anjou, and Acquitaine? Did not our own fathers conquer this island at one blow, on which the invincible Julius bestowed so much time and blood? We have seen, my brave Normans, we ourselves have seen, the king of France, and his whole army, flying before us, many of his greatest barons slain, and others taken prisoners. Who were the conquerors of Sicily, Apulia, and Calabria, but the valiant Normans?" &c. &c.

Sobriety may not improperly be reckoned among the national virtues of the Anglo-Normans, especially at the time of their settlement in England. The most ancient of our historians who had opportunities of conversing with the Normans and English, before they were so blended together as to form one people, commend the former for their sobriety, as much as they condemn the latter for their intemperance. "The English," says William of Malmsbnry, "were much addicted to excessive eating and drinking, in which they sometimes spent both day and night, without intermission. The Normans were very unlike them in this respect, being delicate in the choice of their meats and drinks, but seldom exceeding the bounds of temperance. By this means the Normans lived with greater elegance, and at less expense than the English." The custom, however, of drinking to pegs, which had been introduced by a law of Edgar the Peaceable, still continued in this period. For by a canon of the council of Westminster, held A. D. 1102, the clergy are prohibited to frequent ale-houses, or to drink to pegs. It appears also, that before the conclusion of this period, many of the Normans had adopted the manners of the English, and departed from the sobriety of their ancestors. "When you behold," says Peter of Blois, "our barons and knights going upon a military expedition, you see their baggage horses loaded, not with iron but wine, not with lances but cheeses, not with swords but bottles, not with spears but spits. You would imagine they were going to prepare a great feast rather than to make war. There are even too many who boast of their excessive drunkenness and gluttony, and labour to acquire fame by swallowing great quantities of meat and drink."

THE GYPSIES.

The following history of the Gypsies is borrowed from that admirable miscellany "*Johnstone's Edinburgh Magazine.*"

Hast thou not noted, on the by-way side,
Where England's loanings stretch unsoiled and wide,
A noisy crew, far straggling in the glade,
Busied in trifles, or in slumber laid;
Their children lolling round them on the grass,
Or pestering with their sports the patient ass?
The wrinkled grandam there you may espy,
The ripe young maiden with the glossy eye,
Men in their prime---the striplings dark and dun,
Scathed by the storms, and freckled by the sun,
Strange are their annals, list---and mark them well,
For thou hast much to hear, and I to tell."---Hogg.

For the singularity of their habits, their isolated condition, and unsettled course of life, those tribes of wanderers, by us denominated *Gypsies*, are well worthy the attentive consideration of the philosopher or philanthropist Almost unaffected by the combined influences of time, climate, example, or intermarriage, they to this day remain, in all places as to customs and habits, what their ancestors of more than three centuries were. Vagabonds upon the earth, and to be found in nearly the same state, though under different names, in every country in Europe, in some parts of Asia, and even in Africa, they present us with a striking phenomenon in the moral history of man. A few leading and authenticated facts, connected with this singular people, cannot be uninteresting to the public.

It was towards the commencement of the 15th century, as we learn from a host of public records and documents, that the first of these "unknown and uninvited" guests appeared in Europe. The date of their entrance into Hungary and Bohemia, according to the German historians, Krantz and Stumpf, is 1417. The following year they found their way to Switzerland, and the country of the Grisons: and made their appearance in Italy in the year 1412. Thence their course was directed towards France, the capital of which they entered on the 17th of August, 1427. Spain and Sardinia were shortly afterwards inundated with their hordes, but they do not appear to have found their way to this island till about 1506—a century after they were first known in Europe. It is probable the tribe entered Scotland about the same period in which they are said to have pitched their tents in England. One of the first notices of their existence in this division of the island, is in the records of Aberdeen, to which place a numerous band, under a chief named Eiken Jaks, penetrated in 1527.

Opinions respecting the origin of the Gypsies are as numerous and dissimilar as are the appellations which distinguish them in the various countries to which they emigrated. He who is disposed to refer to continental writers may find more than thirty theories started on this subject, for the most part founded on no better authority than some similarity of appellation, garb, complexion, language, or unsettled way of life. The belief that they were of Egyptian extraction, however, is parallel with their appearance in Europe, and owed its origin to the report circulated by the first comers, that they were pilgrims from Egypt. This statement was not only received by the vulgar, but obtained undoubted credit among men of learning till the seventeenth century, when Aventin, Krantz, and Münster, openly contradicted it. The two latter authorities declare, "that everything which could be discovered by any other means than their own assertions, contradicted rather than affirmed their Egyptian descent." From their being esteemed *foreigners* in Egypt, their language in no way resembling the Coptic, and several other weighty considerations, Aventin makes Turkey their original place of habitation; and this theory would afford a satisfactory reason for the south-east of Europe being most crowded with them. The Gypsies of the present day, it may be remarked, unanimously insist in their ancestors' pretensions to Egyptian origin. All accounts of this singular race tend to strengthen our belief in their common origin.

The different names by which the Gypsies have been known, appear chiefly to have had reference to their supposed extraction, or the country whence they last migrated. The French, apprehending they came from Bohemia, gave them the name of Bohemians, by which they are still known in that country. The Dutch, believing them to be Egyptians, termed them Heydens, (Heathens). In Italy they were called Zingari, and in Germany Ziegeuners—which signifies wanderers up and down. From their thievish propensities, the Moors and Arabians adopted the name, Charami, (robbers,) for them. In Spain they were termed Gitanos, and in Portugal, Siganos. By these names they are to this day distinguished, in the above-mentioned countries.

The first appearance and pretensions of these vagrant hordes, on their arrival in Christendom, were not a little imposing. Their leaders assuming, as best suited, the titles of Kings, Dukes, or Lords of Lesser Egypt, represented themselves and followers as "Christian Pilgrims," who, after resisting the power of the Saracens, and long braving persecution, had been obliged to flee their native land, through adherence to the true faith. Under this guise they readily found asylums in Germany and Italy. The credulity with which people cherished the idea, that they were real pilgrims and holy persons, not only procured for them toleration, but, in many places, safe-conducts. To the ignorance and superstition of the times must be attributed the powerful ascendency which the Gypsies obtained over the minds of men. Passports and seals were granted them by the Emperor Sigismund, and other potentates, by means of which they procured free admission into the different countries of Europe. The Gypsies of Eberbach and Bologna had in their possession instruments from Sigismund, as King of Hungary, recognising their sacred character, and allowing them certain immunities, as is proved by the historians Krantz, Stumpf, and Gular. In Transylvania, the Sovereignty of Bathory afforded them letters of protection; and a pass of Uladislaus may also be cited, which was granted on their claims to sacred character. From Webner we learn that the Gypsies in France laid claim to many ancient privileges, said to have been allowed them by the French monarchs. James IV. of Scotland, placed so great reliance in the Gypsy averments, respecting their extraction and pilgrimage, that in a letter said to be dated so early as 1506, he entreats his uncle, the King of Denmark, to receive them within his territory, and, at the same time, solicits the Swedish monarch's attention towards Anthony Gawino, Earl of Little Egypt, and his followers—being on a pilgrimage by order of the Pope!! Nor ends the farce here; the authority of an impostor, by name John Faw, who styled himself "*Lord and Erle of Littill Egipt*," was even supported by Government. A proclamation by James V., of date the 15th February, 1540, still extant, recognises his powers over his brethren, and enjoins all Sheriffs and Magistrates to lend him their assistance "in executioun of justice upon his cumpany and folkis, conforme to the laws of Egipt, and in punissing of all thaim that rebellis againis him." The Pope himself was among the number of their dupes. Confiding in the statements promulgated by them, his Holiness received the leaders at Rome, and, at their earnest solicitation, enjoined upon them seven years' penance, to wander over the world without resting in a bed. The stratagem thus resorted to, which never failed to ensure success, evinced consummate artifice of plan, and not a little cunning and dexterity in the execution. The specious acknowledgment of Papal power, in rigidly submitting to the self-inflicted penance, combined three different objects. Thus, they obtained the favour and assistance of the clergy—then of essential importance to their well-being; they profited by the superstitious veneration of the laity; whilst, in the third place, they gratified their own nomadic inclinations, under the name of religious penance.

The real character of the Gypsies at length became but too evident. Experience plainly demonstrated, that the predatory habits of the *soi-disant* "pilgrims," but ill harmonized with the sanctity of their professions. Yet so strong were the impressions which their pretensions had made among the nations of the continent, that they were endured, and indeed protected, for the greater part of a century. Their numbers rapidly increasing, the burden of supporting them at last became so grievous, and the excesses committed by them so frequent, that "the Gypsies being watched with a more jealous eye, it appeared that, instead of holy pilgrims, they were the mere refuse of humanity, who often, under pretexts of safe "conducts, committed all manner of evil."

The tide of that popular favour, which the race had so long, but undeservedly, enjoyed, now fast ebbed; and the ecclesiastics who formerly had protected and cherished them, heaped only anathemas on their heads. Severe measures were resorted to by the different states of Europe for their expulsion; and exemplary punishments, with persecution frequently of the most barbarous and cruel nature, were deemed necessary to repress their breaches of the law.

In no instance, however, has any Government succeeded in effectually ridding itself of these "unknown and uninvited guests;" and, convinced of the inexpediency, as well as the impracticability of attempting it, they are silently endured by most modern states.

With regard to the number of Gypsies within the limits of our quarter of the globe, we subjoin the opinion of Grellmann, a distinguished continental writer. "Independently," says he, "of the multitudes of Gypsies in Egypt, and some parts of Asia, could we obtain an exact estimate of them in the countries of Europe, the immense number would probably greatly exceed what we have any idea of. At a moderate calculation, and without being extravagant, they might be reckoned at between seven and eight hundred thousand." Nor will the correctness of Grellmann's computation be called in question, when, by authentic statements, it is shown, that Hungary alone swarms with fifty, Spain with thirty thousand. Of the hapless race, it is moderately computed this kingdom numbers about eighteen thousand. Another calculation, in which, however, are likely included those numerous bands of potters, tinkers, &c., who have intermingled with the original Gypsies, or assumed their habits, reckons their number at thirty-six thousand. The discrepancy of these estimates arises from the difficulty of procuring the necessary data. *The former calculation, supported by the authority of the late Dr. Colquhoun of London, we are inclined to receive as the more correct. On this, as on most other points immediately connected with them, the Gypsies manifest the strongest disinclination to afford information.*

Having endeavoured to acquaint our readers with the more essential particulars of Gypsy extraction and history, we shall now proceed to a brief inquiry into the language and situation of the present race.

The first of these subjects has long afforded to the learned a field for keen discussion. Some men, of the highest literary attainments, have not hesitated to pronounce the Gypsy dialect a mere jargon, undeserving the name of language. Others, amongst whom are many distinguished linguists and Oriental scholars, most uncompromisingly uphold it to be a vernacular tongue; which, though partly disguised and corrupted by adventitious circumstances, still retains indubitable evidences of eastern derivation. That a race, so rude and uncivilized, should, merely through love of secrecy, have invented a language altogether distinct from that of the country they inhabited, is not only improbable but next to impossible. On the other hand, it is nearly as astonishing, that the language of a people, who have sojourned for centuries in Europe, should still remain unknown. The Gypsies, when questioned themselves on the subject, invariably represent it as mere gibberish; evincing on this point their accustomed dislike to gratify curiosity. That it was the language of some quarter of the globe, though no longer pure as in the country where it originated, is the opinion which has obtained the greatest concurrence among the learned. The cultivation of Oriental languages, which has resulted from our connexion with India, has of late years nearly set the point at rest. In the seventh volume of the Asiatic Researches, (page 470,) may be found an article of great merit on the language of European Gypsies. The writer (Captain David Richardson) there shows the remarkable affinity of the Hindoostani, to the Gypsy language; and, by a minute comparison between them and the Nuts[*] or Buzeegurs of India, demonstrates that they have had the same origin, and that their present dialect is a corruption of Hindoostani and Bengalese. The same writer produces a list of several hundred Gypsy words, which agree in a striking manner with the Hindoostani. To a letter received by Sir Joseph Bankes, F.R.S., from William Marsden, and read to the London Society of Antiquaries in 1785, we would also refer the philologist as confirmatory of this view. Brand, in his Popular Antiquities, vol. ii., pp. 432, remarks, "The Gypsies, as it would seem from many striking proofs derived from their language, were originally from Hindostan, and are thought to have emigrated about A.D. 1408 or 1409, when Timur Beg ravaged India, for the purpose of spreading the Mahometan religion." Again, "the whole specimens of the language I have examined do not differ so much from the common Hindoostani, as provincial dialects of the same country generally do from each other." To such conclusive testimony, we may add the following anecdote from the pen of the late Sir Walter Scott: "A lady, who had been in India, addressed some Gypsies in the Hindhustanee language, from the received opinion that it is similar to their own. They did not apparently understand her, but were extremely incensed at what they conceived a mockery: so it is probable the sound of the language had an affinity to that of their own."

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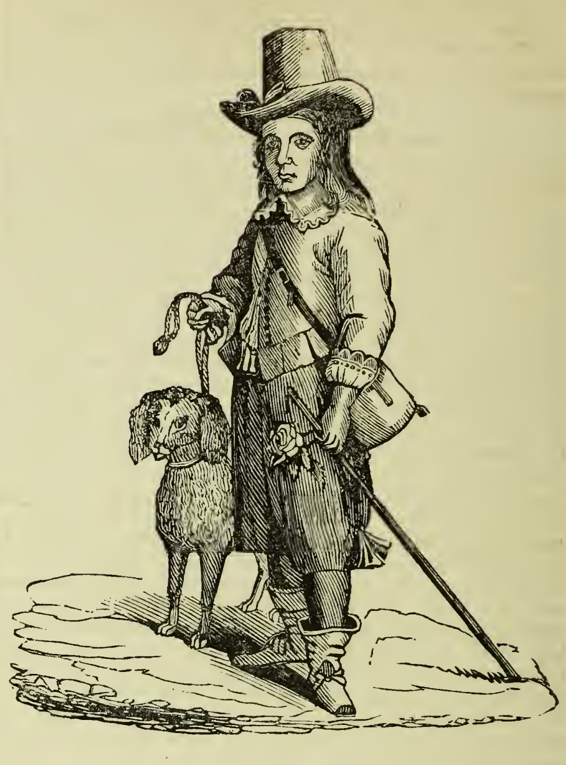
[*] These Nuts are Indian Gypsies, whose customs and physiognomy completely coincide with their brethren's in Europe, and are an entirely different class from the Parias or outcasts.

(To be continued).

AN ACCOUNT OF THE FIRST BULL BAIT IN ENGLAND.—THE first bull-bait in this country is said to have been held at Stamford, about the year 1209, and to have been introduced from the following circumstances:—Earl Warrenare, lord of the town, standing upon the walls of the castle, observed two bulls fighting, until the butcher's dogs interposed and pursued one of them through the town, which sight so pleased his lordship, that he gave the meadow where the fray began to the butchers of the town, to be used as a common, after the first grass was mown, "on condition that they should find a *mad bull* the day six weeks before Christmas-day, for the continuance of that sport for ever."

JEFFREY HUDSON, THE DWARF OF QUEEN HENRIETTA MARIA:



THIS celebrated little personage was born in the year 1619 at Okeham, in Rutlandshire. John Hudson, his father, who "kept and ordered the baiting bulls for George, Duke of Buckingham," the then possessor of Burleigh-on-the-Hill, in that county, "was a proper man," says Fuller, "broad shouldered and chested, though his son never arrived at a full ell in stature." Wright, also in his History of Rutlandshire, speaking of the father, remarks, that "he was a person of lusty stature, as well as all his children, except Jeffrey, who, when seven years of age, was scarcely eighteen inches in height; without any deformity, and wholly proportionable." Between the age of seven and nine years he was taken into the service of the Duchess of Buckingham, at Burleigh; "where (says Fuller) he was instantly heightened (not in stature, but) in condition, from one degree above rags into silks and satins, and had two tall men to attend him." Shortly afterwards he was served up in a cold pye, at an entertainment given to Charles the First and his consort Henrietta Maria, in their progress through Rutlandshire; and was then, most probably, presented to the Queen; in whose service he continued many years. At a masque, given at court, the king's gigantic porter drew him out of his pocket, to the surprise of all the spectators. Thus favoured by royalty, the humility incident to his birth forsook him; "which made that he did not *know himself*, and would not *know his father;* and which, by the king's command, caused, justly, his sound correction."

In 1630, he was sent into France to fetch a midwife for the Queen; but, on his return, he had the misfortune to be taken at sea by a Flemish pirate, who carried him a prisoner to Dunkirk: on this occasion, he lost property to the value of 2500l., which he had received in presents from the French Court. This event furnished a subject for a short poem, in two cantos, to Sir William D'Avenant, who intituled it "*Jeffereidos*," and has described our diminutive hero as engaged in a battle with a turkey-cock, from whose inflated rage he was preserved by the midwife! In this whimsical production, the poet has described our dwarf as close hidden, at the time of the capture,

————"Beneath a spick-
And-almost-span-new pewter Candlestick."

At Dunkirk he is threatened with the rack, and accused of being a spy. He is then dispatched to Brussels, mounted upon an "Iceland Shock," which, falling by the way, leaves him exposed to the attacks of the turkey-cock. Jeffrey drew his sword, and bravely repelled his antagonist, who

——— "In his look
Express'd how much he it unkindly took
That wanting food, our Jeffrey would not let him
Enjoy awhile the privilege to eat him."

At length our diminutive hero is thrown, and whilst lying prostrate,

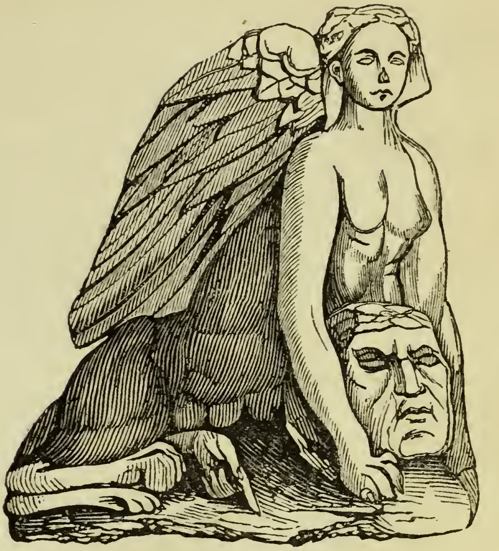
——— "Faint and weak,
The cruel Foe assaults him with his beak;"

but in this extremity the *midwife* interposes, and "delivers" him—the pun is the poet's own,—from further danger.

After the commencement of the Civil Wars, Jeffrey became a Captain of Horse in the Royal Army, and in that capacity he accompanied the Queen to France. Whilst in that country he had the misfortune to engage in a dispute with Mr. Crofts, brother to the Lord Crofts, who, accounting him the object, "not of his anger, but contempt," accepted his challenge to fight a duel; "yet coming (says Walpole) to the rendezvous armed only with a squirt, the little creature was so enraged, that a real duel ensued, and the appointment being on horseback with pistols, to put them more on a level, Jeffrey, with the first fire, shot his antagonist dead." For this Jeffrey was first imprisoned, and afterwards expelled the Court. He was then about thirty years old: and, according to his own affirmation, had never increased any thing considerable in height since he was seven years old. New misfortunes, however, awaited him, and accelerated his growth, though at such a mature age. He was a second time made captive at sea, by a Turkish Rover; and, having been conveyed to Barbary, was there sold as a slave, in which condition he passed many years, exposed to numerous hardships, much labor, and frequent beating. "He now (says Wright) shot up in a little time to that height of stature which he remained at in his old age, about three feet and nine inches;" the cause of which he ascribed to the severity he experienced during his captivity. After he had been redeemed, he returned to England, and lived for some time in his native county, on some small pensions allowed him by the Duke of Buckingham, and other persons of rank. He afterwards removed to London, where, during the heats occasioned by the examination into the Popish plot, discovered, or invented, by Titus Oates, he was taken up as a papist, and committed to the Gate-house, "where he lay a considerable time." He died in 1682, shortly after his release, in the sixty-third year of his age.—Sir Walter Scott has introduced this irascible little hero into his "Peveril of the Peak," the denouement of which romance is much forwarded by his aid.

Character of a Quack.—"His sagacity is remarkable, for he hath found out an art both to conceal his own ignorance, and impose on that of other folks to his own advantage; his prime care and greatest concern is, to get the names of diseases without book, and a bead-roll of rattling terms of art, which he desires only to *remember*, not to *understand;* so that he has more hard words than a juggler, and uses them to the same purpose, viz. to amuse and beguile the mobile, first of their senses, and next of their pence. Thus when people acquaint him of their grief, and their ails, though he know what the disease is no more than a horse, he tells them 'tis a scorbutick humour, caused by a defluxion from the os sacrum afflicting the diaphragma and cricoarythenoidal muscles, proceeding from heats and colds, with which the poor souls are abundantly satisfied, and wonder he should hit upon their distemper so exactly. He undertakes to spy out diseases whilst they are yet lurking in their remotest causes; has an excellent talent in persuading well people they are sick, and by giving them his trash verifies the prediction, and is sure to make them so. When he walks the streets (which is with a Spanish gravity), if he light upon a well-dressed woman, with a child in her arms, he stops on a sudden, and clapping his hand on his breast to witness his sincerity, cries, 'Ah! sweet babe, what pity 'tis it should be lost for want of looking after!' The good dame being frighted, a confederate that follows comes up, and asks what the gentleman said? Tells her he knows him by sight, and that he is one of the ablest doctors in the kingdom, especially for women and children; and withall, acquaints her with his lodging; away troops she next morning, and purchases not only a dose for her child, but for herself too; for I never yet knew a female but ailed something when she came in presence of a doctor."—*Hippocrates Ridens, May* 17, 1686.

THE SPHINX.



An Ancient Sculpture in stone, found near the scite of the Hospital, Colchester.

In digging the earth preparatory to laying the foundation of the Colchester Hospital, the workmen met with a beautiful relic of the ancient splendour of Camulodunum, in a group of free-stone, representing the *Theban Sphinx,* whose fabled history is too well known to need repetition. It was found lying upon its right side, at the depth of two feet from the surface; and, close to it, a considerable fragment of the *tibia* of the right leg of a man. It is well ascertained, that contiguous was one of the public burial places of the imperial colonists, who, after the manner of their countrymen, placed their cemeteries without the walls of the town; and only a few days previous to this discovery, at a short distance from the same spot, was found part of a Roman *Sepulchral Inscription.* Various fragments of Roman pottery, some of which appeared to have belonged to funeral urns, were also turned up; and similar fragments are almost daily observed imbedded in the mould round about.

That valuable monument of ancient art, the Sphinx, is represented as sitting over the mangled remains of a human victim to her wiles; her features conveying the expression of calm and contemptuous satiety. It was found in a nearly perfect state, with the exception of some not very material fractures; as upon the mouth of the Sphinx, the chin of the man's head, and a few others. But damages somewhat more serious, were the consequences of too little caution in disencumbering the figure of the earth with which it had so long lain in contact; these having divested the sculpture of the greater part of the monster's nose, and a smaller portion of the human forehead. Some marks of friction which have injured one of the fore-paws, and the lower parts of an arm and hind-leg, are supposed to have been inflicted by the plough-share, at a period when the soil had not acquired the degree of depth at which the greater part of the Roman remains in this neighbourhood are now discovered. The general dimensions of the stone are as follow:

	Inches.
Length of the base	25½
Medium breadth of ditto	10
Height from the base to the top of the Sphinx's head	25
The face of the Sphinx, measuring from the crown of the head to the extremity of the chin	5

The half body of the woman is beautifully formed, and extends in front to about the point of the *sternum*; on the back it is carried somewhat farther. A small portion of the body may be attributed to the dog, and seems to be joined to that of the lion at the reins, where the figure swells into that of the monarch of the desert. The beast's teats are five in number on the left side, though four only, are from the sitting posture, visible on the other; these are in addition to the human breasts. The wings, which seem designed for those of the eagle, are raised, but not expanded; they rest on the back, and extend over the lion's loins; the foldings of the tail are rather those of a serpent than a quadruped. The arms of the woman terminate at the wrists in paws, a circumstance considered to render this production *unique:* between them is the ghastly head of the man,—the eye-lids closed, the mouth drawn down at the angles, the muscles of the face all sunk in death, yet betraying the marks of a recent agonizing struggle. What particularly deserves remark, is the artfulness of the junction of the female human form with that of the brute animal: even a careless eye must be attracted by the singular exhibition here presented, of the extreme of delicate conformation in the woman, so united as not to offend the most hypercritical observer with the enormously muscular hinder quarters of a lion.

DESCRIPTION OF THE CITY OF LONDON IN THE REIGN OF HENRY II.—*Continued.*

"According to the evidence of ancient chronicles, London is much older than Rome, since deriving from the same original, viz. certain Trojan adventurers, this was founded by Brutus, before Rome was built by Romulus and Remus.[*] Hence, however, it is, that to this day, both cities use the same ancient laws and ordinances. This, as well as Rome, is distributed into regions, [i. e. wards]; it hath its annual sheriffs instead of consuls; it hath an order of senators, with the proper inferior magistrates; its sewers and aqueducts in the streets; and in respect of the causes, whether of the deliberative, the demonstrative, or the judicial kind, it hath its appropriate places, its peculiar courts, its burghmoots on the statutable days. I cannot imagine there is any city in which more laudable customs are observed; such as frequenting churches for attendance on divine service, reverencing God's ordinances, keeping festivals, giving alms, maintaining hospitality, making espousals, contracting marriages, celebrating nuptials, ordering entertainments, welcoming guests, as also in the disposition of funeral solemnities, and the burial of the dead. The two only inconveniences of London are, the excessive drinking of some foolish people, and the frequent fires. To all that has been said I may add, that almost all the bishops, abbots, and great men of this kingdom, are, in a manner, citizens and inhabitants of London, as having their respective, and not inelegant habitations, to which they resort, and where their disbursements and expenses are not sparing, whenever they are summoned thither from the country to attend councils, and solemn meetings, by the king or their metropolitan; or are compelled to repair thither for the protection of their own proper business.

But let us now proceed to the sports and pastimes of the city, since it is not sufficient that a place be commodious and serious, but it must also be pleasing and agreeable. Hence, even in the seals of the Roman Pontiffs, as low as the times of the last Pope, Leo,[†] on one side of the seal the effigy of Peter the Fisher was engraved, with a key placed above him and held out to him, as it were, from the clouds by the hand of God, and round him this verse:

'Tu pro me navem liquisti, suscipe clavem'
Thou left the ship for me, receive the key.

"On the other side the city was represented, with this legend:

'Aurea Roma.'—Golden Rome.

"And so it was said as a compliment, of Augustus Cæsar, and the city of Rome,

'All night it rains, with morn return the shews,
Cæsar with Jove an equal empire owes.'

"London, in lieu of the ancient shews of the Theatre, and the amusements of the scene, has exhibitions of a more pious kind; either representations of those miracles which were wrought by holy confessors, or of those passions and sufferings in which the Martyrs so signally displayed their fortitude.[‡] Besides, that we may begin with the pastimes of the boys, (as we have all been boys), annually, on the day which is called Shrove-Tuesday, the boys of the respective schools bring to the masters each one his fighting-cock, and they are indulged all the morning with seeing their cocks fight in the school-room After dinner, all the youth of the city go into the field of the suburbs,[§] and address themselves to the famous game of football. The scholars of each school have their peculiar ball; and the particular trades have most of them theirs. The elders of the city, the fathers of the parties, and the rich and the wealthy come to the field on horseback, in order to behold the exercises of the youth, and in appearance, are themselves as youthful as the youngest; their natural heat seeming to be revived at the sight of so much agility, and in a participation of the diversions of their festive sons.

Every sunday in Lent,[‖] a nobler train of young men take the field, after dinner, well mounted on horses of the best mettle, of which

'Each steed's well taught to gallop in a ring.'

"The lay-sons of the citizens rush out of the gates in shoals, furnished with lances and shields; the younger sort with javelins pointed, but disarmed of their steel; they ape the feats of war, and act the sham-fight, practising the agonistic exercises of that kind. If the king happens to be near the city, many courtiers honour them with their presence, together with the juvenile part of the households of the bishops, earls, and barons, such as are not yet dignified with the honour of knighthood, and are desirous of trying their skill. The hope of victory excites their emulation. The generous chargers neigh and champ the bit. At length, when the course begins, and the youthful combatants are divided into classes or parties, one body retreats, and another pursues, without being able to come up with them; whilst in another quarter the pursuers overtake the foe, unhorse them, and pass them many a length.

"At Easter, the diversion is prosecuted on the water; a target is strongly fastened to a trunk or mast fixed in the middle of the river, and a youngster standing upright in the stern of a boat, made to move as fast as the oars and the current can carry it, is to strike the target with his lance; and if in hitting it, he breaks his lance, and keeps his place in the boat, he gains his point, and triumphs; but if it happens the lance is not shivered by the force of the blow, he is of course tumbled into the water, and away goes his vessel without him. However, a couple of boats full of young men are placed, one on each side of the target, so as to be ready to take up the unsuccessful adventurer, the moment he emerges from the stream and comes fairly to the surface. The bridge and the balconies on the banks, are filled with spectators, whose business is to laugh.

"On holidays, in summer, the pastime of the youth is to exercise themselves in archery, in running, leaping, wrestling, casting of stones, and flinging to certain distances, and lastly, with bucklers. The maidens, as soon as the moon rises, dance to the guitar, and with their nimble movements, shake the ground. In the winter holidays, the youth are entertained in a morning with boars fighting to the last gasp, as likewise with hogs full tusked, intended to be converted into bacon; or game bulls, and bears of a large bulk, are baited with dogs. And when that vast lake which waters the walls of the city towards the north[¶] is hard frozen, the youth in great numbers go to divert themselves on the ice. Some taking a small run, for an increment of velocity, place their feet at the proper distance, and are carried, sliding sideways, a great way; others will make a large cake of ice, and seating one of their companions upon it, they take hold of one another's hands and draw him along; when it sometimes happens, that moving swiftly on so slippery a plain, they all fall down headlong. Others there are who are still more expert in these amusements on the ice; they place certain bones, the leg-bones of some animal under the soles of their feet, by tying them round their ankles, and then taking a pole, shod with iron, into their hands, they push themselves forward by striking it against the ice, and are carried along with a velocity equal to the flight of a bird, or a bolt discharged from a cross-bow.* Sometimes two of them thus furnished, agree to start opposite one to another, at a great distance; they meet, elevate their poles, attack and strike each other, when one or both of them fall, and not without some bodily hurt; and even after their fall, they shall be carried a good distance from each other, by the rapidity of the motion; and whatever part of your head comes upon the ice, it is sure to be laid bare to the skull. Very often the leg or the arm of the party that falls, if he chances to light upon either, is broken: but youth is an age ambitious of glory, fond and covetous of victory; and that in future time it may acquit itself boldly and valiantly in real engagements, it will run these hazards in sham ones. Many of the citizens take great delight in fowling, with merlins, hawks, and such like, as likewise in hunting; and they have a right and privilege of hunting in Middlesex, Hertfordshire, in all the Chiltern country, and in Kent, as far as the river Cray.

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[*] In this our author follows Geoffrey of Monmouth, "Hist. of Brit. L. I."

[†] Leo. IX. who died in the year 1054.

[‡] These were the mysteries and moralities of the old English Drama.

[§] Either Smithfield or Moorfields is here indicated.

[‖] The marshy parts of Finsbury, or, as it was anciently called, *Fens*bury, and Moorfields, are here meant.

[¶] Of this rude and simple kind of skating, this is, probably, the first description on record.

"The Londoners, at that time called *Trinovantes*, repulsed Julius Cæsar, a man who ever marked his passage with the slaughter of his foes: hence Lucan says,

Britain he sought, but turn'd his back dismay'd.'

"This city hath produced some, who conquered many kingdoms, and in particular subdued the Roman empire: it hath also generated many others, whose military valour hath exalted them to the skies, as was thus promised to Brutus by the oracle of Apollo:

'Brutus, there lies beyond the Gallic bounds
An island which the western sea surrounds;
To reach that happy shore thy sails employ;
There Fate decrees to raise a second Troy,
And found an empire in thy royal line,
Which time shall ne'er destroy, nor bounds confine.'

"After the Christian religion had been planted here, London gave birth to Constantine the Great,† son of the Empress Helen, who by donation, conferred the City of Rome, and all the *insignia* of the empire, upon God, and St. Peter and Pope Sylvester, whose stirrup he condescended to hold,‡ and afterwards declined to be called Emperor, as choosing rather to be styled the Defender of the Holy Roman Church. And, lest the peace and tranquillity of our Lord the Pope should be molested by his presence, and by secular tumults and disorders consequent thereupon, he was pleased to leave the city, after he had invested his Holiness with it, and to found the city of Constantine for himself. London, also, in more modern times, hath been the cradle of some illustrious and great princes, the Empress Matilda, King Henry III. and the blessed Archbishop Thomas, the glorious martyr of Christ; than whom, to every person of worth throughout the whole Roman [Latin] world,

' ——The place ne'er bore
A soul more candid, nor a surer friend.'

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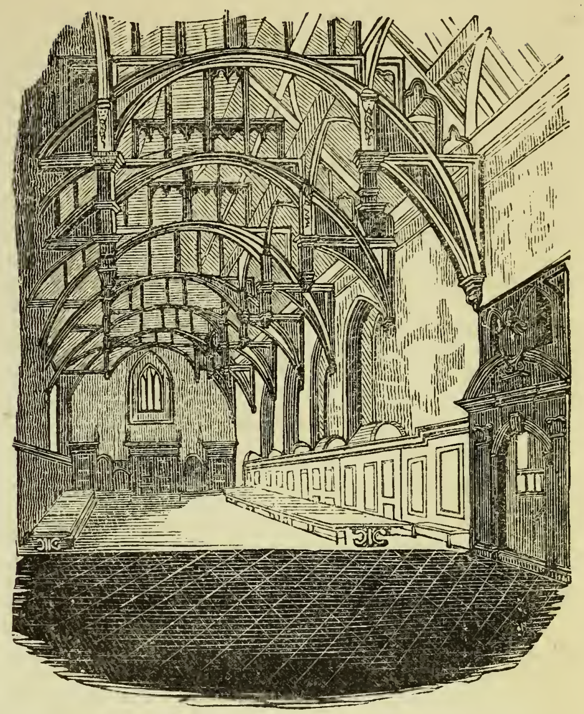
* In this passage Fitz-Stephen alludes to the stories narrated by Geoffrey of Monmouth.

† It is most probable that his birth-place was York, and not London, as here asserted by Fitz-Stephen.

‡ The grant here spoken of is admitted to have been a forgery by Papists as well as Protestants; and the story of Constantine holding the Pope's stirrup is alike legendary.

Refreshments at Funerals.—Many of the customs which were common to our ancestors are now almost forgotten in London: amongst those may be included the funeral feast, which certainly originated from the *cœna feralis* of the Romans, or the offering made to the manes of the deceased, consisting of wine, milk, and honey, united in a small plate, decorated with flowers. When the public mind became more enlightened, it naturally occurred to the attendants on funeral ceremonies, that the living had equally urgent demands for food, which was provided, probably, at first, merely to satisfy the calls of nature; but this, like all other customs, degenerated; and sensuality intruded where grief and solemnity ought to have presided. In the country, it was perfectly excusable to furnish persons who had assembled from a considerable distance with a substantial meal; but the Londoners became sensible, in process of time, that indulgence on such occasions was almost impious: hence, cakes and wine now supply the place of the "funeral baked meats."

LAMBETH PALACE, THE GREAT HALL.



On the right of the first, or principal court-yard, is the Great Hall; which was rebuilt precisely on the site of the ancient hall, by Archbishop Juxon, who ordered it to be made to resemble the former edifice as nearly as possible. Though intended, however, as an imitation of the Gothic style, both its architecture and ornaments are of a mixed kind.

The walls are chiefly built with fine red brick, and are supported by stone buttresses edged and coped with stone, which terminate in large balls or orbs. The outer roof is slated, and in the centre rises a lofty and elegant lantern-light, surmounted by the arms of the See of Canterbury impaling those of Juxon, and crested by the archiepiscopal mitre.

The interior is in length 93 feet, in breadth 38 feet, and in height upwards of 50 feet: the depth of the great bay-window, which reaches from the floor to the springing of the roof, is seven feet four inches. The whole is profusely ornamented; the roof, which is constructed with much labor, in the style of our ancient halls, is entirely composed of oak, on many parts of which are carved the arms of Juxon, and of the See of Canterbury.

At the upper end, above the Archbishop's seat, the same arms are again seen in stained glass, in the large north window: they are likewise carved over the hall door, with the date MDCLXIII.; and at the lower end is a screen of the Ionic order, on the top of which is the founder's crest, viz. a negro's head, crowned. The whole hall is wainscotted to a considerable height, and the floor handsomely paved. Two of the great oak tables have upon them the date 1664, and therefore were made at the charge of Archbishop Sheldon: the lowest on the east side is a shovel board table.

The Biped and the Quadruped.—The London Gazette of March 23, 1685, furnishes two advertisements which have a strange and most reprehensible resemblance to each other. The deduction to be drawn from the perusal will be found highly honourable to the present times. "A tannymore (tawny-moor) with short bushy hair, very well shaped, in a grey livery lined with yellow, about seventeen or eighteen years of age, *with a silver collar about his neck, with these directions, Captain George Hasting's boy, Brigadier in the King's Horse Guards.* Whoever brings him to the Sugar-loaf in the Pall-Mall, shall have 40s. reward."—"Lost, the 12th instant, from the Earl of Burlington, on the road between his house and Hyde-park, a liver-coloured spaniel, *a brass collar, with the Earl of Burlington's name engraved on it*, &c. &c. Whoever gives notice, &c. shall have a guinea reward."

GALLANTRY OF OUR ANCESTORS.

It cannot but be grateful to an Englishman to hear of the gallantry and courage of his ancestors, which had become as natural a consequence of their lives, as their most familiar customs. When the army of England had invested St. Maloes in the reign of Edward III., that of France was separated from it by a river, and an arm of the sea. The former, impatient for battle, used to advance on the sands with their banners displayed, inviting their enemies to cross and meet them. The French, cautious, and contented with their situation, made frequent deceptive demonstrations; till at length, exasperated to desperation, the Earl of Cambridge swore, that he would himself advance if the whole of the men remained inactive; and, plunging into the river, attempted to wade through it.

The Constable of France ordered his best soldiers forward to the brink of the stream, and then to retreat to the fields. Such of the English as could bring their arrows to bear upon the enemy, shot, and every thing seemed to promise a furious contest, when it was found that the depth was too great to proceed, particularly as the tide began to flow, and the impatient Earl was compelled to return.

Not long after the above affair, the two armies held garrisons at neighbouring towns. That of Cherbourg, then in possession of the English, happened to make a sortie on the same day that a party of French sallied from a fortress; "when they met," says Froissart, "like knights and squires desirous of fighting. They all dismounted except Sir Lancelot de Lorris, who remained on horseback, his lance in its rest, and his target on his neck, requesting a tilt in honour of his lady. Several heard his demand; for there were also among the English some Knights and Squires who had bound themselves in like manner by vows of love to their ladies. I believe it was Sir John Copeland, a hardy knight, who accepted his challenge. Then spurring their horses they charged each other very gallantly, and gave dreadful blows on their targets. Sir Lancelot was, however, so severely struck by the English knight, that his shield and other armour were pierced through, and himself mortally wounded. It was a great pity, for he was an expert Knight; young, handsome, and much in love. He was there, and elsewhere, sincerely lamented."

The contest which afterwards succeeded between the parties terminated in favour of our countrymen, who either killed or captured all their opponents.

The individual gallantry of the English appeared in another instance, at the time when the Earl of Buckingham endeavoured to provoke the French to combat. The young Knights were universally eager to skirmish; but an Esquire, whose name is not mentioned, a native of Lincolnshire, particularly distinguished himself, by placing his lance in the rest, his target on his neck, and, spurring his horse, he leaped the bar of the barriers at Troyes, and rushing forward met the Duke of Burgundy, surrounded by the French nobility, near the gate of the city. This exploit, which we must applaud rather than approve, ended, as might be expected, in the death of the party, to the great displeasure of the Duke, who wished to have preserved the life of a man so courageous.

The fastidious and captious critic may object to our following Englishmen into France, in order to illustrate their characters; and let him. We address our labours to the discriminating reader, who will admit that it is necessary to call in every collateral aid to render these anecdotes as perfect a representation of our ancient manners as possible.

The romantic ideas both French and English entertained of individual honour and enterprise, led to many fruitless encounters, with reference to the general issue of the war. The Constable of France and the Earl of Buckingham commanded the hostile armies, near Vannes; and both these chiefs seemed equally desirous of their countrymen signalising themselves in feats of arms.

A challenge which occurred was decided on a level in the neighbourhood of the above city. The three French knights proceeded from Chateau Josseline, and the English entertained them and their suites in the suburbs. On the following day the Earls of Buckingham, Stafford, and Devonshire, and other nobles, went to the field with the British champions. "The French took their places," says Froissart, "at one end of the lists, and the English at the other, Those who were to tilt were on foot, completely armed with helmets, vizors, and provided with lances of good steel from Bourdeaux. The combatants advanced quickly towards each other with their lances. The Lord de Vertain received the point of his adversary without injury; the Lord de Pousanges, less fortunate, was pierced to the quick, through the mail and breast-plate of steel, and bled profusely; but they completed their feats without farther injury, and became spectators of other combats.

"Then came the last, Edward Beauchamp and Clarius de Savoye. This bastard was a hardy and strong Squire, and much better formed in all his limbs than the Englishman. They ran at each other with a hearty good-will; both struck their spears on their adversary's breast, but Edward was knocked down on the ground, which much vexed his countrymen. When he was raised up, he took his spear: and they advanced again to the attack; but the Savoyard drove him backward to the earth, which more enraged the English. They said, Edward's strength was not a match for this Savoyard, and the devil was in him to make him think of tilting against one of such superior force. He was carried off among them, and declared he would not engage farther."

Clarius, elated with his success, braved the English; and having completely provoked Jannequin Finchley, he stepped forward, and entreated the Earl of Buckingham he might be permitted to accept the challenge. The Earl assented, and he instantly armed himself. Each grasped his spear, and, attacking with equal strength and eagerness, they thrice broke their lances, without injuring each other, to the great admiration of the spectators. They then drew their swords, which were strong, and in six strokes four of them were broken. They would then have tried who might conquer with battle-axes; but the Earl, fearful of fatal consequences, commanded them to desist.

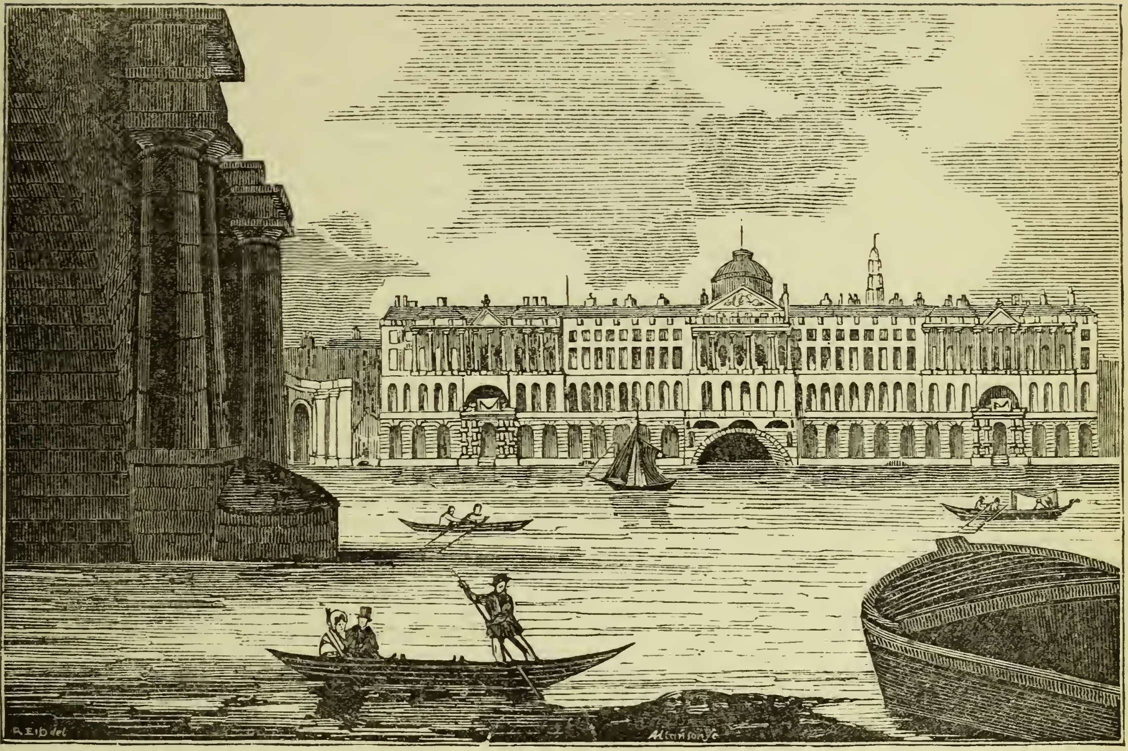
Two other combats followed, in the last of which John de Châtelmorant received a dangerous wound in the thigh. The hostile parties then separated; the French retiring to Chateau Josselin, and the English to Vannes.

PROLOGUE

TO THE SATIRES OF JOSEPH HALL, (BISHOP OF NORWICH,) PUBLISHED IN 1597.

I FIRST adventure, with fool-hardy might,
To tread the steps of perilous despite.
I first adventure, follow me who list,
And be the second English satirist.
Envy waits on my back, Truth on my side;
Envy will be my page, and Truth my guide.
Envy the margent holds, and Truth the line:
Truth doth approve, but Envy doth repine.
For in this smoothing age who durst indite
Hath made his pen an hired parasite,
To claw the back of him that beastly lives,
And prank base men in proud superlatives.
Whence damned vice is shrouded quite from shame,
And crown'd with virtue's meed, immortal name!
Infamy dispossess'd of native due,
Ordain'd of old on looser life to sue:
The world's eye bleared with those shameless lies,
Mask'd in the show of meal-mouth'd poesies.
Go, daring Muse, on with thy thankless task,
And do the ugly face of Vice unmask:
And if thou canst not thine high flight remit,
So as it mought a lowly satire fit,
Let lowly satires rise aloft to thee:
Truth be thy speed, and Truth thy patron be.

"In the point, volubility, and vigour of Hall's numbers (says Mr. Campbell), we might frequently imagine ourselves perusing Dryden." This may be exemplified in the harmony and picturesqueness of the description of a magnificent rural mansion, which the traveller approaches in the hopes of reaching the seat of ancient hospitality, but finds it deserted by its selfish owner. (See Sat. II. B. 5. "Beat the broad gates a goodly hollow sound," &c.) His satires are neither cramped by personal hostility, nor spun out to vague declamations on vice, but give the form and pressure of the times exhibited in the faults of coeval literature, and in the foppery or sordid traits of prevailing manners. The age was undoubtedly fertile in eccentricity. His picture of its literature may at first view, appear to be overcharged with severity, accustomed as we are to associate a general idea of excellence with the period of Elizabeth; but when Hall wrote there was not a great poet firmly established in the language except Spenser, and on him he has bestowed ample applause."



SOMERSET HOUSE,

LONDON.

Somerset House derives its name and origin from Edward Seymour, Duke of Somerset, maternal uncle to Edward the Sixth, and Protector of the realm during most of the reign of that youthful Sovereign.

The time at which this noble commenced his magnificent palace has been generally fixed to the year 1549, but the probability is, that the Duke commenced his new building very soon after 1547, as it appears from a Roll, examined by Sir John Fenn, and partly communicated by him to Granger, the Genealogical historian, (who refers to it in his "Letters,") and which proved to be "the Duke of Somerset's Cofferer's account of all moneys by him received and disbursed to the Duke's use, from April 1, 1548, to October 7, 1551," that the entire cost of Somerset House, up to that period, amounted to 10,091*l.* 9*s.* 2*d.* The architect is supposed to have been John of Padua, who came to England in the reign of Henry the Eighth, and in an office book, quoted by Walpole, is called "Devizor of His Majesty's buildings,"—this being one of the first buildings designed from the Italian orders that was ever erected in this country.

After the attainder and execution of the Protector, who was beheaded on Tower Hill, January the 22d, 1552-3, Somerset Place devolved to the crown, and was conferred by the King upon his sister, the Princess Elizabeth, who resided here during her short visit to the Court in the reign of Queen Mary. One of her last visits, whilst a Princess, was on the 25th of February, 1557-8, and it is thus mentioned by Strype. —"The lady Elizabeth came riding from her house at Hatfield to London, attended with a great company of lords and nobles and gentlemen, unto *Her Place* called *Somerset Place*, beyond Strand Bridge, to do her duty to the Queen, and on the 28th she repaired unto her Grace, at Whitehall, with many lords and ladies."

On Elizabeth's decease it appears to have become a jointure-house, or dotarial palace, of the Queens' consort; of whom Anne of Denmark, James the First's Queen, kept a splendid court here, which, according to Arthur Wilson, "was a continued Mascarado, where she and her ladies, like so many sea-nymphs, or Nereides, appeared in various dresses, to the ravishment of the beholders." From this occupancy, and from the visits of the Queen's brother, Christian the Fourth, King of Denmark, it obtained the name of Denmark House; and Sanderson says, "it was called so at the Queen's own desire, from the name of that kingdom whence she had her birth."

After the marriage of Charles the First with Henrietta Maria, daughter of Henry the Fourth, of France, and Mary de Medicis, Denmark House was fitted up for the Queen's particular use, and by a grant dated February the 15th, 1626, it was settled on her for life.

In April 1659, the Commons resolved that Somerset House, with all its appurtenances, should be sold for the partial discharge of the great arrears due to the army, and Ludlow states ("Memoirs," p. 258,) that it was sold for 10,000*l.*, except the chapel: it would seem, however, that the restoration of King Charles prevented the agreement from being fulfilled.

This mansion was frequently used for the state reception of the remains of deceased persons of high rank and birth previously to their interment. The Protector, Oliver Cromwell, who died at Whitehall on the 3d of September, 1658, was removed hither on the night of the 26th and on the 1st of November he was laid in state in the great hall: "and represented in effigie, standing on a bed of crimson velvet, covered with a gown of the like coloured velvet, a sceptre in his hand, and a crown upon his head." He was buried in Westminster Abbey on the 23d of the same month, his funeral being solemnized with extraordinary pomp and pageantry. Ludlow states, that the folly and profusion of this display so provoked the people, that they threw dirt, in the night, on his escutcheon that was placed over the great gate of Somerset House.

After the Restoration of Charles the Second, Somerset House reverted to the Queen Dowager, Henrietta Maria, who returned to England in November, 1660. On the following 2d of January she went to France with her daughter Henrietta, but coming back in July, 1662, she "took up her residence at Somerset House."

For several years subsequently to the above period, this mansion was little occupied, but in October 1677, the Prince of Orange, afterwards William III., resided here for a short period prior to his marriage, at St. James's, on the 4th of November, with the Princess Mary, eldest daughter of the Duke of York; and it was, probably, the place of their joint residence after the union, till they embarked for Holland, on the 21st of the same month.

In October, 1678, Somerset House became the reputed, if not the real scene of the mysterious murder of Sir Edmund Berry Godfrey, which is attributed to the papists connected with the chapel establishment of Catherine of Braganza, Charles the Second's Queen; to whom this mansion was destined, contingently, as a jointure-house, and who was occasionally lodged here when Charles's gallantries had rendered it incompatible for her to be resident at Whitehall. On the King's decease in October, 1685, she removed hither entirely, and kept her court here till the 30th of March, 1692, when she departed for Portugal, leaving the care of her palace to the Earl of Feversham, who continued to inhabit it till after the decease of the Queen Dowager in 1705.

In the early part of the last century, Somerset House was occasionally appropriated to masquerades and other court entertainments; and Addison, in the "Freeholder," mentions one that was given here in the year 1716, in honour of the birth of the Arch-duke of Austria. In George the Second's reign, William, Prince of Orange, resided here a short time previously to his marriage in March, 1734, with the Princess Royal; and, on a like occasion, the hereditary Prince of Brunswick became an inmate prior to his nuptials in January, 1764, with the Princess Augusta, sister to George the Third. In April, 1763, a splendid fete was given here by Government to the Venetian Ambassadors, who then made their public entry, and were entertained several days in this mansion.

The time had now nearly arrived when the faded glories of old Somerset House were all to vanish in a new and more sumptuous building, designed for public purposes, and truly worthy of a great nation. For a few years, however, before its final dissolution, the royal apartments were consigned by George the Third to the use of the Royal Academy, which had been incorporated in December 1768, and in the May following opened its first exhibition in Pall Mall. Shortly afterwards the Academy removed to Somerset House, which then became the residence of G. M. Moser, Esq., the first keeper. The state of the buildings, immediately previous to their demolition, will be seen from the following account, which has been chiefly derived from the "Vestiges," of Joseph Moser, Esq. (a relation of the above gentleman), with which the pages of the European Magazine were so frequently enriched in the early part of the present century.

At the extremity of the royal apartments, which might be termed semi-modern, two large folding doors connected the architecture of Inigo Jones with the ancient structure; these opened into a long gallery, on the first floor of a building which occupied one side of the water garden; at the lower end of which was another gallery, or suite of apartments, which made an angle forming the original front towards the river, and extending to Strand Lane. This old part of the mansion had been long shut up, and reputed to be haunted. When opened by the directions of Sir William Chambers, the long gallery was observed to be lined with oak, in small pannels, the heights of their mouldings had been touched with gold; it had an oaken floor and stuccoed ceiling, from which still depended part of the chains, &c. from which had hung chandeliers: against the sides some sconces still remained. From several circumstances it was evident that this gallery had been used as a ball room.

The furniture which had decorated the royal apartments had, for the conveniency of the Academy, and perhaps prior to that establishment, been removed to this and the adjoining suite of apartments. It was extremely curious to observe thrown together, in the utmost confusion, various articles, the fashion and forms of which shewed that they were the productions of different periods. In one part were the vestiges of a throne and canopy of state; in another, curtains for the audience chamber, which had once been crimson velvet, fringed with gold, but, except in the deepest folds, had faded to an olive colour. All the fringe and lace, but a few threads and spangles, had been ripped off; the ornaments of the chairs of state demolished, and stools, couches, screens and fire dogs, broken and scattered about in a state of derangement, which might tempt a philosopher to moralize upon the transitory nature of sublunary splendour and human enjoyments.

In the suite of apartments which formed the other side of the angle fronting the Thames, and which had been adorned in a style of splendour and magnificence creditable to the taste of the age of Edward the Sixth, part of the ancient furniture remained, and indeed, from the stability of its materials and construction, might have remained for centuries, had proper attention been paid to its preservation. The audience chamber had been hung with silk, which was in tatters, as were the curtains, gilt leather covers, and painted screens. In this and a much longer room were numerous articles which had been confusedly removed from other apartments; some of the sconces, though reversed, were still against the hangings, and one of the brass gilt chandeliers still depended from the ceiling. Passing through these rooms, a pair of doors, with difficulty opened, gave access to an apartment upon the first floor of a small pile which formed a kind of tower at the end of the old building; and the internal part of which was unquestionably the work of Inigo Jones. This had been used as a breakfast or dressing room by Catherine, the Queen of Charles the Second, and had more the appearance of a small temple than a room; it was of an octagonal form, and the ceiling rose in a dome from a beautiful cornice. There appeared such an elegant simplicity in the architecture, and such a truly attic grace in the ornaments, that Sir William Chambers exceedingly regretted the necessity there was for its dilapidation. The figures painted upon the pannels were in fresco; the ornaments under the surbase were in their heights touched with gold. The few articles of furniture that remained here were in the antique style, and there were several pictures upon the ground. From this room a small door opened upon the staircase, and on the ground floor was an apartment of an octagonal form, lined entirely with marble, in the interior closets of which were a hot and a cold bath.

The general state of Somerset House, its mouldering walls and decayed furniture, broken casements, falling roof, and the long range of its uninhabited and uninhabitable apartments, presented to the mind in strong, though gloomy colours, a correct picture of those dilapidated castles, the haunts of spectres and magicians, which have so highly distinguishe the romances of recent times;—the winding stairs, dark galleries, long arcades, cells and dungeons, as they might have been termed, "impervious to the solar beam," of the ancient parts of this building were, indeed, most admirably adapted for scenes of a terrific and doleful character, in which ghosts and gleaming torches, banditti, murderers, cowled friars, and shrieking virgins, might have thread the mazes of its gloomy precincts in all the appalling grandeur of the creations of a Radcliffe,

——— "making night horrible."

In the year 1761, the second of George the Third, Somerset House was settled on the Queen Consort, in the event of her surviving the King; but in April, 1775, in consequence of a royal message to both Houses of Parliament, it was resolved, that "Buckingham House, now called the Queen's House," should be settled on her Majesty in lieu of the former, which was to be vested in the King, his heirs and successors, "for the purpose of erecting and establishing certain public offices." An Act was, consequently, passed on the 26th of May, in the same year; and shortly afterwards the building of the present magnificent pile was commenced from the designs, and under the superintendence of the late Sir William Chambers, Knt. Comptroller-General of His Majesty's Works.

Altogether, the building expenses of this edifice amounted to more than half a million sterling. The Strand, or northern, front is composed of a rustic basement, supporting a range of ten three-quarter Corinthian columns, over the entablature of which, in the centre, is an attic, and on each side are balustrades. In the basement are nine large arches, the three central ones being open, and forming the entrance, or the vestibule to the quadrangle: the others, on each side, are filled with windows of the Doric order, which are crowned by entablatures and pediments rising from pilasters. On the key stones of the arches are sculptured, in *alto-relievo*, nine colossal masks, representing Ocean, and the eight great rivers of England, namely, the Thames, Humber, Mersey, Medway, Dee, Tweed, Tyne, and Severn, with appropriate emblems. Within the intercolumniations over the basement, are the windows of the two principal floors; the lowermost of which are ornamented with pilasters, entablatures, and pediments of the Ionic order: on the tablets which occupy the frieze of the three middle windows are medallions in *basso-relievo*, of George the Third and his Consort Queen Charlotte, and George the Fourth, when Prince of Wales. The attic extends over three intercolumniations, and is surmounted by a group of the Genius of England and Fame, supporting a large shield, crowned, and sculptured with the arms of the British Empire: four colossal statues, in senatorial habits, with the fasces in one hand, and the symbols of Justice, Truth, Valour, and Temperance, respectively, in the other, stand on pedestals, in front of the attic, which is thus separated into three divisions, those at the sides having elliptical windows, enriched with festoons of oak and laurel. A strong and handsome iron railing extends along the whole front, next the pavement.

Within the vestibule is a carriage-way, and two foot-ways, separated by two ranges of Doric columns, which, with their entablatures, support the vaults; on the latter, are sculptures from the antique, &c. Here, on the east side, are the entrances to the apartments of the Royal Society, and the Society of Antiquaries, and on the west side, to those of the Royal Academy: over the central door-ways are the busts of Sir Isaac Newton, and Michael Angelo Buonorotti, executed by Wilson, in Portland stone.

The inner front of this division of the building, consists of a *corps de logis*, and two projecting wings, the architecture of which has a general similarity to the northern front, but in the central part pilasters are used instead of columns: statues of the four quarters of the globe ornament the attic, and over the centre are the British Arms, supported by Marine Gods, holding a festoon of netting, filled with fish and other marine productions. Over the columns of the wings are ornaments composed of antique altars and sphynxes, which are judiciously contrived to screen the chimnies. On the key-stones of the great arches, masks are sculptured, intended to represent the *Lares*, or tutelar deities of the place.

Immediately in front of the vestibule, within the great quadrangle, close to a deep well-like area, is a fine statue, in bronze, of George the Third, leaning upon a rudder, and behind are the prow of a Roman vessel and a couchant lion. At the foot of the pedestal, is a colossal figure of Neptune, also in bronze, in a reclining position, leaning upon an urn: at his back is a large cornucopia.

The bold and massive character of the east, west, and south sides, of the quadrangle, corresponds with what has been described, but the central parts are varied. That on the south, displays an enriched entablature, supported by four columns and four pilasters of the Corinthian order, surmounted by vases and naval trophies. Within the *tympanum* of the pediment, connected with a lofty cupola which surmounts the middle part of the roof on this side, is a large *basso-relievo*, representing a sea-nymph, drawn by sea-horses, and guarded by Tritons, supporting the arms of the British Navy. On the other sides are small towers, with clocks.

The Thames front, which is composed more in the Venetian style of architecture, has an aspect of superior grandeur, particularly when seen from the water, and derives, from its extent and elevation, a majestic greatness of character, far exceeding that of any other edifice in the metropolis. It consists of a centre, and two wings, judiciously diversified by columns, pilasters, pediments, &c. and at the extremity of the buildings, which form the quadrangle, are spacious archways, opening from the terrace to Somerset place on the west. The terrace, which is about forty feet in width, is skirted with a balustrade, and forms a beautiful promenade, commanding a fine prospect of the neighbouring parts of the river, with the bridges of Waterloo, Westminster, and Blackfriars. This embankment rises from a continued arcade of massive rustic work, having a great arch, or water-gate, in the centre, ornamented with a colossal mask of the river Thames, in *alto-relievo*. At present, the entire number of arches amounts to twenty-three, the eighth of which, on each side, from the great arch, forms a landing-place to the warehouses under the building. These latter arches are flanked by projections and rustic columns, and surmounted by enormous figures of couchant lions, in Portland stone, between eight and nine feet in length.

ANNALS OF LONDON FROM THE DEPARTURE OF THE ROMANS TO THE ACCESSION OF EDWARD I.

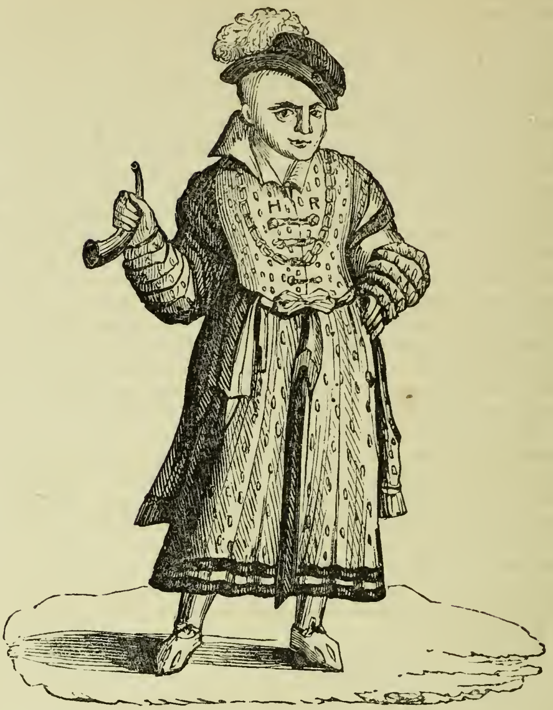
When the Romans, from the distracted state of the empire, found it necessary, in the early part of the fifth century, to withdraw their troops from the distant provinces, London again became a British town, and is mentioned in the Saxon chronicle in the year 457, when the Britons fled hither on their defeat by the Saxons under Hengist, who, about twenty years afterwards, made himself master of London; but on his death, in 498, it was retaken by Ambrosius, and retained by the Britons during a considerable part of the next century. It afterwards became subjected to the newly-established Saxon kingdom of Essex. On the conversion of the East Saxons to Christianity, London was nominated as the Bishop's see, Melitus being appointed the first bishop in the year 604: a cathedral church was erected in 610, on the scite of the present St. Paul's. During the period of the Saxon heptarchy, but few notices of London appear to have been recorded. In 664, it was ravaged by the plague; and in 764, 798, and 801, it suffered severely by fires; in that of 798, it was almost wholly consumed, and great numbers of the inhabitants perished. On the union of the Saxon kingdom under Egbert, London, though not the royal residence, or seat of government, as has been erroneously stated, was advancing in consequence, as appears from a Wittenagemot having been held here in 833, to consult on proper means to repel the Danes. By these invaders London was repeatedly pillaged and laid waste. In 925, King Athelstan had a palace here; the city increased in importance under the Danish sovereigns and under Edward the Confessor: and on the successful invasion of William the Conqueror, the magistrates of London, conjointly with the prelates and nobility, invited him to accept the title of king of England. From this period, London may be considered as the metropolis of the kingdom.

William, at the commencement of his reign, granted a charter to the citizens, which is beautifully written in the Saxon characters, and is still preserved among the city archives: it consists of only five lines on a slip of parchment, six inches long and one broad. In the year 1077, the greater part of the city was destroyed by fire. In the following year the king founded the fortress, now called the White Tower, for the purpose of keeping the citizens in awe, as he had reason to doubt their fidelity. In 1086, another fire consumed the principal part of the city, together with the church of St. Paul. Maurice, then bishop of London, laid the foundation of the new church: "a worke" Stow observes, "that men of that time judged would never have been finished, it was then so wonderful." It is remarkable that Domesday book, though so minute in regard to other cities and towns, does not contain any notice of London. A vineyard is mentioned in Holborn belonging to the crown, and ten acres of land near Bishopsgate (now the manor of Norton Falgate) belonging to the dean and chapter of St. Paul's. In November 1090, above 600 houses and several churches were blown down by a tremendous hurricane, and Stow says, "the tower of London was also broken." About two years afterwards another destructive fire happened. In the succeeding years William Rufus repaired the Tower, and strengthened it by additional works; and in 1097, he built a great hall at Westminster. Henry I., as a reward for the ready submission of the Londoners to his usurped authority, granted to the city an extensive charter of privileges, among which was the perpetual sheriffwick of Middlesex. On the death of Henry, the Londoners took a decided part in favour of Stephen in his contest with the empress, and greatly contributed to his establishment on the throne. In the first year of his reign, a fire, beginning near London Stone, consumed all the houses eastward to Aldgate, and westward to St. Paul's, together with London bridge, which was then of wood. Henry II. does not appear to have held the citizens in any great degree of favour, probably resenting their attachment to Stephen: and we find that large sums of money were extorted from them under the specious name of Free-gifts. In 1176, the building of a new bridge of stone was commenced at London, but was not completed till the year 1209. On the coronation of Richard I. a dreadful massacre of the Jews, who were settled in London, was made the brutal and ignorant populace. At the coronation-dinner, the chief magistrate of London, who at that time had the title of bailiff, acted as chief butler. Early in this reign the appellation was changed to that of mayor, in the person of Henry Fitz Alwyn. Richard granted the city a new charter, confirming all its liberties, with additional privileges; and four years afterwards, on payment of 1500l. he granted another, providing for the removal of all weirs that had been erected on the river Thames; on this charter the corporation of London found their claim to the conservatorship of that noble stream. In 1196, a sedition arose in London, headed by William Fitz Osbert, who excited the common people to oppose the government, and gained associates to the amount of 50,000; but the leader being taken and executed, the commotion subsided. This is one of the first instances upon record of a tumultuous assemblage in defence of popular rights. In the reign of king John the civic importance of London was greatly increased; and its corporation finally assumed that form and predominancy, which, with a few alterations, it has maintained till the present time. John granted the city several charters; by one he empowered the "barons of the city of London" to choose a mayor annually, or to continue the same person from year to year, at their own pleasure. In 1212, a dreadful calamity took place, through a fire which commenced at the bridge end in Southwark, and occasioned a destruction almost unparalelled from such a cause: Stow relates that about 3000 persons perished. During the contest between the king and pope Innocent III., London severely felt the consequences of the interdict which was laid upon the kingdom. In the civil feuds which marked the latter years of John, the Londoners sided with the barons; and when the humbled monarch was compelled to sign Magna Charta, it was therein expressly stipulated that the "city of London should have all its ancient privileges and free customs as well by land as by water." The long reign of Henry III. affords but few events worthy of notice respecting London: its growing prosperity was checked by a series of extortions and oppressions. In 1258, the price of corn was so excessive, that a famine ensued, and according to the chronicles of Evesham, 20,000 persons died of hunger in London only. In 1264, another massacre of the Jews took place; on a plea that one of that persecuted race had taken more than legal interest, and upwards of 500 Jews were put to death by the populace, and their houses and synagogues destroyed.

Fiery Ordeal: a judicial anecdote.—Towards the end of the Greek empire at Constantinople, a general, who was an object of suspicion to his master, was urged to undergo the fiery proof of the ordeal by an archbishop, a subtle courtier. The ceremony was this: three days before the trial the patient's arm was enclosed in a bag, and secured by the royal signet: he was expected to bear a red hot ball of iron, three times, from the altar to the rails of the sanctuary, without artifice and injury. The general eluded the experiment with pleasantry. "I am a soldier," said he, "and will boldly enter the lists with my accusers; but a layman, a sinner, like myself, is not endowed with the gift of miracles. Your piety, holy prelate, may deserve the interposition of Heaven, and from your hands I will receive the fiery globe, the test of my innocence." The archbishop stared, the emperor smiled, and the general was pardoned.

Handel and the serpent.—A music-seller of the name of Lowe, having seen a musical instrument in some of the churches of French Flanders, called a "serpent," bought one, and having learnt to perform on it, on his return to England, got it strongly recommended to Handel, to introduce it into his Messiah. Handel withstood the solicitation for some time, as looking upon his own music to want no such assistance; at last, being much pressed, he appointed a morning for Lowe to perform on it. He accordingly attended; but whether from the want of skill, the original defect of the instrument, or the awe of practising before so great a master, Lowe could do very little to the satisfaction of either Handel or the audience. Handel bore it for some time with evident signs of perturbation; at last he could hold out no longer, but bawled in an angry tone, "Vere did you buy date dere damned instrument?"—"At Lisle, sir," said the man in a trembling voice. At the Garden of Eden you mean," said Handel, "for by Gar, it is nothing more or less than the d—d old serpent himself." *European Magazine*, 1795.

WILL SOMMERS.



Henry the Eighth's Jester.

Will. Sommers, the Buffoon or Jester, to King Henry the Eighth, is one of the most renowned of his class, although very little is known of his actual biography. Though a reputed fool, he was highly celebrated for his sarcastic wit and sparkling talents at repartee, and that unaccompanied by the scurrility and grossness which profaned the conversation of his fellow jesters.

It appears from a scarce tract, intituled, "A pleasant History of the Life and Death of *Will Somers*, &c. (which was first published in 1676, and great part of which is said to have been taken from Andrew Borde's collection of "The Merry Jests and Witty Shifts of Scoggin,")that he was the son of a poor shepherd and husbandman in the neighbourhood of Eston Neston, in Northamptonshire, and that for some time he lived servant to Richard Farmor, Esq. of that place, ancestor to the Earl of Pomfret. He was afterwards constrained to proceed to London in search of employment, his master having been found guilty of a *præmunire*, and stript of all his property by Henry the Eighth, for sending eight-pence and two shirts, to a priest who had been convicted of denying the King's supremacy, and was then in the gaol at Buckingham.

Having by his drollery and good temper obtained a place in the service of a gentleman about the court, "the fame of his vast abilities soon came to the ear of the King, who sent to see and talk with him; and so well did he comply with that unruly monarch's humour, that he presently entertained him both into his grace and living, in quality of his jester.

"And now who but Will Sommers, the King's Fool? who had got such an interest in him by his quick and facetious jests, that he could have admittance into His Majesty's chamber, and have his ear, when a great nobleman, nay, a privy counsellor, could not be suffered to speak with him: and farther, if the King were angry or displeased with any thing, if no man else durst demand the cause of his discontent, then was Will Sommers provided with one pleasant conceit or another, to take off the edge of his displeasure. Being of an easy and tractable disposition, he soon found the fashions of the court, and obtained a general love and notice of the nobility; for he was no carry-tale, nor flattering insinuator, to breed discord and dissension, but an honest, plain, downright [man], that would speak home without halting, and tell the truth of purpose to shame the devil,—so that his plainness, mixed with a kind of facetiousness, and tartness with pleasantry, made him acceptable into the company of all men."

There cannot, perhaps, be a greater proof of the estimation in which our Jester was held by King Henry, than the circumstance of his portrait having been twice introduced into the same piece with that of the King; once in the fine picture by Holbein of Henry VIII. and his family, now in the meeting room of the Society of Antiquaries, and again, in an Illuminated Psalter which was written expressly for that Sovereign, by John Mallard, his Chaplain and Secretary (" Regis Orator et Calamo"), and is now preserved in the British Museum. (According to a very ancient custom, there is prefixed to Psalm 52, " *dixit incipiens*" in the above Psalter, a miniature illumination of King David and a Fool, whose figures, in this instance, are portraits of Henry VIII. and his favourite Will Sommers. The King is seated at a kind of altar table, and playing on the harp, whilst Sommers who is standing near him, with his hands clasped over his breast, appears to listen with admiration. The King wears a round flat cap, furred, and a vest of imperial purple striped with gold, and fluted at bottom; his doublet is red, padded with white; his hose crimson: on his right leg is a blue garter. Sommers is in a vest, with a hood thrown over the back: his stockings are blue; at his girdle is a black pouch).

Many instances of the readiness of his wit, and peculiar aptness of his sarcasms are upon record; yet the exact degree of credit that is due to the genuineness of the sayings attributed to him, is somewhat dubious. The license in which, emboldened by the King's favour, he indulged at Court, and the keenness of his remarks, is reputed to have given umbrage to Cardinal Wolsey, who, on one occasion (after Sommers had given a tart answer to a rhyme propounded by his royal master), thinking to quail his assurance, thus questioned him, " William, what say you to this rhyme ?

" A rod in the School,
And a Whip for a Fool,
Are always in Season :"—

to which he instantly replied,

" A Halter and a Rope,
For him that would be Pope,
Against all Right and Reason."

At the smartness of this reply, the Cardinal bit his lips from vexation, for the bruit was, that he was then " aiming to raise himself to the Papal See;" a surmise that was soon afterwards validated by the discovery of his private correspondence with the Court of Rome.

But a still more unpalateable jest, and one that is stated to have had a fatal influence on Wolsey's fortunes, is thus recorded in the " Pleasant History:" there does not, however, appear to have been any real foundation for this story.—"Will Sommers paying a visit to the Cardinal's fool, named Patch, was invited by him into an innermost, or private cellar, to taste some choice wine ; but having pierced one or two hogsheads, nothing came out, and yet they were very heavy. Nothing discouraged, Patch went to another, and so tried half a score. At length, Will Sommers, with a hammer that lay by, struck the head off one of the hogsheads, when there appeared nothing but gold; at which Will Sommers said nothing, but when he came to Court, tells the King what a cellar of wine he had been in at the Cardinal's; and that his [the King's] cellars yielded no such wines, nor ever would. " How" says the King, " have not I such wine in my cellar ?" " No indeed" says Will, " for there is never a hogshead in the Cardinal's cellar but is worth ten thousand pound and better." " Mother of God," says the King, " that is such wine that I never heard of. Ten thousand pounds a hogshead !" "Nay " returned Sommers, "rather more than less." " Come, sirrah" says the King, " tell me your meaning, for I know there is something else in it ; tell me, or I will hang thee." Then Will told the King how Patch, the Cardinal's fool, brought him into his cellar, to drink wine, and broached two or three hogsheads, and no wine came forth; so at length he burst open the head of one of the hogsheads, and that was full of gold, and so was the next to that, and forty more which he saw. Whereupon the King presently sent messengers and other officers to the Cardinal's cellars, and there finds 150 hogsheads of good gold, which was conveyed to the exchequer, and was welcome to the King, for at that time he had great need of it. Now the Cardinal, hearing of this sad fortune, fell sick at Esher, in Surrey, and endeavours to make friends to pacify the King's anger against him, but failing in the attempt, he took it so much to heart, as to cause his death soon after."

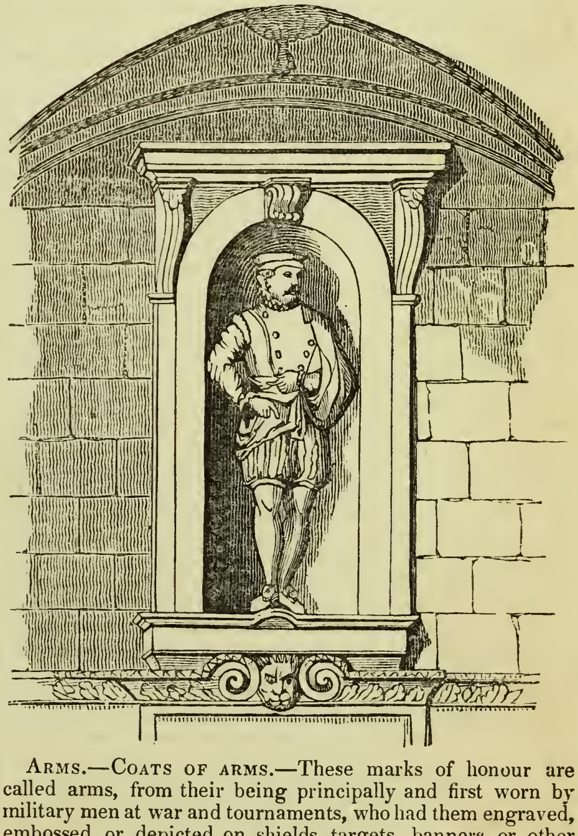
Ascham, in his " Toxophilus," which was first printed in 1554, gives the following indirect evidence of the straightforwardness of his character and general cast of temper and disposition. " They be not much unlike in this point to Wyll Sommer, the Kinges foole, which smiteth him that standeth alwayes before his face, be he never so worshipfull a man, and never greatlye lokes for him which lurkes behinde another man's backe, that hurte him in deede."

In a Wardrobe Account of Henry the VIIIth's reign, which has been published in the ninth volume of the " Archæologia," are the following entries relating to the dress of Sommers. The account in fact, is a mandatory order from the King, (dated at Wyndesore, on the 28th of June, in his 27th year, anno 1536,) for the payment of sundry charges to " John Malte, our Tillor," (Tailor) and several other tradesmen : it is addressed to the " Lorde Windsore, keper of our great Wardrobe."

" It'm for making of a dubblette of worstede lyned with canvas and cotton, alle of oure greate warderobe, for William Som'ar our foole. It'm for making of a coate and a cappe of grene clothe, fringed with red crule and lyned with fryse, alle of oure greate warderobe, for our saide foole. It'm for making of a dubblette of fustian lyned with cotton and canvas, alle, &c. It'm for making a coate of grene clothe, with a hoode of the same, fringed with white crule lyned with fryse and bokerham, alle, &c. It'm for making of a do [ditto] coate with a hoode of grene clothe, fringed with crule of red and white colours, and lyned with bokerham, all of oure greate warderobe for our saide foole. To William Crofton, our hossyar [hosier] : It'm for two paire of hoose of blewe clothe, garded with red and blacke clothe, alle, &c. for William Som'ar oure foole."

Our Jester is reputed to have retained the favour of Henry the Eighth to the last moment of that monarch's life; and in the mortal illness of the latter, to have been instrumental to the restoration to Mr. Farmor, his first master, of the undismembered parts of his estate, by some expressions which he dropped. that reached the King's conscience

STATUE OF SIR THOMAS GRESHAM, IN THE ROYAL EXCHANGE.



Arms.—Coats of arms.—These marks of honour are called arms, from their being principally and first worn by military men at war and tournaments, who had them engraved, embossed, or depicted on shields, targets, banners, or other martial instruments. They are also called " Coats of Arms" from the custom of the ancients embroidering them on the coats they wore over their arms, as heralds do to this day.—*Porny's Heraldry.*

THE GYPSIES.

(*Concluded from our last*).

Considering that the Gypsies are entirely ignorant either of writing,[*] or literature, and the length of time which has elapsed since their departure from the east, their original tongue must necessarily have undergone many alterations. If English of the seventeenth century be hardly intelligible to our modern ears, what allowances must be made for changes in the Gypsy vocabulary? more particularly as, in addition to their own language, they are also conversant with that of the country in which they sojourn. Under these circumstances, it were foolish to expect an entire similarity to any *living* language.

It has been already noticed that, on the arrival of the Gypsies in Europe, they were subject to the government of Kings, Lords, &c. By this means their progress through different countries was materially aided, and, when necessary, a more formidable resistance simultaneously effected. These titles seem to have been hereditary, and to have had attached to them much importance. Many of our readers may have heard of the famous Giles Hather, who, with his consort, Calot, held sovereign power over all the tribes in England. The celebrated Jean Gordon, the original of Sir Walter Scott's heroine, Meg Merrilies, held the rank of Queen. Her grand-daughter, Madge Gordon, was, some years ago, the acknowledged Queen of the Yetholm Clans. She frequently boasted that, so great was her sway, she could bring friends to avenge her wrongs from the most distant parts of the island. Of later times, though in powerful tribes these titles are still continued, hereditary rights are no longer respected. The individual, who, in activity, shrewdness, or other natural endowments, proves himself pre-eminent, is seldom long in taking a lead in the community. The advice of these leaders is taken with regard to the course to be pursued, and on similar matters; but it does not appear that they exercise any direct authority over their fellow-members of the tribe. In fact, this form of government exists only by sufferance, and is altogether of a nominal nature. In Transylvania, however, the leaders possess extensive powers, and are called by the Sclavonian title of Waywode. Formerly, these inferior chiefs were accountable to four superior Waywodes; now, only one Waywode rules supreme over the Goldwashers of that region.

The bands in which these itinerants move, do not in Scotland generally consist of more than from ten to thirty. These parties are in the custom of restricting their peregrinations to particular shires, and often evince strong attachment to certain parts of the country. The route to be followed by each horde is decided upon at general meetings, fixed in the most convenient quarter, by which means all contact and interference of clans is avoided. On one party encroaching on the territory of another, the most sanguinary broils have been known to follow, in which neither age nor sex were spared. The Gypsies of Bedfordshire, Herefordshire, Cambridge, and Huntingdonshire, are continually making revolutions, within the range of these countries; and, though the Gypsies of Scotland are more irregular in their routes, yet, in the shires of Perth and Stirling the same may be remarked.

From the date of their entrance into Europe, till now, the Gypsies seem to have been entirely destitute of anything worthy of being termed religion. Policy, nevertheless, has undeviatingly led them to *profess* the faith of the country in which, for the time, they may have resided. Their notions of the Christian religion, in most cases, betray but a lamentable ignorance of even its essential principles. The most intelligent and well-informed can scarcely repeat correctly the Lord's Prayer. Seldom can they be prevailed upon to attend to religious discourse, so great is their antipathy to all species of instruction. An exception presents itself in the Gypsies of Kirk Yetholm, in Roxburghshire. In this spot they appear to have made considerable advances towards civilization, and to have divested themselves of many prejudices. The education which their male children here receive, is as good as what the labouring classes and farm-servants of the district generally enjoy. The children, too, are generally baptized by the clergyman of the parish, though the attendance of the sponsors on public worship is extremely irregular. But, by the great body of the Gypsies, their children are allowed to grow up like their fathers, without any fixed profession of faith, education, or instruction. Despising all moral restraint, they evince not the slightest solicitude regarding an hereafter. In these particulars, the tribes of Europe, Asia, and Africa, all concur. As might be expected, the most degrading superstitions exist among them. Upon the death of a chief, or leading member of the fraternity, the friends carefully watch the corpse by day, and by night, till the time for interment arrives; and to omit this *wake*, or allow any cessation in the performance of it, would by them be considered as ominous of evil to the defunct's clan. The clothes of the deceased are also committed to the flames, it being deemed unlucky for another to wear them. Before proceeding on an enterprise, or deciding the route to be pursued, the state of the weather, the appearance of the heavens, and the direction of the winds, are carefully considered; and, if unpropitious to their eye, the business is delayed till a more fortunate season.

The ceremony of marriage is, with few[*] exceptions, discarded by them; the contracting parties being contented with simply pledging to each other. It were unjust to libel the whole race; but, with all charity, it must be said that, for the most part, constancy is a virtue to which the Gypsies cannot lay claim. Polygamy, with all kinds of profligacy and vice, prevails to a great degree; and even the nearest ties of consanguinity do not prevent cohabitation. Intoxication, a vice to which in former days they were not addicted, now exists to a great extent among the tribes in Britain, and has consummated their moral degradation.

Of the Gypsy population of this country, it is computed, 12,000 are children; being two-thirds of their whole body, by the more moderate calculation. The average number of children to each family in England is calculated at five and a half, which exceeds by one-half what is said to be the general rate among the native inhabitants. Considering the privations to which they are exposed, it is surprising how small a proportion die in childhood: the mortality in truth is less with them than with the children of the middling orders in England. A cradle is an article of luxury unknown in a Gypsy tent; so that, from its birth, an infant is accustomed to hardship and misery. When three months old its trials commence: at that tender age, a child is either wrapped in rags of the most filthy description, and consigned to its mother's back, or deposited in the pannier by the ass's side, where, unattended, it has to encounter all the extremes of heat and cold, and bear with the inclemency of the seasons. Thus inured from infancy to the rigour of the elements, these people enjoy perhaps rather better health than persons of the most regular habits; and, though filthy in their persons, they are rarely subject to epidemical disorders. Their dark colour, "the vellum of the pedigree they claim," is perpetuated from generation to generation, unaffected by the influence of climate. No matter whether found under the rays of a tropical sun, or in the moderate temperatures of France and England, their complexion is the same. So peculiar is their swarthy cast of countenance, and dark "ill-boding eye," that, from a tolerable description, they might, at first sight, be readily recognised by one who had never before seen them. Foreign writers unanimously represent them as well made, lively, clever, and sometimes good-looking.

Though perfect accuracy, with regard to what proportion follow any regular trade or profession, is not attainable, it may, with great fairness, be stated at one-half. To their indolence, and love of idleness, may principally be attributed the poverty and want which everywhere attend them. They dislike any kind of employment which requires application, and will rather endure hunger and nakedness, than provide against these privations by industry. The trades most commonly followed by them in Scotland are those of tinkers and horners, by which appellations they are often known. Many are also dealers in *shelties* and asses; the latter of which animals are employed for transporting their children and merchandise. It is common for a few to hawk, through the surrounding districts, cast or faulty earthenware, which they procure at a cheap rate from the neighbouring manufactories. Among them are also smiths, farriers, braziers, basket-makers, chair-bottomers, &c. Some of the tribe employ themselves in making besoms, foot-mats, and other articles, from heath and broom; but, after all, these employments are little better than a cover for idleness and vagrancy. The females are chiefly employed in fortune-telling, and the sale of trinkets and small wares. In palmistry and other trickery they are great adepts; and, from information previously procured of their confidant's affairs, they often excite wonder and amazement at their apparently superhuman knowledge. The idlers of the community are guilty of all sorts of pilfering[*] and dishonesty; which, when cleverly executed and undiscovered, like the Spartans of old, they consider meritorious. The hen-roosts in the neighbourhood are frequently laid under contribution, and their depredations, when hard pressed, sometimes extend to the sheepfold. But, withal, some idea of honour seems to run through the whole race. For example, it is thought disgraceful to steal from a benefactor or friend, or to plunder those on whose property they are permitted to reside. When trusted with money, as well as in the settlement of debt, *if uncoerced,* their honesty is remarkable. Music and dancing are accomplishments to which the majority are very partial, and in which the children are sedulously instructed. By giving lessons in the former, many have been known to gain a livelihood.

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[*] Writing is so rare an accomplishment among the Gypsies, and their desire of secresy so great, that a specimen of the construction of their dialect, from their own pen, is a curiosity which yet remains to be made public.

[*] Some instances have occurred in which, money being plentiful, the forms prescribed by the Church have been attended to

When huts or outhouses cannot be provided, a tent is formed by fastening wooden hoops into the ground, over which is thrown a blanket, or more probably the canvass from the pottery cart, and one end being closed by a curtain, they lie promiscuously huddled beneath this miserable covering. A little straw, very likely pilfered from a neighbouring farmsteading, serves the purpose of a bed. At the open end of this wretched domicile, a fire of wood is kindled, round which may be seen, squatting like so many partridges, the contented indwellers; the men employed in mending china and culinary utensils, the women in preparing their scanty meal; while the remainder of the group, careless of the morrow, join in the chorus of some jovial stave to the accompaniment of the violin. In the words of Cowper:—

> "A vagabond and useless tribe there eat
> Their miserable meal. A kettle,
> Slung between two poles upon a stick transverse,
> Receives the morsel; flesh obscene of hog,
> Of vermin; or at best, of cock purloined
> From his accustomed perch. Hardfaring race!
> They pick their fuel out of every hedge,
> Which, kindled with dry leaves and wood, just saves
> The spark of life."

In the summer season, many of the continental Gypsies, in place of erecting tents, dig, in some dry situation, a pit from eight to ten feet long, and five feet broad, in which, under a canvass awning, they are contented to burrow. Dr. Clarke observes of those in the Crimea, "in the villages we found parties of Tzigankies, or Gypsies, encamped as we see them in India, but having their tents stationed between their waggons in which they move about the country."

It is computed that three-fourths at least of the population, braving the inclemency of the season, live out of doors, as we have described, in winter as in summer. That portion of the community which dissent from pristine habits in this respect, take up their quarters in London, Cambridge, and other large towns. They are for the most part rather more inclined to industry than their out-door friends, and support themselves by basket-making, wire-working, &c., but principally by telling fortunes. During the time they remain in winter quarters, which is commonly from about November to the end of March, they make quiet and peaceable citizens, and seldom come under cognizance of the police.

Their food, more especially during the winter, is of the poorest description. Broken victuals, and the flesh of stolen and dead animals, with what can be got by poaching, is their most common fare. The roasted flesh of an animal which has died of a distemper is by them reckoned a great dainty. When censured for this peculiarity, their reply is, "Those that have died by the hand of God are better than those that have died by the hand of man." Their liking for such animals as have died by fire is also great. On learning that any animals have perished in a conflagration, all the neighbouring tribes forthwith assemble, greedy to procure a share of the welcome spoil. At all times, when they happen to have more flesh than is sufficient for one day's consumption, they hang it in the sun to improve its flavour! These peculiarities are observable both among the Nuts, and the continental Gypsies, and tend strongly to confirm our belief in their oriental descent. Their love of finery in dress, and for all sorts of gewgaws and ornaments, is not a little singular, when contrasted with their mean and filthy appearance. Though they have nothing but rags, or garments wofully tattered, which barely suffice as covering, still, when an opportunity presents itself, they manifest the greatest vanity and ostentation. An old cocked hat, a *ci-devant* laced coat, or coat of uniform, are articles of dress which excite, not only the admiration, but the envy of a whole brotherhood! With them it matters not how incongruous soever one part of wearing apparel may be with another, provided it possess the inestimable quality of novelty and singularity. For the most part a covering for the head is reckoned altogether superfluous. Their legs and feet are commonly uncovered, but socks are sometimes worn by the more fortunate. In the manner of disposing their raiment, they follow the fashion of the East, unless the *make* of the article prevent such an arrangement. In their passion for dress, the women expose themselves, equally with the men, to the ridicule of the considerate.

SATIRE I.

NOR lady's wanton love, nor wand'ring knigh
Legend I out in rhimes all richly dight.
Nor fright the reader with the pagan vaunt
Of mighty Mahound, and great Termagaunt[*]
Nor list I sonnet of my mistress' face,
To paint some Blowesse[†] with a borrowed grace;
Nor can I bide to pen some hungry scene
For thick-skin ears, and undiscerning eyne.
Nor ever could my scornful Muse abide
With tragic shoes her ankles for to hide.
Nor can I crouch, and writhe my fawning tail
To some great patron, for my best avail.
Such hunger-starve trencher-poetry,
Or let it never live or timely die:
Nor under every bank and every tree,
Speak rhymes unto my oaten minstrelsy:
Nor carol out so pleasing lively lays,
As mought the Graces move my mirth to praise.
Trumpet and reeds, and socks, and buskins fine,
I them[‡] bequeath, whose statues wand'ring twine
Of ivy mix'd with bays, circlen around,
Their living temples likewise laurel-bound.
Rather had I, albe in careless rhymes;
Check the misorder'd world, and lawless times,
Nor need I crave the Muse's midwifery,
To bring to light so worthless poetry:
Or if we list, what baser Muse can bide,
To sit and sing by Granta's naked side?
They haunt the tided Thames and salt Medway,
E'er since the fame of their late bridal[§] day.
Nought have we here but willow-shaded shore,
To tell our Grant his banks are left forlore. [||]

J. HALL.

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[*] Expert anglers, and good sportsmen, are to be met with in almost every band. Query—Is not this explanatory of the severity exercised towards the fraternity by many landed proprietors, which is generally proportioned to the interest they may have in the preservation of game?

[*] It is probable that the English Ariosto, then recently published by Harrington, is pointed at. Of *Macone* (Mahound or Mahomet) and *Trivigante* (Termagaunt), the Saracen divinities, many of our old metrical romances make ample mention.

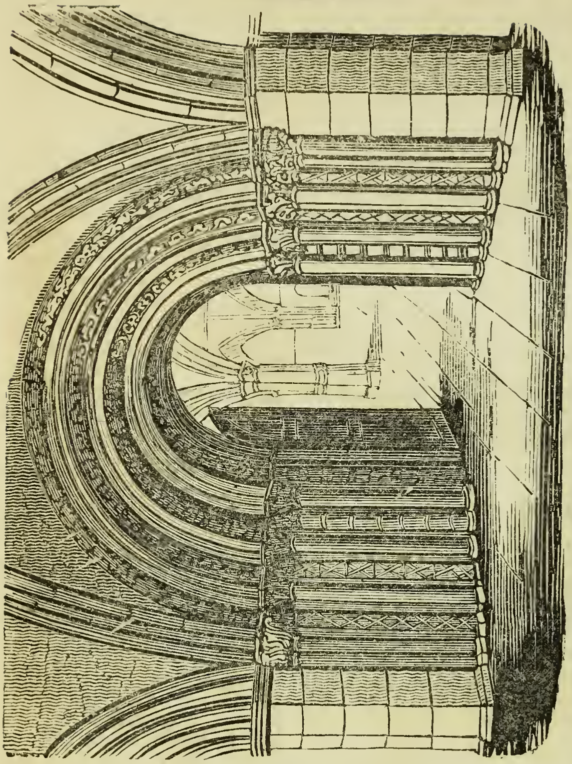
[†] *Blowesse* or blowze, a sluttish, coarse wench, one who is not over nice in her dress. Hence the Blousilinda's and Blousibella's of the old ballads.

[‡] In this satire, which is not perfectly intelligible at the first glance, the author, after deriding the romantic or pastoral vein of affected or mercenary poetasters, leaves heroic poetry, pastoral, comedy, and tragedy to the celebrated masters in those different kinds of composition, such as Spenser, Surrey, Sidney, &c. unless he means the classic poets, which is not improbable. The imitation from the prologue of Persius to his satires is obvious.

[§] The compliment in the close to Spenser is introduced and turned with singular address and elegance. The allusion is to Spenser's beautiful episode of the marriage of Thames and Medway, then recently published, in the fourth book of the second part of the Fairy Queen. But had I, says the poet, been inclined to invoke the assistance of the muse, what muse, even of a lower order, is there now to be found who would condescend to sit and sing of the desolated margin of the Cam? The muses frequent other rivers ever since Spenser celebrated the nuptials of Thames and Medway. Cam has now nothing on his banks but willows, the types of desertion.

[||] *Forlore* is the same as *forlorn,* abandoned, forsaken.

TEMPLE ARCH.



The Temple among us, denotes two inns of court, thus called, because anciently the dwelling of the Knights Templars. At the suppression of that order they were purchased by some professors of the common law, and converted into Hospitals or inns of court.

They are called the *Inner* and *Middle Temple*, in relation to Essex-house, which was also a part of the house of the Templars, and called the *Outer Temple*, because situate without Temple Bar.

In the *Middle Temple*, during the time of the Templars, the king's treasure was kept: as was also that of the kings of France in the house of the Templars at Paris.

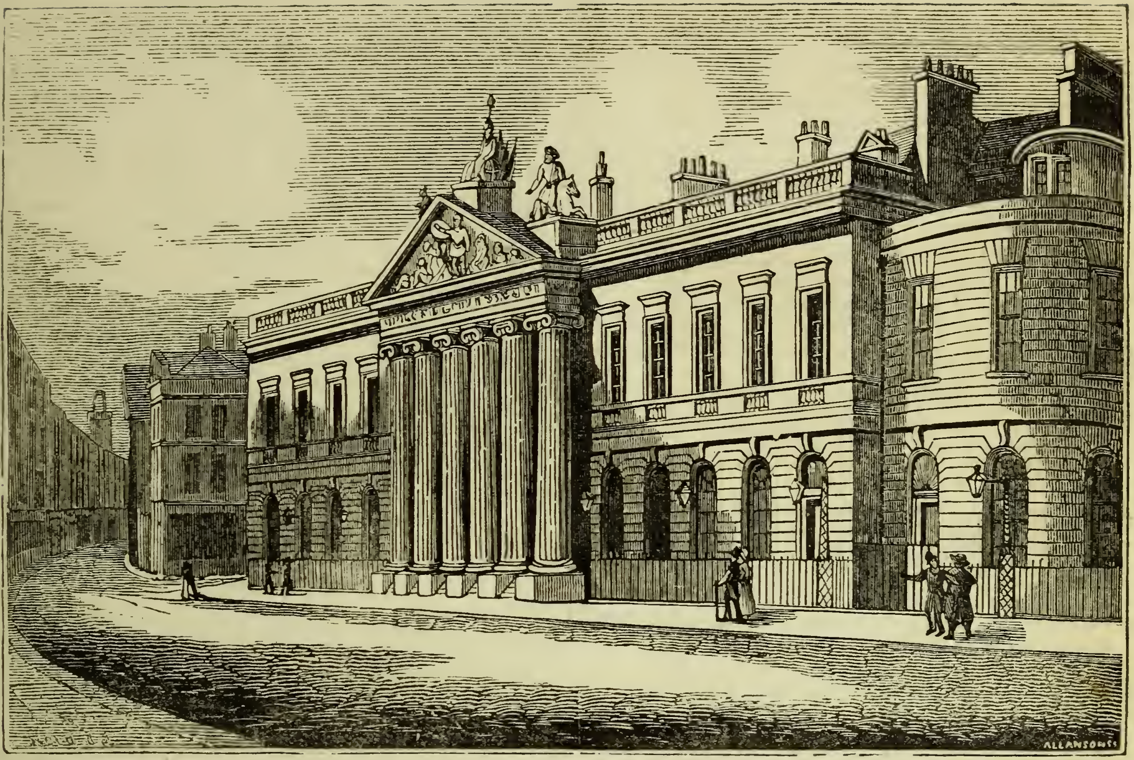
The chief officer was the master of the Temple, who was summoned to Parliament in 49 Henry III. And from him the chief minister of the Temple church is still called the *Master of the Temple.*

Force of Custom.—The prevalence of custom may be traced even into letter-writing; the manner and fashion of beginning and ending letters for two or three centuries might form a pleasing source of research. " After my hearty commendations" was for a long time common in the higher ranks of life, and of the reign of Queen Elizabeth I have seen letters begin thus: " Many months, Sir, have elapsed," &c., instead of the present mode, " Sir, Many," &c. Echard says, that in his time the young men of our universities counted it d——ble duncery and want of fancy to conclude a letter with your loving friend or humble servant, " therefore the young epistler is *yours to the antipodes*, or at least to the *centre of the earth;* and because ordinary folks love and respect you, therefore you are to him the pole-star, a Jacob's staff, a loadstone, and a damask rose."

Insupportable Insolence!—" The English, especially the gentry," says Chamberlayne, " are so much given to prodigality, sports, and pastimes, that estates are oftener spent and sold, than in any other country. They think it a piece of frugality (beneath a gentleman) to bargain beforehand, or to count afterward, for what they eat in any place, though the rate be most unreasonable: whereby it comes to pass, that cooks, vintners, innkeepers, and such mean fellows, enrich themselves, and beggar and insult over the gentry. In a word, by their prodigality, it comes to pass, that not only those, but taylors, dancing-masters, and such trifling fellows, arrive to that riches and pride, as to ride in their coaches, keep their summer-houses, to be served in plate, &c.—an insolence insupportable in other well-governed nations."

The Travelled Fop.—In " Observations and Discourses" we find a sketch of the traveller of that period, which will afford equal entertainment and information. " It appears most in some that return from travelling, who, being incapable of other proficiency, by their observations of governments, of nations, situations of countries, dispositions of people, their policy and the like, these things not understanding, or not knowing how to apply, which to the bettering of our judgment and manners is the right use of all we find, either in reading or travel, they in their stead, bring home only fashions of behaviour, and such outward appearances that a man must guess they have travelled, (for there is no other way) by a *leg* or a *piccadill*, or a new cloak, or a mangled suit, or words all compliment and no sense, or mincing of their own language, or making new and absurd derivations, such as yet the world never heard of, or in every period of their discourse to say something of Paris and Orleans, Blois and Tours, and then conclude that the river of Loire is the most navigable of the world; or to talk of their mistresses, and to protest that the French *demoiselle* is the most courtly, most complete, and for exquisiteness in behaviour and fashion may be a pattern to all the ladies of Europe; and from hence they will take occasion to fall into a digression of their loves, and to tell what hazards they have past with the wife of such a merchant, or the daughter of such a governor, or the mistress of such a prince. All which fashions, observations, and wonders be collected with being a few months in France. And thence being wafted over, the first man they meet is sure to know (if this half year in France hath not made them to forget their English tongue) the dangerousness of their passage; how near shipwreck they were; and talk as learnedly and seriously of navigation, only by the experience they have gotten in this double passage in a little bark, to and fro, as the best captain can do that hath been three times in the East Indies. But all these things before rehearsed, and divers more of the same kind, are not only their first month or half year's imitation and discourse upon their return, but continue to their dying day. At London being arrived, they are sure to make their first appearance with their last suit; there practice their compliment and courtesies upon all their acquaintance, make three or four forced faces. Thence, upon their *curtoe*, with a page and two lacquies, all in a livery, go to the tavern, find fault with all the wine, and yet be drunk; in which disguise they post to their sisters, or aunts, or grandmothers, where they will be admired for their absurdities; and almost made madder by their praises. These be affected Monsieurs: but they that pass the mountains, and leave all this levity behind them, what do they observe? How do they return (I mean still, affected travellers)? Of the two the worse, and the more absurd, because the more grave. For a light fool is always more sufferable than a serious. The forced gravity of these so set them forth, as any man may discover them with half an eye; especially having the dependencies of an Italian suit, Spanish hat, Milan sword, nods instead of legs, a few shrugs as if some vermin were making a progress from one shoulder to another, and the like.—This for their outside: but their discourse makes them every where ridiculous. The name of English gelding frightens them; and thence they take occasion to fall into the commendation of a mule or an ass. A pasty of venison makes them sweat, and then swear that the only delicacies be mushrooms, or caveare, or snails. A toast in beer or ale drives them into madness; and so to declaim against the absurd and ignorant customs of their own country, and thereupon digress into the commendation of drinking their wine refreshed with ice or snow. So that those things which in other countries be used for necessity, they, in their own will, continue to shew their singularity. It were not hard in this discourse to point out the men; and it were a good deed to give you their names, that they may be publicly known; lest some, ignorant of their manners, be by their outside misled to admire them."

Beacon.—This word takes its name from the Saxon *becnian*, to call by signs; whence also it is presumed our English word beacon. Before the time of Edward III., signals were made by firing great stacks of wood; but in the eleventh of his reign, it was first ordered that this species of alarm should be made by pitch pots placed on standards, or elevated spots, within due distances of one another.



EAST INDIA HOUSE,

LONDON.

THE East India House comprises the principal offices of the home establishment of the East India Company. The courts are held here; and the directors likewise convene in this noble edifice, and regulate the multifarious business and extensive traffic of their vast empire. Here also are held all the sales of tea and other oriental produce at stated periods.

The building is erected on the site of a smaller house, which was raised in the year 1726, and only occupied the extent of the present eastern wing. The inconvenient accommodation which it afforded to the augmented business of the company, led to the construction of the present fabric, which was executed from the design of Mr. R. Jupp, architect, in the years 1798 and 1799. A portion of the interior of the old house was preserved, but by far the greatest part was erected from the ground, on the site of various dwellings which had been purposely taken down. The front, which is of stone, has an air of considerable grandeur, principally arising from the extent and elevation of its central portico, which consists of six Ionic columns, fluted, supporting an enriched entablature and pediment. The frieze is sculptured with ornaments, imitative of the antique, and the pediment contains several figures, emblematical of the commerce of the company, protected by George the Third, who is represented as extending a shield over them. On the apex of the pediment is a statue of Britannia, at the east corner a figure of Asia seated on a dromedary, and, at the west, another representing Europe. The interior of the India House is well worth visiting, and the stranger may see great part of it without expense, and the rest by a *douceur* to any of the porters, or by an order from a director. The New Sale Room fully equals in interest the rotunda of the Bank. The Grand Court Room, which is elegantly fitted up, contains a fine bas-relief of Britannia, in white marble, attended by her river-god, the Thames, and three female figures, emblematical of India, Asia, and Africa, presenting their various productions. Within the eastern wing are the Library and the Museum. The former contains an unparalleled collection of oriental manuscripts, in various languages, many of which are adorned with historical and mythological drawings, executed in the most brilliant colours, and brightened with gold: among them is Tippoo Saib's copy of the Koran. Here, also, are many volumes of Indian drawings: copies of every work which has been published relative to Asia: and an extensive collection of Chinese printed books. In the Museum are many curiously sculptured representations of the Hindoo deities, together with inscribed bricks in the Persepolitan or *nail-headed* character, from the banks of the Euphrates, and numerous other articles of interest from the countries forming the British Empire in India. These curiosities may be seen on Mondays, Thursdays, and Saturdays.

The East India Company possesses various warehouses, which are of great size and substantial construction, and are well worthy of inspection, both from the immense value of their merchandise, and from the excellence of their internal arrangements. Those between Devonshire-square and New-street, Bishopsgate-street, are very extensive, and have fronts of several hundred feet in length. In the erection of these buildings several very mean streets, and some hundreds of poor habitations were removed. The Company has likewise numerous temporary warehouses, cellars, &c., in various parts of the city.

The vast concerns of this company are under the management of twenty-four directors, who are formed into different committees; each committee having the superintendence of a particular department of the company's business. At the general courts of proprietors, persons possessing 1000*l*. stock have one vote; 3000*l*. two votes; 6000*l*. three votes; and 10,000*l*. four votes.

LONDON A LINK OF CONTRARIES.

From Hyde Park to Mile End we've seen every sight,
We've stray'd like *Ulysses* in *Homer*;
And find that no Lawyer can London indict,
Each Street, every Lane's a Misnomer.
For instance, *Cheap*-side is confoundedly dear;
In *Queen* Street a Queen very rare is;
Not a Fan's in *Fan* Alley, nor any such gear,---
And London's one link of Contraries.

We went to *Corn*-hill for a sample of Wheat,
And sought it in vain ev'ry shop in;
The *Hermitage*, once such a tranquil retreat,
Is now the most noisy in Wapping.
No Horses are selling in *Horse-Monger* Lane;
Milk Street is denuded of Dairies;
The *Serpentine* River's as Straight as my cane,
And London's one mass of Contraries.

Pump Court has no Water, *Well* Alley no Spring,
Field Lane is all Houses where Jews are;
No Partridge in *Partridge* Court ever takes wing,
And Horses, not *Hawks*, in the *Mews* are.
Ocean Row's quite a Garden, *Mile-End* is at *Bow*,
Leicester *Fields* we all know a fine Square is;
In all *Orange* Street not an Orange will grow;
Thus London's made up of Contraries.

As for *Broad* Street, St. Giles', 'tis a poor narrow Nook;
Honey Lane is all Garlic and stale Fish;
Duke's Place cannot muster the ghost of a Duke,
And at Billings-*Gate*'s nothing but real Fish.
The *New* River's more than two hundred years Old,
All Mortar and Brick *Golden* Square is;
But yet at the *Bank* there are oceans of Gold;
Thus London's a scene of Contraries.

Neither Water nor Bridge is in *Bridge-Water*-Square;
Fountain Court, bless the mark! is quite Dry grown;
In *Thread-Needle* Street Thread and Needles are rare,
And all through *Rye* Place there's no Rye grown,
Cockhill's quite a Level, no Cocks to be found;
You may hunt for *May* Fair, where *May Fair* is:
And the *Pound* of St. Giles' is no longer a Pound;
For London is full of Contraries.

Not a Mill *Wind-Mill* Street can expose to the Wind;
Milk Yard is all Water, *Mint* Street has no Coin;
Not a Church in *Church* Place, and we never could find,
Throughout *Bullock's* Alley a single Sir-Loin.
In *Shoe*-Maker's Row every foot is quite Shoe-less,
No Swan in *Swan* Court, in *Mare* Street no Mare is;
Not a Harp in *Harp* Alley---there Music is viewless;
Thus London's one scene of Contraries.

Spring Gardens, all Wintry, appear in the wane
Sun Alley's an absolute blinder;
And what quite a joke is, in *Bear-Binder* Lane
There's neither a *Bear* nor a *Binder*.
Battle Bridge cannot boast of its martial affrays,
'*Change* Alley in truth, never varies;
In *Quality* Court not a Nobleman strays,
Though London's the pink of Contraries.

Not a Nightingale sings in all *Nightingale* Lane;
And *Knight*-Rider Street's quite plebeian;
Round Court is a Square, *Fleet* River a Drain;
Poplar Terrace there stands not a Tree on.
In *Fig* Tree Court, Temple, no Figs to be seen,
In *Wych* Street nor Witches nor Fairies;
Not a Blade nor a Leaf grows on Clerkenwell *Green*;
Thus London's one link of Contraries.

From *Baker* Street North every Baker has flown;
Wool-Pack Yard is all Gravel we know;
In *Rose-Mary* Lane not a Shrub is now grown,
Nor a Rose in *Rose* Alley, I trow.
Not an Elm's in *Elm* Street, no Grass in Moor *Fields*,
And *Green-Arbour* Court bleak and bare is;
Vineyard Gardens we're sure not a single Vine yields;
Thus London's mixed up of Contraries.

In Red-*Lion*-Square not a Lion we meet;
Not a Fish *Fish*-Street Hill e'er produces;
Not a Lamb's to be found in all *Lamb's* Conduit Street,
But the Fleece in *Ram* Alley quite spruce is.
Bow Street and *Globe* Lane are straight as two Arrows;
In all *Pear* Street, Wapping, no Pear is;
Dove Court and *Finch* Buildings breed nothing but Sparrows;
Thus London's a mass of Contraries.

Should Lilliput's Kings e'er their conquests advance,
And an Empire in Cockney-Land hit on,
One Lilliput Monarch will rule *Petty* France,
And another command *Little* Britain.
Their Palace will dignify *Little Park* Place;
Little Wild Street will bound their vagaries;
Little Prince Street their young ones so *petit* will grace;
And thus *Contrast* prove London's Contraries!

The following List of "*Names of Streets, &c.*" appeared in one of the public prints of November, 1825; it proves to what an inconvenient extent the custom of giving the same titles to different Streets, &c. in the Metropolis is carried.

Of King-streets, &c. there are	99	Of James-streets, &c.	26
George-streets, &c.	76	Paradise-rows, &c.	20
John-streets, &c.	53	Russell	18
Union-streets, &c.	72	Robinhoods	9
Charles-streets, &c.	41	Devonshire	19
Chapple-streets, &c.	32	Duke-streets, &c.	34
Church-streets, &c.	57	Fountain-courts, &c.	12
Castle-streets	50	Phœnix-streets, &c.	12
Charlotte-streets, &c.	30	Black Boy-alleys	7
Crown-courts, &c.	44	Black Horse-courts, &c.	17
Rose streets, &c.	24	Black Lions	7
Rose and Crown	9	Spread Eagle-alleys and Courts	5
Queen-squares, &c.	75	Blue Anchors	16
Princes-streets, &c.	46	Broad-streets, &c.	28
White Horse	14	Brown-streets, &c.	30
White Lion	19	Baker-streets, &c.	31
Cross-streets	33	Back-yards	26
High-streets, &c.	12	Back-alleys	22
Adam and Eve	20	Back-streets	31
Angel Alleys	22	Upper and Lower	88
Angel-streets	11	Great and Little	208
Angel-courts	24	New and Old	180

BARTHOLOMEW FAIRE;

OR,

Variety of Fancies, where you may find a Faire of Wares, and all to please your Mind.

with

The severall enormityes and misdemeanours, which are there seene and heard.

Bartholomew Faire begins on the twenty-fourth day of August, (now the fourth of September, by the alteration of style in 1756,) and is then of so vast an extent, that it is contained in no lesse than four parishes, namely Christ-Church, Great and Little Saint Bartholomewes, and Saint Sepulchres. Hither resort people of all sorts, High and Low, Rich and Poore, from cities, townes and countrys; of all sects, Papists, Atheists, Anabaptists and Brownists; and of all conditions, good and bad, vertuous and vitious, Knaves and Fooles, Cuckolds and Cuckoldmakers, Bauds and Whores, Pimpes and Panders, Rogues and Rascalls, the little Loud-one and the witty Wanton.

And now that wee may the better take an exact survay of the whole Faire, first let us enter into Christ-Church Cloysters, which are now hung so full of pictures, that you would take that place, or rather mistake it, for Saint Peters in Rome; onely this is the difference, those there are set up for worship, these here for sale; but by the way, I'le tell you a tale of a precise Puritan, who came in all hast from Lincolne to London purposely to see the Faire, where he had never bin before, and coming out of Newgate Market, through Christ Church into the Cloysters, and elevating the snow bals of his eyes, he presently espyes the picture of Christ and his twelve Apostles, with the Virgin Mary, and many other Saints departed, at which sight the very thought and strong conceit of superstition set such a sharp edge upon the pure mettle of his inflam'd zeale, that very manfully, like a man of valour, and son of Mars, he steps to a stall wel stor'd with twopeny halberts, and woodden backswords, where having arm'd himself Cap a Pea, (as he thought) he begins in a violent passion, to exclaime against the Idolatry of the times, that it was growne abominable; protesting that the whore of Babilon was crept into Christ Church, and that the good motions of the Spirit had brought him to towne, to make a sacrifice of those Idle Idolls, to his just anger and holy indignation, which begot no small laughter to the multitude, which throng'd about him, that put him into such a chafe, in so much that at the last, like Rosicleare, the knight of the sunne, or Don Quixot, most furiously he makes an assault and battery upon the poore innocent pictures, till the Shopkeepers apprehending him had him before a Constable, who forthwith comitted my little furie to the Stockes, where we will leave him to coole his heeles, whilst we take a further view of the Faire. And now being arriv'd through the long walke, to Saint Bartholomewes hospitall; that place (me thinkes) appeares to me, a sucking Exchange, and may be so termed, not unfitly; for there many a handsome Wench exchanges her maidenhead for a small favour, as a moiety of bone-lace, a slight silver bodkin, a hoopt-ring, or the like toye; for shee comes not thither with her Sweet-heart, to serve her owne turne only, but also to satisfie his desire; according to the old saying, one good turne deserves another.

Let us now make a progresse into Smith-field, which is the heart of the Faire, where in my heart I thinke there are more Motions in a day, to be seene, then are in a terme in Westminster Hall to be heard. But whilst you take notice of the severall Motions there, take this caution along with you, let one eye watch narrowly that no ones hand make a motion into your pocket, which is the next way to moue you to impatience.

The Faire is full of gold and silver-drawers: just as Lent is to the Fishmonger, so is Bartholomew Faire to the Pick-pocket; it is his high harvest, which is never bad, but when his cart goes up Holborne.

The Citty-marshalls are as dreadfull to these yongsters, as the Plague is to our London actors; that restraines them from playing, and they hinder these from working: you may quickly know these nimble youths, and likely find them very busie bodyes in quarrells, which nothing concerne them, and sometimes in discourie with theire wenches, (the sisters of the scabard) for the most part to be found in a croud or throng of people. Their buttocks walke up and down the Faire very demurely: the end of their perambulation is to be taken up by some countrey-Gull, or City cockscombe, and then your hand is no sooner in one of their plackets, but theirs is as nimble in one of your pockets; and if you take not heed of them, they will give you fairings with the poxe.

Some of your Cutpurses are in fee with cheating Costermongers, who have a trick now and then to throw downe a basket of refuge peares, which prove choake-peares to those that shall loose their hats or cloaks in striving who shall gather fastest. They have many dainty baits to draw a bit, and (if you be not vigilant) you shall hardly escape their nets: fine fowlers they are, for every finger of theirs is a lime twigge, with which they catch dotterels. They are excellently well read in Physiognomy; for they will know how strong you are in the purse by looking in your face; and for the more certainty thereof, they will follow you close, and never leave you till you draw your purse, or they for you, which they'l be sure to have, (if you looke not to it) though they kisse Newgate for it.

It is remarkable, and worth your observation, to behold and heare the strange sights, and confus'd noise in the Faire. Here a Knave in a fooles coate, with a trumpet sounding, or on a drumme beating, invites you and would faine perswade you to see his puppets: there a Rogue like a wild woodman, or in an Antick'ship (shape) like an Incubus, desires your company to view his motion; on the other side, Hocus Pocus with three yards of tape or ribbin in's hand, shewing his art of Legerdemaine, to the admiration and astonishment of a company of cockoloaches. Amongst these you shall see a gray Goose-cap (as wise as the rest,) with a "what do you lacke," in his mouth, stand in his boothe, shaking a rattle, or scraping on a fiddle, with which children are so taken that they presently cry out for these fopperies; and all these together make such a distracted noise, that you would think Babell were not comparable to it. Here there are also your Gamesters in action; some turning of a whimsey, others throwing for pewter, who can quickly dissolve a round shiling into a three halfepenny saucer.

Long-lane at this time looks very faire, and puts out her best cloathes, with the wrong side outward, so turn'd for their better turning off; and Cloth Faire is now in great request: well fare the ale-houses therein; yet better may a man fare (but at a dearer rate) in the Pig-market, alias Pasty-nooke, or Pye corner, where pigges are al houres of the day on the stalls piping hot, and would cry (if they could speak) "come eate me;" but they are so damnable deare, and the reckonings for them are so saucy, that a man had as good licke his fingers in a baudy house, as at this time come into one of those houses, where the fat greasy hostesse instructs Nick Froth her tapster, to aske a shilling more for a pig's head of a woman big with child, in regard of her longing, than of another ordinary customer; these unconscionable exactions, and excessive inflammations of reckoning made that angle of the Faire too hot for my company; therefore I resolv'd with myself to steere my course another way, and having once got out, not to come again in hast.

Now farewell to the Faire; you who are wise,
Preserve your Purses, whilst you please your eyes.

ANECDOTES OF BRITISH SEAMEN.

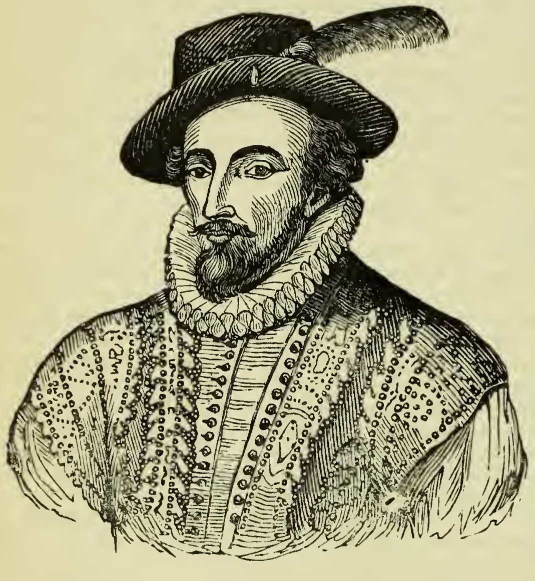
When the "Golden" Hermione in the seven years' war, took the Spanish galleon, or galloon, as the sailors call her, the foremastmen shared to the tune of five hundred pounds a piece, a sum which, of course, they concluded could never be expended in the common routine of domestic life. In order to conquer this difficulty, they devised many ingenious methods, such as filling a pan with watches from each fob, and frying them over the galley fire; subscribing a sum of money to gild the ship's head and carved work; and it was moreover resolved, that every man on board should wear a gold-laced hat, and every *cocoa*-nut was, with all convenient speed, provided with a *gold-laced* cocked hat, save one—this unhappy wight presented himself to his shipmates with a silver-laced hat. This would not do—the ship was disgraced by such d—d stinginess: "Let's ask the first *leef*tenant not to let him come on board." The supposed culprit begged a hearing—Jack loves fair play; silence was obtained, and the delinquent thus pleaded his cause:—"There wasn't a gold-laced hat in the town, so I was forced to take this here; but I *made* the fellow take the money for a *gold-lacer* all the same." On these last words reaching the ears of his comrades, he was received on board with universal greeting and acclamation.

When Capt. Boscawen was cruizing with a single ship in the Bay of Biscay, he was chased, and near being captured by a French squadron. A rope of great consequence, in the position of the wind, was stranded; it was the fore topmast studding-sail tack. A young seaman, who saw the officers anxiously looking at it, without ordering any one to repair it, seized a stopper, ran aloft, and, at the imminent risk of his life, went out on the boom, and made it fast. Called down on the quarter-deck, the good Captain (afterwards Admiral) Boscawen, gently rebuked him for his rashness, and observed, "Had you fallen overboard, I must have hove the ship to, and would probably have been taken in my attempt to save your life." "I hope, sir," said the young Balfour, "your honour would not have considered my life when his majesty's ship was in danger." The excellent captain was delighted and affected at this manly answer. "Say you so, young man—then we do not part." He immediately took him on the quarter-deck, and advanced him in time to the rank of lieutenant. He was companion to the late Sir John Laforey at the famous cutting-out of the Bienfaisant from the harbour of Louisberg, in the island of Cape Breton, and died a *yellow* admiral; for his friend Boscawen died, "and other Pharaohs were at the Admiralty who knew not Joseph."

In that disgraceful affair off Toulon, in 1744, the old-fashioned maxim of keeping the ships in line of battle was obstinately adhered to by Admirals Matthews and Lestock. The combined fleet was drawn up to leeward of ours, and as "their banners floated the sky and fanned our people cold," Captain Hawke, in the Berwick, of sixty-four guns, beheld with honest indignation, this cruel wrong to his country, and seeing no prospect of a general action, boldly, and in defiance of orders, quitted his station, and selected the Poder, a Spanish ship of equal force, as his adversary. After a very smart engagement of half an hour, he took her, and had possession. She was re-taken, owing to the mis-management of the two English admirals, but Hawke's honour was not re-taken in her. After the memorable court-martial had decided on the merit of the admirals, a flag promotion took place, in which the name of Captain Hawke was passed over. His majesty king George demanded of his minister why that officer's name was omitted? The reply was, that, in the late trial, it appeared that Captain Hawke had disobeyed orders by quitting the line to fight the Poder. "What!" said the indignant monarch," "disgrace a man for fighting too much!!! he shall be *my* admiral;" and the royal justice and discernment were rewarded by the defeat of Conflans, in 1759. It is said that his majesty, on hearing the news, pulled off his wig, and kicked it about the palace o Kensington for joy, congratulating himself on having been the instrument of so much good fortune to his country.

Ancient history abounds with instances of contempt for death; and fortunate are they who had a Homer or a Plutarch to commemorate their valour or their fortitude.—These virtues are, however, no less common since the introduction of Christianity, although men may have dwindled from the gigantic stature of the Farnese Hercules to that of the Apollo Belvidere. In the battle of Trafalgar, an officer of the——was wounded by a grape shot entering the abdomen, and the surgeon candidly assured him that he had but a short time to live. The officer desired they would lend him a shirt " to caulk himself with while he made his will." This was furnished, and he stuffed it into his side, delaying the rapid ebb of life, while he thus addressed his friend: " You know that my poor mother depends solely on my exertions: take notice how many ships have struck before I die, and mind that she shares for them." In a few minutes after he breathed a pious ejaculation, and gave up his spirit.

SIR WALTER RALEGH.



Sir Walter Ralegh, a distinguished character in the reigns of Queen Elizabeth and James I., was second son of a gentleman of ancient family in Devonshire. Few names, says Sir Walter's biographer, Mr. Cayley, vary so much in the manner of writing it. By Sir Robert Naunton and Lord Bacon it is written *Rawleigh;* in some old deeds the orthography is *Rale* or *Ralega;* while king James, Hooker, and other respectable writers, adopt the mode of spelling which is still common in this country, *viz. Raleigh;* but the original letters of Sir Walter himself, wherever the signature is preserved, have *Ralegh,* and on that account we choose to adopt it in this article. Sir Walter, of whom we are treating, was born at a farm called Hayes, in that part of Devonshire that borders on the sea, in the year 1552. By his mother he was related to those famous knights, Sir John, Sir Humphrey, and Sir Adrian Gilbert. After he had received the usual school education, he was sent to Oriel College, Oxford, where he distinguished himself by a proficiency in learning, far beyond his age; but the active disposition and martial ardour with which he was endowed, soon put an end to his learned career. About the year 1569, he, in company with many young gentlemen of the best families in the country, went into France, as well to instruct themselves in the art of warfare, as to assist the protestants in that kingdom, who were then grievously oppressed. In this school he was employed five or six years, but by what means he escaped the horrible massacre of Paris and the provinces, on the famous St. Bartholomew's day, we have no knowledge. He returned to England in 1575, and it should seem he immediately became a resident in the Middle Temple, whence a commendatory poem of his, prefixed to a work of George Gascoigne's, is dated in 1576. That he was not a student in the law, at this time, he has himself declared, and he shortly after passed into the Netherlands, where he served some time against the Spaniards. In this, and other transactions of the same kind, he followed the fashion of the times. France and the Netherlands were in those days the schools of Mars; to which all were obliged to resort who meant to pursue the fortune of arms. Many young men returned to their native country, ruined in their fortunes, their constitution and morals; but Ralegh had made a good use of his time, gained a large stock of useful knowledge, and was so completely polished in his manner of address, that he was now considered as one of the best bred and most accomplished gentlemen in England.

On his return in 1578, he found his half-brother, Sir Humphrey Gilbert, engaged in a design of making discoveries in North America, for which he had obtained a patent, and for the furtherance of which he had procured the assistance of many friends. Ralegh was delighted with the design, and embarked in it cordially. This project proved very unfortunate to the adventurers, but it gave young Ralegh an introduction to the sea-service, in which he afterwards distinguished himself. From this unlucky adventure, Mr. Ralegh arrived safe in England in the spring of the year 1579, and very soon after he appears to have offered his services to the queen to go to Ireland, to the inhabitants of which, pope Gregory VIII. and the Spaniards had sent men, money, and other assistance, to enable them to take arms against the established government. He also obtained a captain's commission, and served in Munster under the earl of Ormond. In this petty warfare he displayed so much good conduct, vigour, and courage, that he was afterwards made governor of Cork; and as a reward for his services, he received from the crown, the grant of a considerable estate in Ireland. A mis-understanding with the lord-deputy Grey put a stop to his farther rise in the army; he returned to England, and was quickly introduced to the queen's notice, and by his own merits attained a large share in her favour. As he was forward to distinguish himself in all public services so on the return of the duke of Anjou into the Netherlands, he was one of those who accompanied him out of England, by the express command of queen Elizabeth, and on his coming to England in 1582, he brought over the prince of Orange's letters to her majesty. Some months after this he resided at court, and was honoured with the favour and protection even of contending statesmen, who were proud of shewing the true judgment they had of real merit, by becoming patrons to Ralegh. In 1583 he was concerned in his brother Gilbert's second attempt, and though he did not venture in person, yet he built a new ship called the bark Ralegh, and furnished it completely for the voyage; " the unsuccessful end of which," says Campbell, " it seemed to predict, by its untimely return in less than a week to Plymouth, through a contagious distemper which seized on the ship's crew."

While at home Ralegh was not negligent of pushing his fortune as a courtier. He had a good person and address, made an elegant appearance, and put on that air of gallantry, which was so meritorious in the eyes of Elizabeth. It is said, that he was once attending the queen in a walk, when she came to a spot, that by its mire, obstructed her course: he immediately took off his rich cloak, and spread it on the ground for her to walk on. Pleased with this attention, it is observed, that the sacrifice of a *cloak* obtained for him many a *good suit.* The enterprising spirit of Ralegh was shewn in the year 1584, in a scheme which he formed of making discoveries and settlements in those parts of North America which had not been subjected to any European power. His interest at court, and his ability in stating and setting forth his plans to the best advantage, obtained for him an extensive patent for executing his purpose; and, in consequence, with the help of a society of his friends, he fitted out ships under the command of captains Amadas and Barlow, which sailed from Plymouth in that year, and took possession of an island near the mouth of Albemarle river, in what is now called North Carolina. From the terms of the patent, it appears, that the great object of these adventurers, as it was of all others in that reign, was the search after mines of the precious metals. Ralegh was not himself in this expedition: the ships returned in the autumn with some commodities which sold so well, that the company was encouraged to fit out a fleet of seven vessels for the following year, of which the command was given to Sir Richard Greenville, Ralegh's relation. During this voyage, they took possession of that tract of country which has been so famous, by the name bestowed on it by queen Elizabeth, and not given, as it has been generally supposed, by Ralegh, of Virginia. After expending a large sum in repeated attempts to repair the misfortunes that had happened to the newly-established colony, he assigned over his patent to a company, reserving to himself only a portion of the expected gold and silver ore. This enterprise probably made England first acquainted with tobacco, and also conferred upon it the much greater benefit of introducing the potatoe, first practised on Ralegh's estate in Ireland.

About this time he was chosen knight of the shire for the county of Devon, and very soon after the queen conferred upon him the honour of knighthood, an honour which she did not render cheap by prostituting it. In the year 1585, he fitted out another fleet for Virginia, in which he had good success, his ships, in their return, taking a prize worth 50,000*l.* He was likewise concerned in captain Davis's undertaking for the discovery of the north-west passage, on which account a promontory in Davis's streights was called Mount Ralegh. For these public-spirited and expensive projects, the queen was pleased to make him some profitable grants; particularly two, the first giving him authority to licence the retailers of wine throughout the kingdom, and the other of a seigniory in Ireland, consisting of twelve thousand acres, which he planted at his own expence, and many years after sold to Richard Boyle, the first earl of Cork. In 1586 he was appointed seneschal of the duchies of Cornwall and Exeter, and lord-warden of the stannaries; and so high did he seem rising in the queen's favour, that the favourite minister, the earl of Leicester, took the alarm, and brought forward the earl of Essex as his competitor. But her majesty's partiality was fully justified: it was, in this instance, extended to a man, who at all times pursued whatever appeared to him conducive to the public good, how little soever it turned to his private advantage. "With justice, therefore," says Campbell, "was the wise queen Elizabeth liberal to such a man, who, whatever he received from her bounty with one hand, bestowed it immediately in acts glorious to the nation with the other." In the year preceding the attempt of the famous Spanish Armada, Sir Walter was captain in the queen's guard, and her lieutenant-general for Cornwall. In the latter capacity he was active in disciplining the militia of the county; and he was one of the council of war to whom the consideration of the best means of opposing the dangers of that momentous period was committed. When the armada appeared in the Channel, he was one of the gallant volunteers who nobly joined the English fleet with ships of their own, and had a share in the defeat of the enemy. In 1589 he was among those who accompanied the expelled king of Portugal in his attempt to reinstate himself. The queen shewed her continued approbation of his services, by making him gentleman of her privy chamber, and augmenting the profits of his other places. This last was no small favour in Ralegh's estimation, for though in many respects of an elevated mind, fond of glory, splendid and liberal, he was likewise intent upon gain, and neglected no source of emolument which his court interest placed within his reach. He did not scruple, we are told by some of his biographers, though the fact is not noticed by Campbell and others, to take direct bribes for the exertion of his influence; and he is said to have received no less than ten thousand pounds for procuring a pardon for Mr. Littleton.

On his return from his Portugal voyage he visited his Irish estates, and there either formed or renewed his acquaintance with the poet Spencer, who celebrates him under the title of the "Shepherd of the Ocean," and acknowledges the obligation of having first made him known to the Queen. To his Fairy Queen he likewise prefixed a letter to Ralegh, explanatory of its plan and design. The patronage of literature was one of the best traits in the public characters of an age, in which meanness was singularly mixed with heroism. The naval enterprises of the reign of Elizabeth were for the most part, predatory expeditions, set on foot by individuals for their private benefit, and encouraged, though but feebly aided by the crown. In 1592, Sir Walter Ralegh engaged in a considerable undertaking of this kind, with a view of attacking Panama, and intercepting the Spanish Plate fleet. He fitted out thirteen ships, by himself and his associates, which were joined by two of the queen's men of war, and he was appointed general of the whole fleet. Scarcely had he set sail when he was recalled by his sovereign; proceeding, however, to Cape Finisterre, he divided his fleet into two squadrons, with cruizing orders, and then returned. One of the squadrons fell in with a rich carrack, the capture of which was the only instance of success which attended the expedition. His ardour for war was shewn by his support in Parliament of a motion, that certain subsidies granted to the crown should be for the express purpose of carrying on a war offensive and defensive against Spain. To undermine his credit with the queen, Parsons, a Jesuit, published a libel against him, charging him with Atheism: the queen is said to have imbibed some prejudice against him on this account, but he incurred her heavy displeasure by an intrigue with one of her maids of honour, the daughter of Sir Nicholas Throgmorton. The consequences of this amour brought a scandal upon the court of the virgin queen; and though he made the best reparation in his power, by marrying the lady, his offence was punished by an imprisonment in the Tower of some months, and a subsequent banishment from the queen's presence.

During his imprisonment, he projected an expedition for the discovery of the empire of Guiana, which had already been visited by the Spaniards, and the extent and opulence of which had been the subject of many marvellous tales. Having obtained some preliminary information, from an old navigator whom he dispatched for the purpose, he embarked in person, in the month of February, 1595, with a squadron of ships fitted out at a great expense, and sailed to the island of Trinidad, where he made himself master of the town of St. Joseph; he then proceeded up the great river Oroonoko, but was obliged by the heat of the weather, and the difficulties of the navigation, to return, with doing nothing more than merely taking possession of the country in her majesty's name. Unwilling to return without appearing to have done something, he published a work, entitled, "Discoveries of the large, rich, and beautiful empire of Guiana:" which was evidently the result of a fertile imagination rather than of real observation, and which Hume stigmatises as a production "full of the grossest and most palpable lies that were attempted to be imposed on the credulity of mankind."

Sir Walter had so far regained the good opinion of the queen, that he had a naval command in the expedition agianst Cadiz, in 1596, under the earl of Essex and lord Effingham. In the attack, he was one of the leaders of the van, and by his valour and prudence, contributed a full share to the success of the glorious action. In the following year he sailed as rear-admiral in the expedition of which Essex was commander-in-chief, and the purpose of which was to intercept the Spanish West India fleet. Arriving first with his squadron at Fayal, after waiting some time for Essex, he thought it expedient to make an attack on the place by himself, which proved successful. The commander-in-chief was mortified by this action, thinking it was designed to rob him of the glory due to him, and would have cashiered Ralegh, if lord Thomas Howard had not interposed his services to effect an apparent reconciliation. On their return, lord Essex published some remarks upon what had happened in the course of the voyage, in which he questioned every body's conduct but his own. "The queen, however," says Campbell, "taking time to inform herself, made a right judgment of the whole affair; in consequence of which she paid a due respect to every man's merit, and greater to none than to that of Sir Walter Ralegh."

(To be continued.)

A CHAPTER ON HEADS.

"As the head," says an intelligent writer of the present day, "contains the organ of thought, and is also the seat of mere animal sensation, its peculiarities are worthy of the utmost attention. The proportion of its parts in the human subject indicate a predominance of the powers of thought over those of sense; for we find in man when compared with other animals, a very striking difference in the relative proportions of the cranium and face, the latter of which is occupied by the organs of the externalsenses. In proportion to their developement the comparative size of the face is increased while that of the cranium is diminished. The last on the other hand is augmented in proportion to the increased quantity of brain, and the face becomes diminished. Man is distinguished by the superior size of the cranium when compared with the face, above all other animals; and it will generally be found among the brute creation, that those beings which approximate most closely to these proportions in the human subject, also combine the largest portion of intelligence and docility.

"One method of expressing, numerically, or with some certainty, these relative proportions, though perhaps not in all cases quite satisfactorily, is by the course of the facial line, and the consequent number of degrees in the facial angle. Taking a view of the head in profile, when the body is in a perfectly erect position, a line drawn from the greatest projection of the forehead to that of the upper maxillary bone describes the direction of the face, and is called the facial line; a second line perfectly horizontal drawn backwards from beneath the basis of the nostrils, forms with the other what is termed the facial angle, and gives the measure of the relative prominence of the jaws and forehead. In man alone the facial line is perpendicular, for in him alone is the face situated perpendicularly beneath the cranium: the consequence of this is, that in the human subject the facial angle is, or approaches nearer than in any other to, a right angle. In brutes, on the contrary, as the face is placed in front of the cranium, the facial line is oblique, and the facial angle acute. This obliquity of the line and acuteness of the angle increase more and more as we descend in the scale of animated beings, until at last the angle is entirely lost, the cranium and face become completely on a level, and form parts of one horizontal line.

"The idea of stupidity has been generally associated with the elongation of the snout, or lower part of the face, which necessarily increases the obliquity of the facial line, and the acuteness of the facial angle. The elevation of the facial line, on the contrary, both in men and brutes, from what cause soever, produces an air of intelligence, and the attributes of superior sagacity.

"Another method of shewing the proportions of the cranium and face is, by making a vertical section of the head. But a view of these proportions in man and brute will prove that no conclusions relative to intellectual powers can be drawn from them. The area of the section of the cranium in man is nearly four times as large as that of the face; in the ourang-outang it is three times; twice in the small prehensile-tailed monkeys; and nearly equal in baboons and carnivorous animals, excepting the short-muzzled dogs, where the cranium is a little longer than the face. In the hare and marmot the face exceeds the cranium by one-third; in the porcupine and ruminating animals, by a half; and still more in the pig kind; it is three times as large as the cranium in the hippopotamus, and four times in the horse. Now it is obvious that these proportions, if attended to as indicative of intellectual superiority, would lead us to conclusions utterly at variance with facts. That noble animal the horse, so conspicuous for docility and intelligence, would be inferior to the hare, and the marmot, the pig, and the porcupine; and the Newfoundland dog, so famed for sagacity, courage, and attachment, would be on a level with the most ferocious of the carnivora, and the most brutal of the monkeys.

"The human face, indeed, infinitely more than the configuration of the head, and the uses to which the individual parts of the face are subservient, present a most striking contrast between man and the brute creation, and furnish the most decisive indications of his measureless superiority.

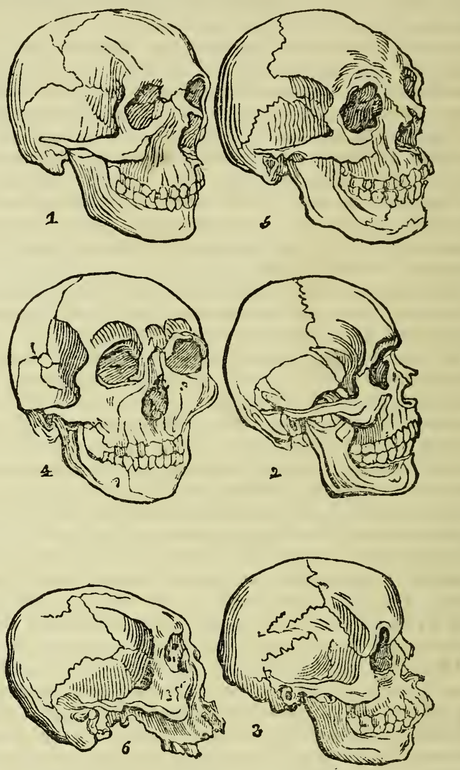
"The ancients asserted that the brain of man is absolutely larger than that of any other animal, and there is probably no other exception to this rule than in the elephant, and perhaps some of the largest cetacea. All the larger animals with which we are more intimately acquainted, have absolutely smaller brains than man, as may be demonstrated by a comparison of crania.

"Another characteristic of the human brain is, that the number of its parts is greater, and the development of each more complete than in any other animal. No individual part is found wanting in man which is possessed by any other, while many are deficient in several of those parts possessed by men, or have them very much reduced in magnitude. An assertion has, in consequence of this fact, been made that it would be possible by diminishing or changing prporotions, to form the brain of any animal out of the materials of the human; but that the converse of this proposition is not true,—The human brain also approaches nearer than any other to the figure of a sphere.

"It is disputed at what period of life the human brain arrives at complete development. Some assign three years of age as the limit of its increase, others seven, and others a much later period. It is not improbable that the animal is perfect in its organization soon after birth; this, if true, would constitute a remarkable point of distinction between man and the lower animals."

It is sufficiently obvious that there must be a close connexion between the external parts of the face, or the features, and the bony compages which lie under and support these. So that we might venture to affirm, that a blind man, if he knew the vast difference that exists between the face of a Calmuck and that of a Negro, would be able to distinguish the crania of these two races of mankind by the mere touch. Nor could you persuade any person, however ignorant of the subject, that either of these skulls belonged to a head similar to those from which the divine examples of the ancient Grecian sculpture were copied. Thus much is clear and undeniable, as to the general habit and appearance of the skull. A more careful anatomical investigation of genuine specimens of the crania of different nations promised to throw still futrher light on the subject of the varieties of the human race. For, when freed from the soft parts, which are less constant and regular in their formation, they exhibit the firm and solid foundation of the head; they can be conveniently handled and examined; considered in various points of view, and compared with each other.

The following specimens illustrate the celebrated Blumenbach's view of the distinctions existing between the crania of different races inhabiting our globe.



No. 1 is the cranium of a Georgian woman, which, on account of its exact symmetry and beauty of formation, may be esteemed as the model of a perfect head—as is particularly evinced by comparing it with the proportions observed in the invaluable remains of the ancient Grecian sculpture. It corresponds exactly with the marble statue of a nymph, in the collection of the late Mr. Townley, of which Blumenbach possessed a large plaster cast. It tends also to confirm the testimony of the numerous travellers who have unanimously concurred in extolling the beauty of the inhabitants of Georgia, and the neighbouring countries.

This variety comprehends the inhabitants of Europe; together with the western Asiatics, or those which are found on this side of the Caspian Sea, and the rivers Ob and Ganges, and the northern Africans; in a word, the inhabitants of the world as known to the ancients. In this, which Blumenbach calls the *Caucasian* variety of the human race, the form of the cranium is somewhat globular; the forehead moderately expanded; the cheek-bones narrow, and not prominent; the front teeth are placed perpendicularly in both jaws.

No. 2 exhibits the cranium of a Turk, which, possibly from artificial causes, is completely globular. The forehead is broad, and the proportions of the face are on the whole symmetrical and elegant. Vesalius says, "It appears that most nations have some peculiarity in the shape of the head. The crania of the Genoese, and still more remarkably those of the Greeks and Turks are completely globular in their form. This shape, which they esteem elegant, and adapted to the turban which they wear on the head, is produced by the midwives at the solicitation of the mother."

No. 3 is the head of an African Negro, a slight comparison of which with the European skull will suffice to show that the cranium is much more capacious in the latter, and consequently that it must possess a larger brain. The lateral compression of the Ethiopian head, together with the narrow-arched forehead compared to the almost globular European cranium with its broad expanded frontal portion, sufficiently accounts for this difference. At the same time, the bones of the face are proportionably larger in the African; the machinery for the transmission of the nerves is more ample; the forehead is strongly arched; the cheek-bones project anteriorly; the nostrils are large, the front teeth of the upper jaw are oblique in their position; the lower jaw is large and strong; but the chin, instead of projecting as far as the teeth, as it does in the European, recedes considerably, as in the monkey. The substance of the cranium is generally thick, and the skull consequently heavy.

The result of these observations, together with the unequivocal similarity in external form between the African cranium, and that of the monkey, leads us inevitably to the inference that the Negro approximates in structure to those animals. The facts, which we possess on this subject, confirm the conclusion which would naturally be drawn from these premises, that the mental faculties of the Negro are inferior to those of the white nations. Let it not however be conceived, that these remarks are intended to degrade the African to a level with brutes, or to justify those who consider him merely as a species of monkey. He is distinguished from all animals by the same grand and constant character which belong to every variety of the human race.

The cranium of the Calmuck is exhibited in No. 4, the whole formations and proportions of which correspond exactly to the well-known physiognomy of those tribes.

This variety includes those Asiatics which do not fall under the first division, and the inhabitants of the northern parts of America. The head is of a square form, and the cheek-bones stand out widely to either side. The entrance of the nostrils is narrow, the chin rather prominent. This formation is most strikingly exhibited in the Mongolian tribes, which are widely scattered over the continent of Asia, and which have generally, but erroneously, been included with some of very different origin and formation under the name of Tartars.

Nos. 5 and 6 illustrate the Carib nations, or that portion of Americans inhabiting all but the northern division of the New World. Both instances display the effects of art in the form of the forehead, but the operation of this cause is most unequivocal in that which wants the lower jaw—namely, No. 6.

The concurring reports of several travellers concerning the methods employed by the Caribs to effect this alteration in the shape of the cranium, leave no doubt as to the truth of the fact. It should appear from the relation of travellers, that the Caribs practised different methods of accomplishing their object: as, by tying a plate of wood on the forehead; or by compressing the head between two plates; or by pressure with the hand. The former is probably the most common method. "The Caribs," says Labat, "are well made and proportioned; their features are sufficiently agreeable, excepting the forehead, which appears rather extraordinary, as it is very flat, and, as it were, depressed. These people are not born so, but they force the head to assume that form, by placing on the forehead of the newly born child, a small plate which they tie firmly behind. This remains until the bones have required their consistence; so that the forehead is flattened to that degree, that they can see almost perpendicularly above them without elevating the head."

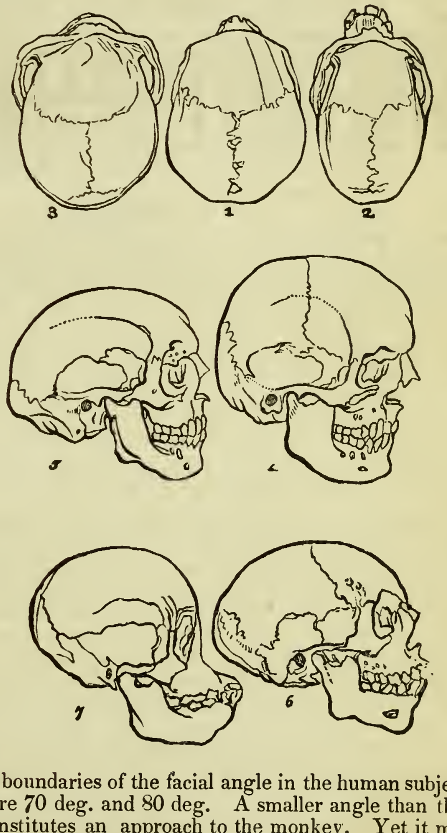
Blumenbach states, that in the examination and classification of his immense collection of the crania of different nations, he found it every day more and more difficult, amidst such numerous differences in the proportion and direction of various parts, all of which contribute more or less to the national character, to reduce these to the measurements or angles of any single scale. Since, however, in distinguishing the characters of different crania, such a view will gain the preference to all others, as offers at one glance the most numerous and important points, and such as contribute especially to the comparison of national characteristics, he has found by experience that to be the best adapted to this purpose, which is obtained by placing the different crania (including the lower jaws), with the zygomas, in the same perpendicular line, on a table in a row, and contemplating them from behind. When crania are thus arranged, those circumstances which contribute most to the formation of the national character—the direction of the jaws and cheek-bones, the breadth or narrowness of the head, the arched or flat form of the forehead—are all distinctly perceived at one view. This method of considering the cranium is called by Blumenbach *norma verticalis*. It is exhibited in the three first figures of the second engraving of the anatomy of the cranium, which the reader will find affixed, where three heads are represented in this point of view.

The middle of the three (fig. 1.), distinguished by the symmetry and beauty of all its parts, is that of a Georgian female; the two outer ones are examples of heads differing from this in the opposite extremes. That which is elongated in front (fig. 2.) is the head of a Negress, from the coast of Guinea; the other, which is expanded laterally, and flattened in front (fig. 3.), is the cranium of a Tungoose, from the north-east of Asia. The margin of the orbits and the zygoma are elegantly contracted in the Georgian; and the jaws are hidden by the symmetrical expansion of the forehead. In the Ethiopian the maxillary bones, and indeed the whole face, are compressed laterally, and project in front. In the Tungoose, on the contrary, the ossa malæ, ossa nasi, and glabella, are situated on the same horizontal level, and are enormously expanded on either side.

The ancients were well aware that an elevated facial line formed one of the grand characters of beauty. Hence they extended the facial angle to 90 degrees in the representation of men on whom they wished to bestow an august character: and in the statues of their gods and heroes they carried it beyond a right angle, and made it 100 deg. See fig. 4 of the subjoined cut.

The facial line of the European, forms an angle of -	80 deg.
Negro	70 deg.
Ourang-outang	58 deg.

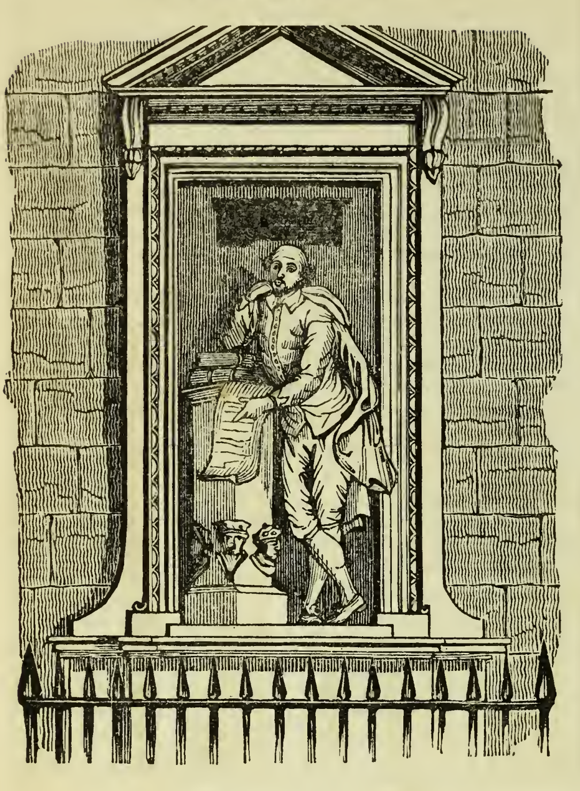
These are represented in the engraving, figs. 5, 6, & 7. In some other mammalia, the angle is no more than about 20 deg.



The boundaries of the facial angle in the human subject are therefore 70 deg. and 80 deg. A smaller angle than the former constitutes an approach to the monkey. Yet it may be extended beyond the latter, as the Greeks have done in their representations of the deity: here however 100 deg. seems to be the *ne plus ultra;* beyond which the proportions of the head would appear deformed.

That angle, according to Camper, constitutes the most beautiful countenance, and hence he supposes the Greeks adopted it. "For," says he, "it is certain that no such head was ever met with; and I cannot conceive that any such should have occurred among the Greeks, since neither the Egyptians, from whom they probably descended, nor the Persians, nor the Greeks themselves ever exhibit such a formation on their medals, when they are representing the portrait of any real character. Hence the ancient model of beauty does not exist in nature, but is a thing of imaginary creation; it is what Winkelmann calls the *beau idéal.*

SHAKSPEARE's MONUMENT.



Westminster Abbey.

The first Coffee-House in London.—Coffee is a native of Arabia, supposed by some to have been the chief ingredient of the old Lacedemonian broth. The use of this berry was not known in England till the year 1657, at which time Mr. D. Edwards, a Turkey Merchant, on his return from Smyrna to London, brought with him one Pasquet Rosee, a Greek of Ragusa, who was used to prepare this liquor for his master every morning, who, by the way, never wanted company. The merchant, therefore, in order to get rid of a crowd of visitants, ordered his Greek to open a Coffee-house, which he did in St. Michael's Alley, in Cornhill. This was the first coffee-house opened in London.

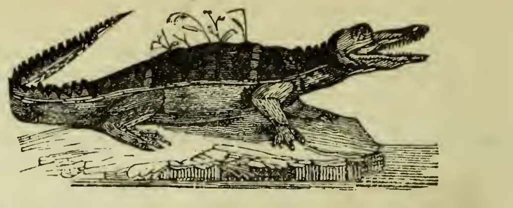
The antiquity of epitaphs and elegies.—Many instances of epitaphs, in prose and in verse, may be collected from the old Greek poets and historians, who were yet but children compared to the Chaldeans and Egyptians. But the most ancient precedent of epitaphs must be that recorded in the most ancient history, *viz.* the Old Testament, 1 *Sam.* vi., 18; where it is recorded that " the great stone erected as a memorial unto Abel," by his father Adam, remained unto that day in being, and its name was called " the *stone of Abel*" and its elegy was, *here was shed the blood of Abel;* as it is also called 4,000 years after, *Matt.* xxiii., 35. And this is the original of monumental memorials and elegies.—*Athenian Oracle, vol.* i.

Curious Epitaph.—The following extraordinary composition may be seen in the church-yard of Thetford, Norfolk:

" My grandmother was buried here,
My cousin Jane, and two uncles dear;
My father perished with a mortification in his thighs;
My sister dropped down dead in the Minories.
But the reason why I am here, according to my thinking,
Is owing to my good living and hard drinking;
Therefore good Christians, if you'd wish to live long,
Beware of drinking brandy, gin, or any thing strong."

Black guard.—A term said to be derived from a number of dirty, tattered, and roguish boys, who attended the Horse Guards, and Parade in St. James's Park, to black the boots and shoes of the soldiers, or to do any other dirty offices. These, from their constant attendance about the time of guard mounting, were nick-named the Black Guards.—*Dictionary of Vulgar Tongue,* 1778.

THE MENAGERIE.—The Crocodile.



This formidable animal is found on the banks of the Nile, Niger, and Ganges. Its length is sometimes twenty feet, the tail being about five feet and a half long; its feet are webbed, its eyes very small in proportion, its mouth furnished with strong rows of teeth, and the space between the jaws large enough to contain the body of a man. It is the most daring and ferocious of amphibious animals, and, whether attacking or attacked, is nearly invincible, as its body is covered with a sort of armour which repels a musket ball.

The negroes of Africa, however, have little dread of this powerful animal, as they are so familiar with its habits, and so skilful in resisting its attacks. Mr. Park relates that one of his guides across the river Gambia, was suddenly seized by a crocodile and pulled under the water; upon which the negro thrust his fingers into the animal's eyes with such violence that it quitted its hold, but seizing him again, he resorted to the same expedient and with more success, as it again released him, appeared stupified, and then swam down the river.

A method used by the Africans for destroying the crocodile is to thrust the arm well bound with ox hides down its throat, and to plunge a dagger into its vitals.

These monsters are providentially kept from being a scourge to mankind by the circumstance, that thousands of their eggs are constantly devoured by vultures, and even by negroes, who esteem them a great delicacy.

SATIRE IV.[*] B. V.

Possunt, quia posse videntur.

Villius, the wealthy farmer, left his heir
Twice twenty sterling pounds to spend by year:
The neighbours praisen Villio's hidebound son,
And say it was a goodly portion.
Not knowing how some merchants dow'r can rise,
By Sunday's tale to fifty centuries;[†]
Or to weigh down a leaden bride with gold,
Worth all that Matho bought, or Pontice sold.
But whiles ten pound goes to his wife's new gown,
Nor little less can serve to suit his own;
Whiles one piece pays her idle waiting man,
Or buys an hood, or silver-handled fan,[‡]
Or hires a Friezeland trotter, half yard deep,
To drag his tumbrell[§] through the staring Cheap;
Or whiles he rideth with two liveries,
And's treble rated at the subsidies;
One end a kennel keeps of thriftless hounds;
What think ye rests of all my yonker's pounds
To diet him, or deal out at his door,
To coffer up, or stock his wasting store?
If then I reckon'd right, it should appear
That forty pounds serve not the farmer's heir. J. Hall.

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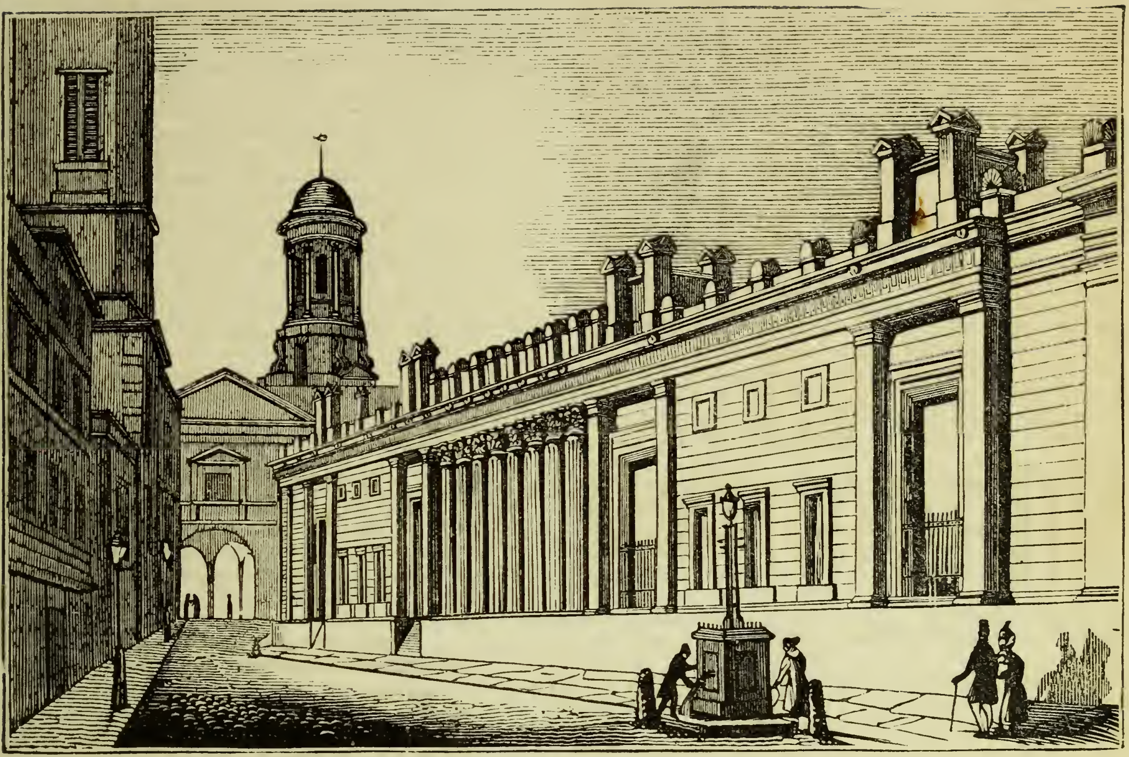
[*] In this satire he enumerates the extravagancies of a married spendthrift, a farmer's heir of forty pounds a year.

[†] *By Sunday's tale to fifty centuries.* The meaning, though obscurely expressed, appears to be, that the enormous portions which some merchants can leave their children would arise, by a reckoning (tale), made on Sundays (as a day of leisure for such a long process) to fifty hundred (centuries), or 5000*l.* by the year; an enormous dower indeed for those times.

[‡] The fans of the ancient belles were not at all in the shape of the implement now used under the same name, but more like a hand screen. They had round handles, often of silver or other precious materials; the upper part was generally composed of feathers. They were often very costly, even as high as 40*l.* Delineations of several may be seen in the Variorum edition of Shakspeare, in a note on The Merry Wives of Windsor. Tom Coryat describes the Italian fans apparently such as are now used, but they were quite a novelty to him.

[§] A *tumbrel* properly signified a *dung cart*, but Hall humorously calls the farmer's son's *carriage*, whatever it was, by that name. It was, perhaps, a low four-wheeled carriage. His Friesland poney, half a a yard high, is another ludicrous piece of exaggeration.



EAST FRONT OF THE BANK OF ENGLAND,

LONDON.

The business of the Bank of England was at first carried on at Grocers' Hall, and continued to be transacted there until the year 1734, although the increase of the establishment had long rendered larger premises desirable. At length, in 1732, it was determined to erect a new building of sufficient magnitude, and the site chosen was the house and garden of Sir John Houblon, the first governor of the company, in Threadneedle-street. The original building has since received so many additions, that it becomes more difficult to trace the architectural than the commercial growth of the establishment. The first edifice, which formed but a small portion of the vast fabric which now constitutes the Bank of England, was raised under the direction, and according to the designs of Mr. George Sampson, and was opened for business on the 1st of June, 1734.

This building was soon found insufficient for the increasing business of the company, and some adjoining houses and ground having been obtained, wings were added under the direction of Sir Robert Taylor. In 1788, Mr. Soane succeeded as architect to the Bank, and to him is the present building indebted for its principal ornaments, particularly the rotunda. Mr. Soane had also the re-constructing of the principal part of the interior, which he has rendered much more commodious. From Mr. Soane's first appointment to the present time, there has scarcely a year elapsed in which he has not been engaged, either in making some addition to the building, or in re-modelling and simplifying the arrangement of the interior; nor has he yet completed his work, but has recently added what may justly be considered the most splendid portion of this noble edifice. This consists of a new wing at the east end of the Bank; the elevation forms a colonnade of six fluted Corinthian columns which connect two pavilions; the columns do not form a portico, being barely insulated from the wall. The entablature, which is surmounted with a very fine parapet, has its frieze enriched with Vitruvian fret. The whole possesses much novelty, boldness, and elegant effect.

The whole building occupies an area of nearly four acres. The centre of the south front, erected by Sampson, is eighty feet long, and is of the Ionic order. The two wings, added by Sir Robert Taylor, were copied from a building by Bramante, in the Belvidere gardens at Rome, and, although neat, did not harmonize with the centre. The north and west fronts have been erected by Mr. Soane, who, in this, as well as in several other parts of the Bank, has indulged in his favourite attachment to the Grecian architecture, which he has introduced in the purest style.

It is, however, in the interior of the Bank that the skill of the architect is displayed to the greatest advantage. The rotunda, where the money-changers daily assemble to traffic in real or fictitious stock, is a fine octagonal room, fifty-seven feet in diameter, and covered by a dome; the whole building being of stone. It was erected in 1795, under the direction of Mr. Soane. The court-room, the pay-hall, the offices for the several kinds of stock, the hall, the apartments for the accommodation of the governor, the directors, and the cashiers, with the various offices requisite for the accommodation of eleven hundred clerks, who are now employed in the Bank, are all admirably suited for the purposes for which they are constructed, and nothing can exceed the order and regularity with which the business is conducted. As a whole, however, the Bank, from its having been built at different periods, presents several architectural anomalies and incongruities, and a confusion of orders as varied as the Babel like confusion of tongues heard in the rotunda when a sudden fluctuation in the funds has created a multitude of hopes and fears among the clamorous multitude who assemble there during office hours.

Over the hall of the Bank there is a curious clock, which, by communicating rods, indicates the march of time in sixteen distinct offices, where dial plates are placed; thus obviating the inconvenience which might arise in the transaction of business in the funds by the variation of different clocks.

The affairs of the Bank of England are managed by a governor, deputy-governor, and twenty-four directors, who are chosen annually. The duties are not only arduous, but of great responsibility, when it is considered that, independent of their own business in discounts, the interest on a debt of nearly eight hundred millions is paid in the Bank, and that with such regularity, that at the time when the pressure of our finances was the heaviest, not a creditor of the state had to call twice for his dividend, although nearly the whole of Europe was receiving millions from us annually, either as loans or as subsidies.

The name of Abraham Newland, a faithful and trusty servant of the Bank of England, for upwards of sixty years, is so connected with it, that the historian of this great establishment would be guilty of a very culpable neglect if he omitted to notice him. Mr. Newland was a striking instance of the success of diligence and integrity. At the age of eighteen, he was appointed a junior clerk; and, it is said, added to his salary the stipend of organist at one of the churches. His appointment at the Bank was about the year 1748, and in 1782, he became chief cashier, an office which he retained until 1807, when he resigned with a splendid fortune, the fruits of honest industry. On his retirement he refused to receive the usual annuity, which is very liberal, as, indeed, are all the transactions of the Bank, but the directors prevailed on him to accept a service of plate of the value of 1000 guineas.. So attentive was Mr. Newland to his trust, that for a period of twenty-five years he never slept beyond the walls of the Bank of England.

Mr. Newland died worth 130,000*l.*, principally obtained, says a modern historian, by various successful speculations in the funds. It appears to us rather the accumulation of a liberal and increasing salary during the long period of sixty years. For had Mr. Newland speculated in the funds, he would have violated one of the regulations of the Bank, and with that early knowledge which he must *ex officio* have known of the operations of the government, he might have made more money than he died possessed of, in a single hour.

KING'S LIBRARY IN THE BRITISH MUSEUM.

No monarch of England is known to have been an extensive collector of books (in the modern acceptation of the term) except George the Third: or, if the name of Charles the First should be added, it must be in a secondary rank, and with some uncertainty, because we have not the same evidence of his collection of books as we have of his pictures, in the catalogue which exists of them.

A royal library had, indeed, been established in the reign of Henry the Seventh; it was increased, as noticed by Walpole, by many presents from abroad, made to our monarchs after the restoration of learning and the invention of printing; and naturally received accessions in every subsequent reign, if it were only from the various presents by which authors desired to show their respect or to solicit patronage, as well as from the custom of making new year's gifts, which were often books. There were also added to it the entire libraries of Lord Lumley (including those of Henry Earl of Arundel and Archbishop Cranmer), of the celebrated Casaubon, of Sir John Morris, and the Oriental MSS. of Sir Thomas Roe.

Whilst this collection remained at St. James's Palace, the number of books amassed in each reign could have been easily distinguished, as they were classed and arranged under the names of the respective sovereigns. In 1759 King George the Second transferred the whole, by letters patent, to the then newly-formed establishment of the British Museum; the arrangement under reigns was some time after departed from, and the several royal collections interspersed with the other books obtained from Sir Hans Sloane, Major Edwards, and various other sources.

The valuable collection of manuscripts which accompanied the same royal donation may still be regarded as distinct, as they are now known by the numbers they bore when in the royal possession, and are described in a catalogue of their own, compiled by David Casley, and printed in quarto, 1734. They had, however, been kept separately from the printed books, and were at that date, together with the Cottonian MSS. deposited in the old dormitory of Westminster school.

George the Third, on his accession to the Crown, thus found the apartments which had formerly contained the library of the kings of England vacated by their ancient tenants. We are not informed whether he had, whilst Prince of Wales, commenced the formation of any private collection, or whether any such had been formed by his father, Prince Frederick: but Sir F. A. Barnard states that "to create an establishment so necessary and important, and to attach it to the royal residence, was one of the earliest objects which engaged his Majesty's attention at the commencement of his reign;" and he adds, that the library of Joseph Smith, Esq., the British consul at Venice, which was purchased in 1762, "became the foundation of the present royal library." Consul Smith's collection was already well known, from a catalogue which had been printed at Venice in 1755, to be eminently rich in the earliest editions of the classics, and in Italian literature. Its purchase was effected for about 10,000*l.*, and it was brought direct to some apartments at the queen's palace, commonly called Buckingham house. Here the subsequent collections were amassed; and here, after they had outgrown the rooms at first appropriated to them, the king erected two large additional libraries, one of which was a handsome octagon. Latterly the books occupied no less than seven apartments.

At an early period his Majesty appears to have placed the control of the library under the superintendence of the late Sir Frederick Augustus Barnard, who is well known to have been his natural brother. This gentleman, who survived the king, continued to hold the appointment of librarian until the collection was presented to the public by his late Majesty; and he was the writer of the preface to the catalogue which was printed in 1820. He states therein that one of the earliest and most zealous promoters of his Majesty's views was Dr. Samuel Johnson. "His visits to the library were frequent; during which he appeared to take pleasure in instructing youth and inexperience, by friendly advice and useful information. At one of these visits he was surprised by the sudden and unexpected appearance of the king; and his Majesty was pleased to enter into a long conversation with him upon the library and various other subjects, which from recollection has been so frequently and even minutely detailed, that it is only necessary to add that the forcible impression which such a distinguished attention left upon his mind, disposed him readily to embrace any opportunity of manifesting his zeal for the accomplishment of the plan."

However, the formation of the library does not appear to have been included among the several topics discussed at this much-celebrated interview, which it may be remarked was so highly appreciated by Johnson that it fairly lasted him his life. He did not himself seek another audience; and the king's curiosity was satisfied.*

The first great opportunity for acquiring a large number of early-printed English books, was the sale of the library of James West, Esq. Pres. R. S., in the spring of 1773. One of the agents employed on this occasion was the late George Nicol, Esq., who continued his Majesty's bookseller to the last. Mr. Nicol told Dr. Dibdin, "with his usual pleasantry and point, that he got abused in the public papers, by Almon and others, for having purchased nearly the whole of the Caxtonian volumes in this collection for his Majesty's library. It was said abroad, that a Scotchman had lavished away the king's money in buying old black-letter books." It need not be remarked that this "lavishness" was infinitely below the prices attained by the same articles in the subsequent days of Roxburghe bibliomania. Dr. Dibdin adds, as a circumstance highly honourable to the king, that "his Majesty, in his directions to Mr. Nicol, forbad any competition with those purchasers who wanted books of science and belles-lettres for their *own professional or literary* pursuits; thus using the powers of his purse in a manner at once merciful and wise."

There seems, however, some latitude required in crediting the particulars of Mr. Nicol's services at the West sale, as here stated. A priced copy of Mr. West's catalogue is in the possession of Mr. Nichols; in which the names of the purchasers are marked, it is true in very few instances; but often enough to show that, whilst Mr. Nicol certainly purchased so much as to attract notice, he by no means monopolized all the Caxtonian books, nor, if the written memoranda are to be trusted, was he the only party by whom some of the most important articles were purchased for the royal collection. The following are the lots against which the king's name is written:

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* The case of Jacob Bryant, whose name will presently occur in the history of the library, is remarkably different. "It is much to the honour of the King and Queen, that they both of them were his frequent visitors at Cypenham, and rejoiced in him; the King sometimes came alone, and passed whole hours with him." Letter of Mr. George Hardinge, in Nichols's Literary Anecdotes, vol. viii. p. 531.

1868. Catholicon, *Moguntiae. Joannis Bali, de Janua,* 1460. It contains the following note by Mr. West: "This book was sold at Dr. Mead's auction for 25*l.*, and purchased for the French king, who had given commission to bid 150*l.* for the same. J. W." Mr. West's copy was purchased by the king for 35*l.* 3s. 6d. [The Willett copy sold for 60*l.* 18s.]

1909. Lewis's Life of Caxton, 1737, Minshull's proposals for an account of Caxton's books, and a manuscript list of the same. 1*l.* 1s.

1915. Various fragments of old Black Letter books, among which are many of the early essays in the art of printing. 18s.

2274. Chaucer's Works, first edition, stated in the catalogue to be "the only perfect copy known." One wanting three leaves is in Merton College; the Hon. T. Grenville has one nearly perfect, and Lord Spencer has another in the same condition. It was purchased for the king at 47*l.*15s.6d.; and a manuscript note is added, that "Mr. West gave 15*l.* for it in 1771."

2281. Chaucer's Troylus and Creseyde, printed by Caxton, 10*l.* 10s. Towneley wanting one leaf 252*l.*; resold, Duke of Marlborough 162*l.* 15s.

2288. The Dictes and Sayings of the Phylosophers, translated by Earl Rivers. Caxton, 1477. 21*l.* [Hibbert 46*l.*4s. Towneley 189*l.*]

2296. The Game and Playe of Chesse. Caxton, 1474. "Mr. Elmsley for the king, 32*l.* 0s. 6d." Duke of Marlborough's sale, two leaves MS. 42*l.*

2297. Gower de Confessione Amantis. Caxton, 1483 [1493]. Mr. Elmsley for the king, 9*l.* 9s. [The Roxburghe copy sold in 1812 for 336*l.*; and the Willett 315*l.*]

3394. Dictionary of Decisions of the Court of Session of Scotland, 1741. 3*l.*

3420. Actis and Constitutionnis of Scotland, 1566. 2*l.* 2s.

3514. Madox's Formulare Anglicanum, l. p. 1702. "With MS. notes by a curious and diligent man, says Mr. West." 1*l.* 1s.

4090. Recuyell of the Historyes of Troye. Caxton, 1471. "32*l.* 11s. Payne for the king." [Mr. Payne made this book perfect from a copy which, though many leaves deficient, afterwards sold for 116*l.* 11s. at the Roxburghe sale in 1812; when a perfect copy sold for 1068*l.* 18s.]

Two years after, at the sale of the library of Dr. Anthony Askew, some of its finest specimens were transferred to the royal collection, among which were Il Teseide, and Il Forze de Hercole, of Boccacio, both printed at Ferrara in 1475, and both purchased together for 85*l.*; and the Editio Princeps of Florence for 17*l.* 6s. 6d. A newspaper of the day states, that the king had previously offered the sum of 5000*l.* for Dr. Askew's entire library; but it was refused. It sold for about 4000*l.*; and the cost of his Majesty's purchases at the sale did not exceed 300*l.*

In 1768 Mr. Barnard was sent to the Continent by the king, in order to make a more speedy progress in the collection by personal research. On this occasion, Dr Johnson addressed to him a letter of instructions, the rules laid down in which were subsequently "pursued with unremitting attention." This letter (which had been refused to Boswell) was first printed in 1820, in the preface to the catalogue, and perhaps might not improperly be inserted in this place, had it not been frequently reprinted since that date. It will be found in the Gentleman's Magazine for April 1823, or in the late edition of Boswell, by Mr. Croker.

(*To be continued.*)

Book.—Leaf, leaves, paper.—The materials first used in common writing were the leaves or inner bark (liber) of trees; whence leaves of paper, and *liber*, a book. The leaves of trees are still used for writing by several nations of India. About the time of Alexander the Great, paper first began to be manufactured from an Egyptian plant or reed called papyrus; whence our wove paper; or biblos—whence a book.—*Adam's Roman Antiquities*, 1807.

THE ALLIGATOR.

(*Being a continuation of the Crocodile.*)

The Alligator, or American Crocodile, is closely allied to the true crocodile; the principal difference between them being that its head and part of its neck are much more smooth than those of the latter, and that its snout is more wide and flat, and more rounded at the extremity. The usual length of the alligator is seventeen or eighteen feet; it is a native of the warmer parts of America, in some of which it is astonishingly numerous. Its voice is loud and dreadful; and its musky scent is sometimes so powerful as to be exceedingly offensive. M. Pagès tells us that, near an American river, which was thronged with alligators, the effluvia was so strong as to impregnate his provisions with the nauseous effluvia of rotten musk. Bertram, in his Travels through the southern states of North America, which were published in 1774, has given an amusing account of the observations which he made on the alligators in the river St. Juan, in East Florida, and of the dangers to which he was exposed from these amphibious furies. He thus describes a battle between two of them: "Behold him rushing forth from the flags and reeds! His enormous body swells; his plaited tail, brandished high, floats upon the lake; the waters, like a cataract, descend from his opening jaws; clouds of smoke issue from his dilated nostrils; the earth trembles with his thunder. When immediately, from the opposite coast of the Lagoon, emerges from the deep his rival champion. They suddenly dart upon each other. The boiling surface of the lake marks their rapid course, and a terrible conflict commences. They now sink to the bottom, folded together in horrid wreaths. The water becomes thick and discoloured. Again they sink, when the contest ends at the oozy bottom of the lake, and the vanquished makes a hazardous escape, hiding himself in the muddy turbulent waters and sedge on a distant shore."

During the hot months in South America, these creatures bury themselves in the mud, and become torpid. M. de Humboldt gives an amusing instance of one of them getting up from his two months' nap. "Sleeping with one of his friends on a bench covered with leather, Don Miguel," says he, "was awakened early in the morning by violent shakes and a horrible noise. Clods of earth were thrown into the middle of the hut. Presently a young crocodile, two or three feet long, issued from under the bed, darted at a dog that lay on the threshold of the door, and, missing him in the impetuosity of his spring, ran towards the beach to attain the river. On examining the spot where the *barbacon*, or bedstead, was placed, the cause of this strange adventure was easily discovered. The ground was disturbed to a considerable depth. It was dried mud, that had covered the crocodile in that state of lethargy, or summer sleep, in which many of the species lie during the absence of the rains amid the Llanos. The noise of men and horses, perhaps the smell of the dog, had awakened the crocodile. The hut being placed at the edge of the pool, and inundated during part of the year, the crocodile had, no doubt, entered at the time of the inundations of the Savannahs, by the same opening by which M. Pozo saw it go out."

The habits of the North American alligator are described with great accuracy, and in a very amusing manner, by Mr. Audubon. "One of the most remarkable objects connected with the Natural History of America, that attract the traveller's eye as he ascends through the mouths of the mighty sea-like river Mississippi, is the alligator. There, along the muddy shores, and on the large floating logs, these animals are seen lying stretched at full length, basking and asleep, or crossing to and fro the stream in search of food, with the head only out of the water. It is here neither wild nor shy; nor is it the very dangerous animal represented by travellers.

"The power of the alligator is in his great strength; and the chief means of his attack or defence is his large tail, so well contrived by nature to supply his wants, or guard him from danger that it reaches, when curved into half a circle, his enormous mouth. Woe be to him who goes within the reach of this tremendous thrashing instrument; for no matter how strong or muscular—if human he must suffer greatly, if he escapes with life! The monster, as he strikess with this, forces all objects within the circle towards his jaws, which, as the tail makes a motion, are opened to their full stretch, thrown a little sideways, to receive the object, and, like battering-rams, to bruise it shockingly in a moment.

"The alligator, when after prey in the water, or at its edge, swims so slowly towards it, as not to ruffle the water. It approaches the object sideways, body and head all concealed, till sure of its stroke; then, with a tremendous blow, as quick as thought, the object is secured, as I described before.

"When alligators are fishing, the flapping of their tails about the water may be heard at half a mile; but, to describe this in a more graphic way, suffer me to take you along with me, in one of my hunting excursions, accompanied by friends and negroes. In the immediate neighbourhood of Bayou-Sarah, in the Mississippi, are extensive shallow lakes and morasses; they are yearly overflowed by the dreadful floods of that river, and supplied with myriads of fishes of many kinds, amongst which trouts are most abundant, white perch, cat fish, and alligator gars, or devil fish. Thither, in the early part of autumn, when the heat of a southern sun has exhaled much of the water, the squatter, the planter, the hunter, all go in search of sport. The lakes are then about two feet deep, having a fine sandy bottom; frequently much grass grows in them, bearing crops of seed, for which multitudes of water-fowl resort to those places. The edges of these lakes are deep swamps, muddy for some distance, overgrown with heavy large timber, principally cypress, hung with Spanish beard, and tangled with different vines, creeping plants, and cane, so as to render them almost dark during the day, and very difficult to the hunter's progress. Here and there in the lakes are small islands, with clusters of the same trees, on which flocks of snake-birds, wood-ducks, and different species of herons, build their nests. Fishing-lines, guns, and rifles, some salt, and some water, are all the hunters take. Two negroes precede them, the woods are crossed—the scampering deer is seen—the racoon and the opossum cross before you—the black, the grey, and the fox squirrel, are heard barking—here on a tree close at hand is seen an old male pursuing intensely a younger one; he seizes it, they fight desperately, but the older attains his end, *vincit castratque juniorem.* (Now, my dear sirs, if this is not mental power illustrated, what shall we call it?) As you proceed further on, the *hunk hunk* of the lesser ibis is heard from different parts, as they rise from the puddles that supply them with crayfishes. At last the opening of the lake is seen; it has now become necessary to drag oneself along through the deep mud, making the best of the way, with the head bent, through the small brushy growth, caring about nought but the lock of your gun. The long narrow Indian canoe kept to hunt those lakes, and taken into them during the fresh, is soon launched, and the party seated in the bottom, is paddled or poled in search of water-game. There, at a sight, hundreds of alligators are seen dispersed over all the lake, their head, and all the upper part of the body, floating, like a log, and, in many instances, so resembling one, that it requires to be accustomed to see them, to know the distinction. Millions of the large wood-ibis are seen wading through the water, mudding it up, and striking deadly blows with their bills on the fish within. Here are a hoard of blue herons—the sand-bill crane rises with hoarse note—the snake-birds are perched here and there on the dead timber of the trees—the cormorants are fishing—buzzards and carrion-crows exhibit a mourning train, patiently waiting for the water to dry and leave food for them, and far in the horizon the eagle overtakes a devoted woodcock, singled from the clouded flocks that have been bred there. It is then that you see and hear the alligator at his work—each lake has a spot deeper than the rest, rendered so by those animals who work at it, and always situate at the lower end of the lake, near the connecting bayous, that, as drainers, pass through all those lakes, and discharge sometimes many miles below where the water had made its entrance above, thereby ensuring to themselves water as long as any will remain. This is called by the hunters the alligators' hole. You see them there lying close together, The fish that are already dying by thousands, through the insufferable heat and stench of the water, and the wounds of the different winged enemies constantly in pursuit of them, resort to the alligators' hole to receive refreshment, with a hope of finding security also, and follow down the little currents flowing through the connecting sluices: but no! for, as the water recedes in the lake, they are here confined. The alligators thrash them and devour them whenever they feel hungry, while the ibis destroys all that make towards the shore. By looking attentively on this spot, you plainly see the tails of the alligators moving to and fro, splashing, and now and then, when missing a fish, throwing it up in the air. The hunter, anxious to prove the value of his rifle, marks one of the eyes of the largest alligator, and, as the hair trigger is touched, the alligator dies. Should the ball strike one inch astray from the eye, the animal flounces, rolls over and over, beating furiously about him with his tail, frightening all his companions, who sink immediately, whilst the fishes, like blades of burnished metal, leap in all directions out of the water, so terrified are they at this uproar.* Another and another receives the shot in the eye, and expires; yet those that do not feel the fatal bullet, pay no attention to the death of their companions till the hunter approaches very close, when they hide themselves for a few moments by sinking backwards.

"So truly gentle are the alligators at this season, that I have waded through such lakes in company with my friend Augustin Bourgeat, Esq., to whom I owe much information, merely holding a stick in one hand to drive them off, had they attempted to attack me. When first I saw this way of travelling through the lakes, waist-deep, sometimes with hundreds of animals about me, I acknowledge to you that I felt great uneasiness, and thought it fool-hardiness to do so: but my friend, who is a most experienced hunter in that country, removed my fears by leading the way, and, after a few days, I thought nothing of it. If you go towards the head of the alligator, there is no danger, and you may safely strike it with a club, four feet long, until you drive it away, merely watching the operations of the point of the tail, that, at each blow you give, thrashes to the right and left most furiously.

"Although I have told you how easily an alligator may be killed with a single rifle ball, if well aimed, that is to say, if it strike either in the eye or very immediately above it, yet they are quite as difficult to be destroyed if not shot properly; and to give you an idea of this, I shall mention two striking facts.

"My good friend Richard Harlan, M. D. of Philadelphia, having intimated a wish to have the heart of one of these animals to study its comparative anatomy, I one afternoon went out about half a mile from the plantation, and, seeing an alligator that I thought I could put whole into a hogshead of spirits, I shot it immediately on the skull bone. It tumbled over from the log on which it had been basking into the water, and, with the assistance of two negroes, I had it out in a few minutes, apparently dead. A strong rope was fastened round its neck, and in this condition I had it dragged home across logs thrown over fences, and handled without the least fear. Some young ladies there, anxious to see the inside of its mouth, requested that the mouth should be propped open with a stick put vertically; this was attempted, but at this instant the first stunning effect of the wound was over, and the animal thrashed and snapped its jaws furiously, although it did not advance a foot. The rope being still round the neck, I had it thrown over a strong branch of a tree in the yard, and hauled the poor creature up swinging, free from all about it, and left it twisting itself, and scratching with its fore feet to disengage the rope. It remained in this condition until the next morning, when finding it still alive, though very weak, the hogshead of spirits was put under it, and the alligator fairly lowered into it with a surge. It twisted about a little, but the cooper secured the cask, and it was shipped to Philadelphia, where it arrived in course.

"Again, being in company with Augustin Bourgeat, Esq., we met an extraordinary large alligator in the woods whilst hunting; and, for the sake of destruction I may say, we alighted from our horses, and approached with full intention to kill it. The alligator was put between us, each of us provided with a long stick to irritate it; and, by making it turn its head partly on one side, it afforded us the means of shooting it immediately behind the fore leg and through the heart. We both discharged five heavy loads of duck-shot into its body, and almost all into the same hole, without any other effect than that of exciting regular strokes of the tail, and snapping of the jaws at each discharge, and the flow of a great quantity of blood out of the wound, and mouth, and nostrils of the animal: but it was still full of life and vigour, and to have touched it with the hand would have been madness; but as we were anxious to measure it, and to knock off some of its larger teeth to make powder chargers, it was shot with a single ball just above the eye, when it bounded a few inches off the ground, and was dead when it reached it again. Its length was seventeen feet; it was apparently centuries old; many of the teeth measured three inches. The shot taken were without a few feet only of the circle that we knew the tail could form, and our shots went *en masse.*

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* This so alarms the remaining alligators, that, regularly, in the course of the following night, every one, large and small, removes to another hole, going to it by water, and probably for a week not one will be seen there

HOUSEHOLD OF CARDINAL WOLSEY.

His household consisted of a steward, who was in priest's orders, a treasurer, who had the honour of knighthood, a comptroller, an esquire, a confessor, a doctor in divinity, three marshals, three ushers of the hall, two almoners, and a number of grooms.

The officers of his hall-kitchen were two clerks, a clerk comptroller, a surveyor of the dresser, a clerk of the spicery, two cooks, their assistants and children amounting to twelve individuals, four scullions, two yeomen of the pastry, and two paste layers.

The master cook, who presided in the kitchen, wore a superb dress of velvet or satin, and was decorated with a chain of gold. He had six assistants, and two deputies.

The larder had a yeoman and a groom. The scullery and buttery an equal number of persons each; the ewry the same; the cellar three yeomen and three pages; the chandery two yeomen, and the waifery two.

The wardrobe of beds was superintended by a master, with twenty assistants: the landry, a yeoman, a groom, and thirteen pages, two yeomen surveyors, and a groom surveyor. In the bake-house were two yeomen and grooms; in the woodyard one and a groom; in the barn one yeoman. Two porters, two yeomen, and two grooms waited at his gates.

His barge had a yeoman; and for the care of his horses there was a master, a clerk of the stables, a yeoman, a yeoman of the stirrup, a farrier, a malt tour, and sixteen grooms, " every one of them keeping four geldings."

For the purposes of state he had two cross and two pillar bearers, for his great chamber; and the privy chamber was under the direction of a chamberlain, a vice-chamberlain, and two gentlemen ushers. Six gentlemen waiters, and twelve others, were added to ten lords, who did not think themselves dishonoured by attending the movements of the arrogant cardinal; each of those had two or three footmen, and the earl of Derby was followed by five.

At meals he had gentlemen carvers and cup-bearers; " and of the privy chamber, forty persons," exclusive of six yeomen ushers, and eight grooms of his chamber, twelve doctors of divinity, a clerk of the closet, two secretaries, and two clerks of his signet, besides four learned counsel.

The attendants of his temporal office were a riding clerk, a clerk of the crown, of the hanaper, and a chafer, and them of the cheque, and four running footmen, richly habited. A herald, and serjeant at arms, a physician, an apothecary, four minstrels, a keeper of the tents, an armourer, an instructor of his wardrobe, a keeper of his chamber, a surveyor of York, and a clerk of the green cloth.

The chapel of this establishment was most honourably appointed; and the ornaments of it were extremely grand and expensive. The service was performed by a dean, a man of eminence, a sub-dean, a repeater of the choir, a gospeller, an epistler of the singing priests, and a master of the children. The vestry had a yeoman and two grooms. The gentleman who gives the substance of the above account, declares, that he had seen in procession about the hall, forty-four rich cosses of one set, besides the superb candlesticks, and other necessary ornaments; and that the number of persons on the " Cheyne Roll" of the household was eight hundred.

THINK ON ME.

By J. H. Reynolds.

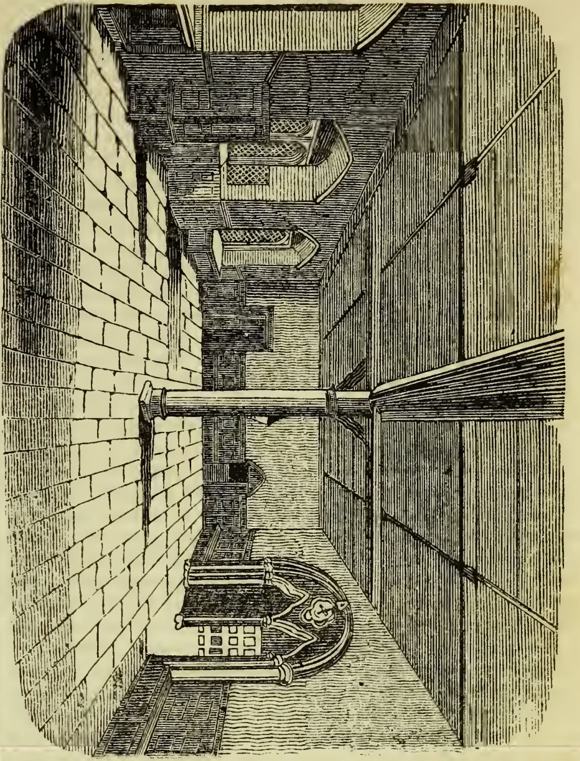
Go where the water glideth gently ever,
Glideth through meadows that the greenest be,
Go listen to our own beloved river,
And think on me.

Wander in forests where the small flower layeth
Her fairy cup beneath the giant tree;
List to the dim brook, pining as it playeth,
And think on me.

And when the sky is silver-pale at even,
And the wind grieveth in the lonely tree,
Walk out beneath the solitary heaven,
And think on me.

And when the moon riseth as she were dreaming,
And treadeth with white feet the lulled sea,
Go, silent as a star beneath her beaming,
And think on me.

THE POST ROOM.



The Post Room, which has been so denominated from a large post or pillar, that supports the great timbers of that roof, is a part of the building called the Lollards' Tower, and forms a kind of vestibule, or western entrance to the chapel. It is lighted on the west side by three low pointed windows, which open towards the Thames. Opposite to these is the doorway of the chapel, a large circular stone arch, enclosing two pointed ones, and surmounted by the arms of Archbishop Laud. As a specimen of domestic architecture, this apartment claims the notice of the antiquary, being remarkable for the broad and massy character of its walls, and that certain gloomy air of remote ages which in these kind of buildings is so well calculated to recall the memory of other times. The flat pannelled ceiling of this room is ornamented at the intersections with a variety of grotesque forms, angels bearing shields of arms, scrolls, and other forms. One head is particularly remarkable, the face being an exact resemblance of that of Henry VIII. Whether this was the result of accident or design, it is not easy to determine; if the latter, it may serve to mark the date of this ceiling's erection.

MEMOIR OF SIR WALTER RALEGH.

(Concluded from our last.)

During the remainder of this reign, Ralegh chiefly appears as a member of Parliament, and as an assertor of the privileges and interests of the people in the west, over whom his authority extended. That he was completely restored to the favour of his royal mistress is evident from the circumstance that in 1661 he attended her in a progress through part of the kingdom. He was likewise appointed by her to receive the duke of Biron on his arrival as ambassador from France, and conferred with him on the subject of his mission. In the queen's last parliament, Sir Walter was a very active member, and distinguished himself upon all occasions, by opposing such bills as, under colour of deep policy, were contrived for the oppression of the middle and lower ranks of society. He witnessed the ruin of his great antagonist the earl of Essex, whose execution he indecently urged upon the minister Cecil; and he was even an eye-witness of the deed. Campbell, endeavouring to justify him in every thing, is evidently, in some instances, a panegyrist rather than a faithful historian. The decease of the queen, which soon followed the execution of her former favourite, lord Essex, and which was probably hastened by it, gave a final, and to Ralegh a very unexpected blow to his own prosperity.

When James came to the crown it was a sort of contest between Sir Walter Ralegh and Sir Robert Cecil, who should obtain the confidence of his majesty; the latter, however, was admitted to the royal councils, to the exclusion of Sir Walter Ralegh. In truth, James had a prepossession against Ralegh, as having been the enemy of Essex, and still more, as having, with some others, entertained a design of forcing the king to agree to certain limitations with respect to the number of his countrymen whom he was to bring with him. Sir Walter's martial and enterprising spirit was also obnoxious to a prince of a pacific disposition. He was, therefore, received, barely with civility, a circumstance which preyed upon his high spirit, and was probably the means of throwing him into the party of the discontented. A conspiracy, for the purpose of placing upon the throne lady Arabella Stuart, was at this time formed, in which Ralegh in some measure participated. He was apprehended, and brought to trial on a charge of high treason; but, says the historian, his condemnation, upon the evidence produced, was one of the most disgraceful instances on record, of the base subservience of an English jury to the vindictive wishes of a court. His only accuser was lord Cobham, a man of bad character, and one who was deeply implicated in the plot, to whose proposals he had given ear, but probably without entering into or even approving them. In his defence he displayed so much eloquence, temper and force of argument, that some, who had been highly prejudiced against him, were brought to regard him as an innocent victim, and, it should seem from the testimony of contemporary historians, that all parties were ashamed of the injustice of his condemnation. It is said that even Coke, the attorney-general, who treated Ralegh on his trial with all the abuse that belonged to his character, and was thought authorized by his office, expressed surprise at the sentence, and declared that he had charged him with no more than misprision of treason. Three were executed for this plot, two were pardoned, and Ralegh was only reprieved and committed to the tower. His wife, at her own earnest solicitation, was permitted to become his fellow-prisoner, and his youngest son was born in the tower.

In Mr. Cayley's life of Sir Walter Ralegh, published in London in 1806, we have a curious letter of Lord Cecil, then secretary of state, to Sir Thomas Parry, the English ambassador in France, in which he gives an account of the conspiracy just referred to, and of the motives which led the different persons to take a part in it. Sir Walter was indicted for conspiring to deprive the king of his government, to raise up sedition within the realm, to alter the religion and bring in the Roman superstition, and to procure foreign enemies to invade the kingdom. The principal overt act laid in the indictment, was, that Sir Walter had a conference with lord Cobham, as to the best means of advancing Arabella Stuart to the crown and throne of this kingdom, and that they should apply to the king of Spain to procure his assistance in this cause. Sir Walter made an able stand in his trial against the legality of conviction upon the evidence of a single witness, but the judge, rendered infamous by his conduct on the trial, over-ruled the objections.

The active mind of Sir Walter Ralegh was now left to exert itself within the walls of a prison, and its employment conduced more to his honour than his liberty perhaps would have done. Here he composed the greater part of his works, especially his "History of the World." Prince Henry, a youth of most estimable qualities, and as unlike his father as possible, contracted a generous admiration for the splendid talents of Ralegh, and cheered him in his solitary confinement by his friendship and correspondence. "No king" said the royal youth, "but my father would keep such a bird in a cage." Henry, however, died, and with him the hopes of deliverance vanished from the mind of the state prisoner. At length, however, after twelve years' confinement, Sir Walter obtained his liberation, but probably not without the use of bribes, applied to the new favourite Villiers. For the purpose of repairing his fortunes, he planned a new expedition to Guiana, and his report of a rich gold mine existing in that country was a sufficient inducement for a number of adventurers to engage in the scheme. He obtained a patent under the great seal from the king, for making a settlement in Guiana. James, however, in order to retain his hold upon him, did not grant him a pardon of the treasons of which he had been convicted. There is no doubt but Sir Walter might have *purchased* a pardon, and, at one time, had thoughts of doing so. He even consulted Sir Francis Bacon, whether it would not be adviseable for him to give a round sum of money for a pardon in common form; to which the learned lawyer answered; "Sir, the knee-timber of your voyage is money; spare your purse in this particular, for, upon my life, you have sufficient pardon for all that is past already, the king having under his broad seal made you admiral of your fleet, and given you power of the martial law over your officers and soldiers." Ralegh having employed all his resources in fitting out the expedition, sailed for Guiana with twelve armed vessels in July 1617. He had not set sail long before he was obliged to put into the harbour of Cork, by stress of weather, where he remained till the 19th of August. In November he arrived at Guiana, where he was received with the utmost joy by the Indians, who not only rendered him all the service in their power, but endeavoured to persuade him to end all his labours there, and take upon himself the sovereignty of the country, which, however, he steadily refused. A violent and long sickness prevented him from undertaking the discovery of the mine in person. This important affair he intrusted to one of his captains, Keymis: the scheme, however, proved abortive, the Spaniards having been before hand with him in the search of gold. Hume, for the purpose of exculpating James, endeavours to shew that the real intention of Sir Walter Ralegh was to plunder the Spanish settlements, and neither to colonize, nor to work the mines. He assumes that Ralegh was a wilful deceiver in the expectations he had raised of vast subterraneous riches; but considering his character, it is surely more reasonable to believe that he was carried away by some vague ideas of this kind, and Hume admits that the Spaniards were at the very time working some mines. It will be readily admitted, that James did not imagine he was giving Ralegh a commission of hostilities against Spain, yet he must have known that the exclusive claims of that crown in South America rendered every interference with its dominion hostile in its eyes. The fact seems to be, that the expedition was undertaken with an intention to make the most of it, by any means within the power of the armament, and that the commander trusted to its success for justification before a court where bribery to favourites was omnipotent.

In this expedition Ralegh's eldest son lost his life, of which, and of the unfortunate issue of Keymis's undertaking, he reproached his captain very severely, who, without hesitation, put an end to his own life. Ralegh, with a heavy heart, steered homewards. In July 1618 he arrived at Plymouth, and in his journey to London he was arrested, and carried back to Plymouth. Twice he attempted to escape, but was secured and committed a prisoner to the tower. James was exasperated at the injury which had been inflicted on Spain, a power then in amity with England, and which had been complained of by the Spanish court in very strong terms. He was, moreover, about to enter into a more intimate connexion with that court, and therefore, without hesitation, determined to sacrifice Ralegh to its resentment. Though his death had been determined on, it was difficult to take away his life. His conduct in the late expedition, though the want of success had rendered it criminal in the eyes of the court, was far from being so in the sight of the nation; and though judges might have been found who would pronounce it treason, yet even in those days it was not easy to find a jury, who would, without evidence, have found him guilty. The commissioners therefore, who had been appointed to enquire into the matter, and who had frequently examined him, finally reported, that no ground of legal judgment could be drawn from what had passed in the expedition. Upon this, it was resolved to call him down to judgment on his former sentence, which, says Campbell, was done, with all the circumstances of iniquity and brutality that can well be conceived. Being brought before the court of king's bench, his plea of an implied pardon, by his having acted under the king's commission since sentence had been pronounced, was over-ruled, and he was not permitted to enter into a vindication of his conduct in the late voyage. Death was accordingly awarded, and the king's warrant produced, which had been signed and sealed before-hand.

"That this judgment was illegal," observes Dr. Campbell, "and that Sir Walter was really murdered, has often been said, and, I believe, seldom doubted; but I think it has not been made so plain as it might be, and, therefore, in respect to his memory, I will attempt it, by shewing that the judgment was absolutely illegal, as well as manifestly iniquitous.

"It is a maxim in our law that the king can do no wrong; and most certain it is, that no king can do legal wrong, that is to say, can employ the law to unjust purposes. Sir Walter Ralegh, after his conviction, was dead in law, and, therefore, if king James's commission to him had not the virtue of a pardon, what was it? Did it empower a dead man to act, and not only to act, but to have a power over the actions of the living? It either conveyed authority or it did not. If it did convey authority, then Sir Walter was capable of receiving it; that is, he was no longer dead in law: or in other words, he was pardoned. If it conveyed no authority, then this was an act of legal wrong. I cannot help the blunder; the absurdity is in the thing, not in my expression. A commission under the privy seal, if not under the great seal, granted by the king, with the advice of his council, to a dead man; or, to put it otherwise, a lawful commission given to a man dead in law, is nonsense not to be endured; and, therefore, to avoid this, we must conceive, as Sir Francis Bacon, and every other lawyer did, that the commission included, or rather conveyed, a pardon. Indeed, the same thing may be made out in much fewer words. Grace is not so strong a mark of royal favour as trust; and, therefore, where the latter appears, the law ought, and, indeed, does, presume the former. This judgment, therefore, did not only murder Sir Walter Ralegh, but, in this instance, subverted the constitution, and ought to be looked upon, not only as an act of the basest prostitution, but as the most flagrant violation of justice that ever was committed."

The sentence of death was pronounced on him one day, and put in execution on the following, Oct, 29, 1618, in Old Palace yard. His behaviour on the scaffold was calm and manly. He addressed the people at some length: he said he never feared death, and much less at that time; that as to the manner of it, though to others it might seem grievous, yet for himself, he had rather die in this way, than in a burning fever. He desired to see the axe, and feeling the edge of it, said to the sheriff, "this is a sharp medicine, but a sure remedy for all evils." Being asked which way he chose to place himself on the block, he replied, "so the heart be right, it is no matter which way the head lies," and giving the signal, he received the stroke with the most perfect composure. Such was the end of the illustrious Sir Walter Ralegh, in the 66th year of his age, by a sentence which was regarded as one of the most dishonourable measures of an odious administration. The panegyric upon his character by Dr. Campbell is much too highly coloured: Sir Walter Ralegh was not faultless, though in extent of capacity and vigour of mind he had few equals in an age that abounded with great men. His imprisonment was the occasion of his obtaining a high reputation as an author. His writings were on various topics, and are classed as poetical, geographical, political, philosophical, and historical. They are now but little known. His "History of the World," though not much read, is regarded with respect, as one of the best specimens of the English language of that time: the style is pure, nervous, and without pedantry. It is the style of a man of business as well as of a scholar. It has been many times reprinted, but the best edition is that of Oldys, in 1736. He brought down his history no farther than the overthrow of the Macedonian empire. Of his miscellaneous works, a collection in two volumes 8vo. was printed in 1743.

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE—No. IX.

Amongst the amusements offered to the French ambassadors at the court of Henry VIII. at Greenwich were contests on foot between gentlemen in superb armour, and others mounted on beautiful and spirited horses, which was followed by an interlude pronounced in Latin, the actors in rich dresses.

"This being ended," says the author of the life of Wolsey, "there came a great company of ladies and gentlemen, the chiefest beauties in the realm of England, being as richly attired as cost could make, or heart devise, to set forth their gestures, proportions, or beauties, that they seemed to the beholder rather like celestial angels than terrestrial creatures, and in my judgment worthy of admiration, with whom the gentlemen of France danced and masked; every man choosing his lady as his fancy served: that done, and the maskers departed, came in another masque of ladies and gentlewomen, so richly attired as I cannot express; these ladies maskers tooke each of them one of the Frenchmen to dance; and here note, that these noblewomen spoke all of them good French, which delighted them much to hear the ladies speak to them in their own language. Thus triumphantly did they spend the whole night, from five of the clock at the night unto two or three of the clock in the morning; at which time the gallants drew all to their lodgings to take their rest."

An odd way of amusing themselves and the spectators of their follies was practised by persons who styled themselves *Mummers*. An act of the 3rd of Henry VIII., cap. 9, partly explains their method of proceeding—"For as much as lately within this realm divers persons have disguised and apparelled themselves and covered themselves with visors or other things, in such manner as they should not be known; and divers of them in a company together, naming themselves mummers, have come to the dwelling place of divers men of honour, and substantial persons, and so departed unknown; whereupon murders, felony, rape, and other great hurts and inconveniences have afore time grown, and hereafter be like to come by, if the said disorder should continue not reformed."

The origin of this amusement might have been innocent; possibly persons may have masked and habited themselves, in various characters, to excite the surprise of their friends, whom they left in ignorance to enjoy their observations unsuspected; but that the custom of mumming should have been permitted to the extent of requiring an act of the legislature for its suppression, was strange neglect in the police. This act levied a fine and three months' imprisonment on future offenders, and decreed a penalty of 22*s*. for the sale of a single mask. It is extremely probable, that the mummer was a product of Italy; and were we inclined to penetrate into past ages, we might possibly discover him on the Roman stage, where the actors invariably appeared in distorted masks, though perhaps otherwise habited in the character they represented.

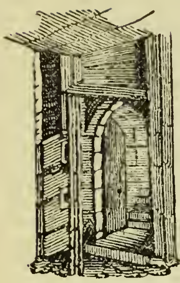
The Jugglers were much encouraged at this period; and old as their tricks were, they still had it in their power to attract the attention of the wary, who admired their ingenuity, though they knew their agents; and of the ignorant they have at all times collected legions. "Howbeit," says Reginald Scot, Esquire, 1584. "if these things be done for mirth and recreation, and not to the hurt of our neighbour, nor to the abusing or prophaning of God's name, in mine opinion they are neither impious nor altogether unlawful; though herein or hereby a natural thing be made to seem unnatural." Such he considers legerdemain, or the art of appearing to convey away or deliver to another that which they retain in their own hands; seeming to eat a knife, which, in fact, they drop into their bosom; the thrusting a knife through the head of a pullet, and restoring it to life by the repetition of words; the trick now common of burning a card, and bringing the same apparently out of the pocket of a spectator.

"What wondering and admiration was there at Brandon the Juggler; who painted on the wall the picture of a dove, and seeing a pigeon sitting on the top of a house, said to the king (either Edward VI. or Henry VIII., as Elizabeth was then on the throne), 'So now your Grace shall see what a Juggler can do, if he be his craftsmaster:' and then pricked the picture with a knife, so hard and so often, and with so effectual words, as the pigeon fell down from the top of the house stark dead. I need not write any further circumstance to shew how the matter was taken; what wondering was thereat, how he was prohibited to use that feat any further, least he should employ it in any other kind of murder; as though he, whose picture soever he had pricked, must needs have died, and so the life of all men, in the hands of a Juggler; as is now supposed to be in the hands and wills of witches. This story is, untill the day of the writing hereof, in fresh remembrance, and of the most part believed as canonical, as are all the fables of witches."

This well-informed gentleman, then, proceeds to shew his countrymen, that a slight exercise of their sagacity would remove all the supernatural part of the business, which was thus effected: the poor pigeon that fell stupified or dead had previously received from the hands of the juggler or an agent a portion of nux vomica, or some other drug, the operations of which would occupy a certain space of time; thus prepared and released, the bird naturally flew to the next place, where it could obtain rest, and remaining there, through the progress of poison, the artful exhibitor stabbed the picture, and muttered in confidence, well knowing the fate of his victim. "If this or the like feat should be done by an old woman, every body would cry out for fire and faggot to burn the witch."

This author mentions two persons, named Jannes and Jambres, as very expert and ready at puzzling and astonishing their spectators; and from him we also learn, that equivocation was in use as a species of diversion: thus the watermen of the Thames were in the habit of shewing the church of Stone in Kent to the persons in their boats, saying it was as *light* at midnight as at noon day. "Whereupon," says Mr. S., "some credulous person is made believe, and will not stick to affirm and swear, that in the same church is such continual light, that any man may see to read there at all times of the night without a candle.'

THE LOLLARDS' TOWER.



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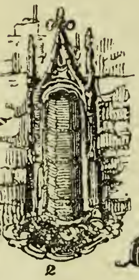

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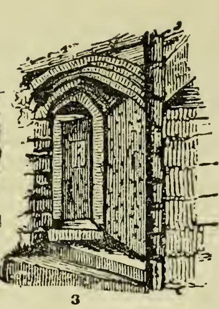

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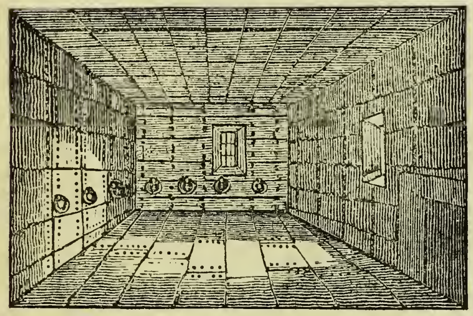

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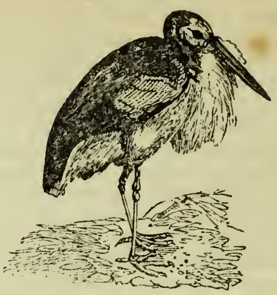
The **Lollards' Tower** is a large pile of stone building, deriving its name from a small prison within it, that was anciently used for confining the religious sect called *Lollards*, who were very much persecuted in the times of the Archbishops Arundel and Chichely; and several of the proceedings against them are extant in the registers of this see. Even Wickliff himself is said to have been examined before delegates, in the chapel at Lambeth.

The ascent to the *Lollards' Prison*, is from the Post-room, by a narrow spiral stone staircase, the steps of which are much decayed. It is entered by a small pointed doorway of stone, barely sufficient in size for one person to pass at a time, which doorway has an inner and outer door of strong oak, thickly studded with iron, and fastenings to correspond. The first thing that arrests the attention on entering, is, the large iron rings fastened to the wainscot which lines the walls. There are eight of these rings still firmly fixed, and about breast-high, in this order; three on the south side, four on the west side, and one on the north side. The wainscot, the ceiling, and every part of this chamber, is entirely lined with oak, about an inch and a half in thickness. It has two very small windows, narrowing outwards, one to the west, the other to the north: a small chimney is on the north part. Upon the side walls are various incisions, half sentences, names, initials, &c., and in one or two places a crucifix, cut out with a knife, or some other sharp instrument, by the prisoners who are supposed to have been confined here. The letters are all in the old English character, and, in general, so rudely formed as not to be easily deciphered. This tower contains several other apartments besides those described, which are now chiefly appropriated to domestic purposes. The entrance doorway of this room is five feet and a half high, twenty-one inches wide, and one foot seven inches deep; the oaken doors are three inches and a half thick. The prison itself is twelve feet long, nine feet wide, and eight feet high. The windows are two feet four inches high, and one foot two inches wide, withinside; and about half the dimensions on the outside. In the annexed engraving, figure 1. represents the innerside entrance of the doorway to this prison; figure 3, is the exterior of the same; figure 4, is the interior of the prison itself; and figure 2, the niche in the outside wall fronting the river Thames, in which Becket's statue stood.

THE MENAGERIE.—The Stork.



Stork, a family of the Ardea or Heron class. Naturalists have been much puzzled in assigning the winter abode of storks. Many authors have supposed that they go to the Nile at this season in quest of food; to which purpose Dr. Shaw observes, that in the middle of April he saw three flights of these birds, each of which took up more than three hours in passing by him, extending itself more than half a mile in breadth. These, he says, were then leaving Egypt, where the canals and the ponds that are actually left by the Nile were become dry, and directing themselves towards the north-east. He adds, that they return again a little after the autumnal equinox, when the waters of the Nile returning within the banks, leave the country in a fit state to supply them with nourishment. But Mr. Klein controverts the opinion, that storks visit Egypt in the winter in search of food; observing, that if this were the case, they would not go in the winter, and remain till April, but in the summer; for the inundation of the Nile begins towards the end of April, and about the month of September the waters diminish, and about the 7th or 8th of October quite retire into their channel, so that in the winter this river is extremely small; and he apprehends that they take up their winter-quarters under water.

The stork is held in the highest esteem and veneration among the Mahometans, with whom it is no less sacred than the ibis was among the Egyptians; and no less profane would that person be deemed, who attempted to kill or molest it. The regard paid to these birds, Dr. Shaw suggests, may probably have arisen, not so much from the service they perform in a moist fenny country, in clearing it of useless reptiles and insects, as from the solemn gesticulations they are observed to make as often as they rest upon the ground, or return to their nests. Shaw's Travels, p. 428, fol.

Bigot.—A person obstinately and perversely wedded to some opinion or practice, particularly of a religious nature; Camden, perhaps, has hit upon the true original of the word. He relates that when Rollo, Duke of Normandy, received Gisla, the daughter of Charles the Foolish, in marriage, together with the investiture of that dukedom, he would not submit to kiss Charles's foot; and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue, "Ne se by God," *i. e.* "not so by God." Upon which the king and his courtiers deriding him, and corruptly repeating his answer, called him bi-got; from whence the Normans were called, bigodi, and bigots.—*Encyclopedia.*

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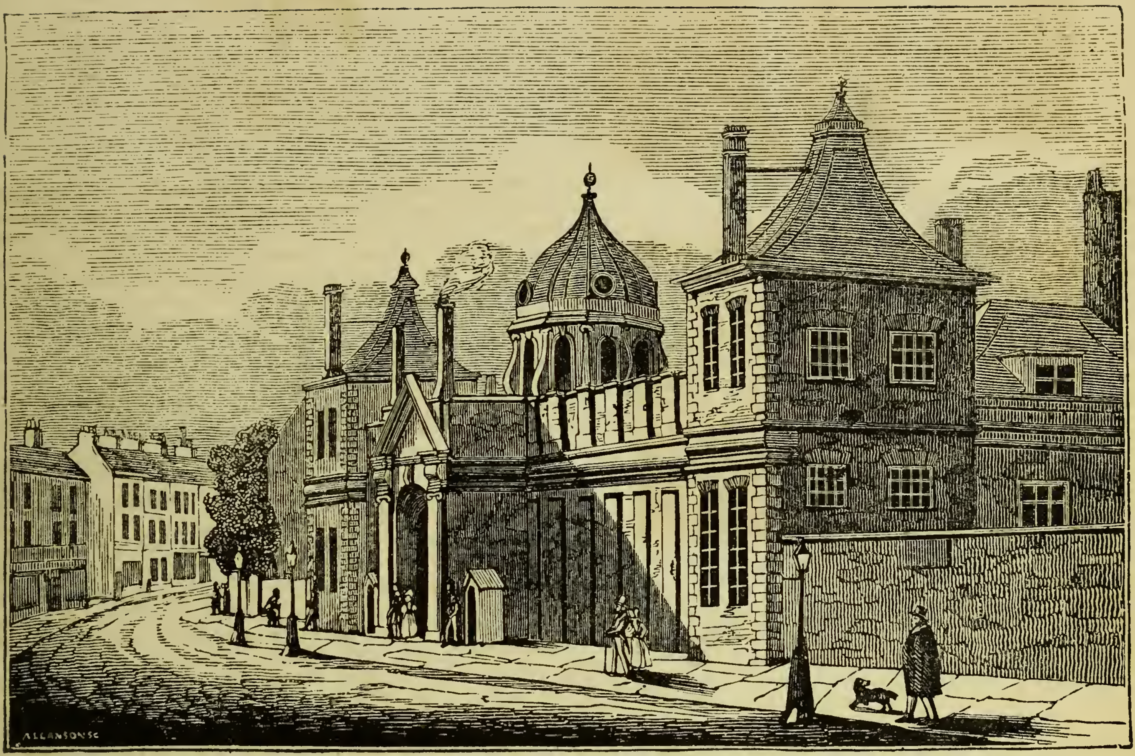
Biblical Comment.—At the commencement of the late war, an honest farmer, who read his bible every Sunday, went to his rector, and asked him whether he did not think the contest would go very hard with the French? The rector replied, that, if it pleased God, he hoped it would. "Nay," said the farmer, "I am sure it will then; for he says by the prophet Ezekiel, chap. xxxv. 1—3, 'Son of man, set thy face against *Mount Seir;*' now, my wife, who is a better scholar than I am, says this can be nothing but *Mounseer*, the Frenchman; and in almost the next verse it is still stronger, for there the prophet adds, 'O *Mount Seir*, I am against thee, and I will make thee most desolate.'"



THE BRITISH MUSEUM,

LONDON.

The British Museum is the only public establishment in London that is open to the public. To the disgraceful cupidity which marks the conduct of the age, our temples, like those of Jerusalem, are occupied by " money changers," who watch the gate like Cerberus, and like him are only to be passed by a bribe: not so, our great national establishment, where persons of all ranks in society are admitted free, on merely giving their names; and although upwards of two thousand visitors have been admitted in the course of five or six hours, yet there has never been the slightest injury done to any of the curiosities it contains.

The building in which our national collections are deposited, is situated in Great Russel-street, Bloomsbury, and was formerly called Montague House, on account of its having been the residence of the Dukes of Montague. It was built by Ralph, the first duke of that title, in the reign of Louis XIV., under the direction of Peter Puget, a celebrated French architect, who was brought from Paris for the purpose. The principal building, which is on the north side of a spacious quadrangle concealed from the street by a lofty brick wall, is 216 feet in length, and 57 feet high. The two wings are appropriated to the residence of the officers of the establishment, who are by no means liberally paid. The exterior is of no positive order of architecture; but in the interior, the hall is spacious, the staircase ample, and the rooms not only lofty, but the ceilings of several of them are painted by Rousseau and Charles de la Fosse. The great staircase, the decorations of which have been recently restored, was painted by these two artists. The ceiling, which represents Phaeton petitioning Apollo for leave to drive his chariot, was painted by de la Fosse, who was eminent for the beauty and chasteness of his colouring; the landscapes and architectural decorations were by Rousseau, whose skill in perspective, and simplicity and elegance of design are perpetuated in many buildings in Paris, as well as in this beautifully constructed staircase.

The British Museum is rich in MSS., printed books, sculpture, and the curiosities of nature and art; the collection of manuscripts is the most numerous and most valuable of any in Europe. It was commenced by Henry VIII., who was anxious to found a royal library, and on the suppression of religious houses, purchased such manuscripts as Leland and others had rescued from the spoils of the monasteries; this library, which was considerably increased by his successors, continued to be kept in one of the royal palaces, until the reign of George II., who presented it to the British Museum.

The library of printed books, though by no means complete, is very extensive, and is, perhaps, the richest in the world, not only in early typography, but in curious works of a more recent date. His Majesty, George III., presented a most valuable collection of pamphlets, relating to the civil wars, which had been commenced by Charles I., and prosecuted by him, even when compelled to quit London, and seek refuge, when he could no longer resist the power which so long threatened him, in the country. The library of printed books, belonging to Dr. Burney, is particularly valuable; it contains a collection of newspapers, from the year 1603, until the time of his death, in 1817. The collection, which is by no means complete, extends to several thousand volumes. The collection of materials, for a history of the stage, by the same learned gentleman, amounting to between three or four hundred volumes, is invaluable. This collection of prints is large, and includes the finest specimens of ancient arts.

In sculpture, the British Museum is particularly rich The Towneley collection, which was formed by Charles Towneley, Esq., during a residence of many years at Rome, consists of numerous splendid terracottas and marbles. Several fine pieces of ancient sculpture, formerly belonging to Sir Hans Sloane, Mr. Burke, and other collectors, have been added. There is a fine bas relief, representing the Apotheosis, or deification of Homer, which for many years adorned the Colonna palace at Rome; a colossal head of Hercules, dug up at the foot of Mount Vesuvius, where it had been buried by the lava. Independent of the Egyptian marbles, and the Elgin collection, there are in the Museum, 46 terracottas, 45 Roman sepulchral antiquities, and 225 Greek and Roman sculptures. Among the Egyptian antiquities, are two very fine mummies, and 56 sculptures, most of which had been collected by the French, during Bonaparte's campaign in Egypt, and came into the possession of the English army, in consequence of the capitulation of Alexandria. Among these, are a large Egyptian Sarcophagus, used by the Turks, at Grand Cairo, as a cistern, and called the "Lover's fountain;" and the Rosetta stone with three inscriptions, recording the services which Ptolemy the Fifth had rendered his country. To this collection several valuable articles have been contributed by modern travellers, particularly the head and upper part of the body of a colossal statue, brought from the ruins of the Memnonium, and presented by Mr. Salt, and the late Louis Burckhardt.

Twenty-three bas reliefs, representing the battles of the Centaurs and Lapithæ, and the combat between the Greeks and the Amazons, also enrich this gallery. They were found in the ruins of the temple of Apollo Epicurius, which was built by Ictinus, a contemporary of Pericles; but the most valuable collection is that formerly belonging to the Earl of Elgin, formed during his embassy to the Ottoman Porte, and purchased by government for 35,000*l.* These sculptures consist of fifteen of the metopes, and the exterior frieze of the cella of the Parthenon, with numerous other relics of antiquity, from that celebrated temple, as well as from that of Erectheus. They are generally believed to have been executed from the designs of Phidias, the celebrated Athenian sculptor. Lord Elgin has been very harshly treated, for having despoiled Athens of these matchless productions of ancient art. The muse of Byron, most powerful in its hate, has perpetuated his abhorrence of the spoliation, in a poem, called, "The Curse of Minerva;" and some of our travellers have recorded their sentiments on the ruins of the temple itself at Athens, the plaster wall, on the west side of the temple of Minerva Pollias, bearing the following inscription, cut in very deep characters:

Quod non fecerunt Goti
Hoc fecerunt Scoti.

The British Museum contains a most extensive collection of minerals, systematically arranged, with numerous specimens of native iron, and fragments of the most celebrated aërolites that have fallen at various periods, either at home or abroad.

The collections in zoology, chonchology, and ornithology, are not very complete, but that of entomology contains about ninety thousand specimens. The collection of medals and coins, the basis of which was formed by the cabinets of Sir Hans Sloane, and Sir Robert Cotton, has received so many additions, that it is now the most complete of any in Europe.

In another room, there is a curious collection of Penates, pateræ, necklaces, ear-rings, Hindoo, Chinese, and Japanese idols, specimens of ancient armour, and other antiquities, which formerly belonged to Sir William Hamilton, together with the celebrated Barberini, or Portland vase, the most ancient and the most beautiful specimen of sculpture in glass that is known to exist.—*Percy's History of London.*

[The reader will find, in another part of our columns, the conclusion of an able paper, borrowed from the *Gentleman's Magazine*, in which is given a full and accurate description of the new wing added to the Museum, and of the King's Library, to contain which it was erected.]

PROGRESSIVE CHANGES IN NATIONAL MANNERS.—No. 3.

MANNERS OF THE NORMANS.

(Continued.)

The Normans were no less credulous than the Anglo-Saxons. This is evident from the prodigious number of miracles, revelations, visions, and enchantments, which are related with the greatest gravity by the best of their historians and other writers. "In this year, 1171, about Easter," says Matthew Paris, "it pleased the Lord Jesus Christ to irradiate his glorious martyr Thomas Becket with many miracles, that it might appear to all the world he had obtained a victory suitable to his merits. None who approached his sepulchre in faith, returned without a cure. For strength was restored to the lame, hearing to the deaf, sight to the blind, speech to the dumb, health to lepers, and life to the dead. Nay, not only men and women, but even birds and beasts, were raised from death to life." Giraldus Cambrensis, amongst many ridiculous stories of miracles, visions, and apparitions, tells of one devil who acted a considerable time as a gentleman's butler with great prudence and probity; and of another who was a very diligent and learned clergyman, and a mighty favorite of his archbishop. This last clerical devil was, it seems, an excellent historian, and used to divert the archbishop with telling him old stories. "One day, when he was entertaining the archbishop with a relation of ancient histories and surprising events, the conversation happened to turn on the incarnation of our Saviour. Before the incarnation, said our historian, the devils had great power over mankind; but after that event their power was much diminished and they were obliged to fly. Some of them threw themselves into the sea; some concealed themselves in hollow trees, or in the clifts of rocks; and I myself plunged into a certain fountain. As soon as he had said this, finding that he had discovered his secret, his face was covered with blushes, he went out of the room, and was no more seen."

The Normans were as curious as they were credulous. This prompted them to employ many vain fallacious arts to discover their future fortunes, and the success of their undertakings. John of Salisbury enumerates no less than thirteen different kinds of diviners or fortune-tellers, who pretended to foretell future events; some by one means, and some by another. Nor did this passion for penetrating into futurity prevail only among the common people, but also among persons of the highest rank and greatest learning. All our kings, and many of our earls and great barons, had their astrologers, who resided in their families, and were consulted by them in all undertakings of importance. We find Peter of Blois, who was one of the most learned men of the age in which he flourished, writing an account of his dreams to his friend the bishop of Bath, and telling him how anxious he had been about the interpretation of them; and that he had employed for that purpose *divination by the psalter.* The English, it seems probable, had still more superstitious curiosity, and paid greater attention to dreams and omens than the Normans. For when William Rufus was dissuaded from going abroad on the morning of that day on which he was killed, because the abbot of Gloucester had dreamed something which portended danger, he is said to have made this reply;—"Do you imagine that I am an Englishman to be frightened by a dream, or the sneezing of an old woman?" But the truth is, that excessive credulity and curiosity were the weaknesses of the times, rather than of any particular nation.

The declamations of recluse and melancholy men have abounded in every age, and are always to be read with some degree of caution and distrust. We have, however, the fullest evidence, that violations of the laws of humanity, chastity, and justice, prevailed so much among the Normans in this period, that they may justly be called the national vices.

Though they were a brave and generous, they were also a haughty, passionate, and fierce people, and their fierceness often degenerated into cruelty. "When it pleased God," says one of our ancient historians, "to bring destruction upon the English, he employed the Normans to execute his vengeance, because he knew that they delighted more in blood and slaughter than any other nation."

The great prosperity of the Normans in England seems to have contributed not a little to inflame their passions and corrupt their manners. Of the licentiousness of manners in this respect, it will probably be thought sufficient evidence that public stews were established by law in London, and probably in other cities, in this period; and that the ladies of pleasure who followed the camps and courts of the kings of England in all their motions, were formed into regular incorporations, and put under the government of officers, who were called *the marshals of the* ———. These offices, both in the camp and court, had estates annexed unto them, and were hereditary.

Several of our historians, and other writers in this period, reproach the Normans in the severest terms for introducing and practising an unnatural crime, which is too detestable to be named.

The people of Normandy and Flanders, of which great numbers followed the Conqueror into England, were remarkable for the beauty and elegance of their persons. They were also very ostentatious and fond of pomp. These two things prompted them to pay great attention to their dress, of which it is proper to give a very brief description.

There was hardly anything against which the clergy in this period declaimed with greater vehemence, than the long curled hair of the laity, especially of the courtiers. Deprived of this ornament themselves, by their clerical tonsure, they endeavoured to deter others from enjoying it, by representing it as one of the greatest crimes, and most certain marks of reprobation. Anselm, archbishop of Canterbury, even pronounced the then terrible sentence of excommunication against all who wore long hair, for which pious zeal he is very much commended. Serlo, a Norman bishop, acquired great honour by a sermon which he preached before Henry I., A. D. 1104, against long and curled hair, with which the king and all his courtiers were so much affected, that they consented to resign their flowing ringlets, of which they had been so vain. The prudent prelate gave them no time to change their minds, but immediately pulled a pair of shears out of his sleeve, and performed the operation with his own hand. Another incident happened about twenty-five years after, which gave a temporary check to the prevailing fondness for long hair: it is thus related by a contemporary historian:—"An event happened, A.D. 1129, which seemed very wonderful to our young gallants; who, forgetting that they were men, had transformed themselves into women by the length of their hair. A certain knight, who was very proud of his long luxuriant hair, dreamed that a person suffocated him with its curls. As soon as he awoke from his sleep, he cut his hair to a decent length. The report of this spread over all England, and almost all the knights reduced their hair to the proper standard. But this reformation was not of long continuance. For in less than a year, all who wished to appear fashionable, returned to their former wickedness, and contended with the ladies in length of hair. Those to whom nature had denied that ornament, supplied the defect by art."

The Normans had as great an aversion to beards as they had a fondness for long hair. Among them, to allow the beard to grow, was an indication of the deepest distress and misery. They not only shaved their beards themselves, but, when they had authority, they obliged others to imitate their example. It is mentioned by some of our ancient historians, as one of the most wanton acts of tyranny in William the Conqueror,—that he compelled the English, (who had been accustomed to let the hair of the upper lip grow) to shave their whole beards. This was so disagreeable to some of that people, that they chose rather to abandon their country than resign their whiskers.

The vestments of the Normans at the conquest, and for some time after, were simple, convenient, and even graceful; but before the end of this period they degenerated not a little from their simplicity, and became fantastical enough in some particulars. Those of the men were—caps or bonnets for the head,—shirts, doublets, and cloaks, for the trunk of the body,—and breeches, hose and shoes, for the thighs, legs, and feet. It may be proper to take a little notice of what was most remarkable in each of these.

The caps or bonnets of the Anglo-Normans were made of cloth, or furs. They were of various shapes and colours, and differently ornamented, according to the taste, rank, and circumstances of the wearers. The Jews were obliged to wear square caps of a yellow colour, to distinguish them from other people. The bonnets of kings, earls, and barons, especially those which they used at public solemnities, were of the finest cloths, or richest furs, and adorned with pearls and precious stones.

The shirts of all persons of rank and fortune, and even of the great body of the people, were of linen; which was now become so common, that it was no longer taken notice of by our writers as a singularity. As this part of dress is not much seen, it has not been much affected by the tyranny of caprice and fashion.

Doublets or circoats were worn next the shirt, and made to fit the shape of the body. This vestment appears to have been used shorter or longer, at different times, and even at the same time, by persons of different ranks. For while the circoats of kings, and persons of quality, reached almost to their feet, those of the common people reached no lower than the middle of the thigh, that they might not incommode them in labouring. The sleeves of these doublets reached to the wrists. They were put on, over the head, like a shirt, and made fast about the waist with a belt or girdle. The girdles of kings were commonly embroidered with gold and set with precious stones.

The cloak or mantle was one of the chief vestments of the Anglo-Normans. The mantles worn by kings, and other great persons, were very valuable, being made of the finest cloths, embroidered with gold or silver, and lined with the most costly furs. Robert Bloet, the second bishop of Lincoln, made a present to Henry I. of a cloak of exquisitely fine cloth, lined with black sables with white spots, which cost 100*l.* of the money of those times, equal in efficacy to 1500*l.* of our money at present. The cloak of Richard I. was still more splendid, and probably more expensive. It is thus described by his historian: "The king wore a cloak, striped in straight lines adorned with half-moons of solid silver, and almost covered with shining orbs, in imitation of the system of the heavenly bodies." The fashion of the cloaks changed oftener than once in this period, particularly as to their length. Henry II. introduced the short cloak of Anjou, from which he got the surname of *Court-Mantle.* At another time the fashion was in the other extreme. "In our days," says Ordericus Vitalis, "they sweep the ground with their long cloaks and gowns, whose long and wide sleeves nearly cover their hands, so that they can neither walk nor act with freedom."

Kings, earls, and great barons, used a garment in this period, called, in Latin, *rheno*, for which it is not easy to find an English name. It was made of the finest furs: covered the neck, breast, and shoulders; and was equally comfortable and ornamental.

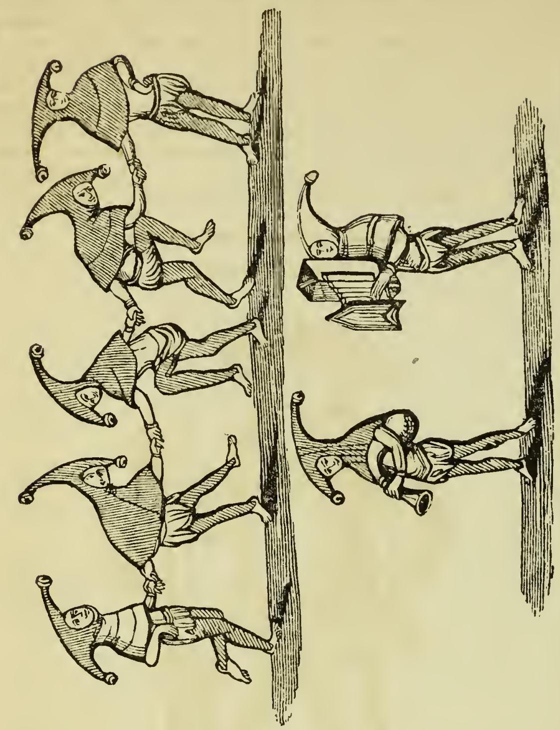
It is unnecessary to detain the reader with a description of the breeches and stockings of the Anglo-Normans. They were both of cloth, of different colours, and different degrees of fineness, according to the different fancies and circumstances of the wearers. William Rufus disdained to wear a pair of stockings which cost less than a mark, equivalent to about ten pounds of our money at present.

The shoes of the Normans, when they settled in England, seem to have had nothing remarkable in their make. But before the end of this period, a very ridiculous and inconvenient fashion of shoes was introduced. This fashion made its appearance in the reign of William Rufus; and was introduced by one Robert, surnamed *the Horned*, from the fashion of his shoes. He was a great beau in the court of that Prince, and used shoes with long sharp points, stuffed with tow, and twisted like a ram's horn. This ridiculous fashion, says the historian, was admired as a happy invention, and adopted by almost all the nobility. The clergy were offended at this fashion, and declaimed against these long-pointed shoes with great vehemence; but to no purpose, for the length of these points continued to increase through the whole of this period, and the greatest part of the next; when we shall find them arrived at a degree of extravagance which is hardly credible.

The two sexes did not differ very much from each other in their dress, in the present period. The inner garments of women were more large and flowing in the under part, than those of men, and reached to the ground. Their mantles had commonly hoods annexed to them, which sometimes hung down behind as an ornament, and at other times covered their heads. The girdles of princesses and ladies of quality were richly ornamented with gold, pearls, and precious stones, and at their girdles they had a large purse or pouch suspended. Both their inner garments and their mantles of state were embroidered with various figures, and lined with furs. They wore collars of pearls or precious stones about their necks, and rings of great value on their fingers. The above description is chiefly taken from the portraits of Eleanor, queen of Henry II., Berengaria, queen of Richard I., and Elizabeth, queen of king John.

ISABELLA COLOR.—A colour resembling that of dirty linen. It is said to have received its name from Isabella, Infanta of Spain, who, when Ostend was besieged by the Spaniards under the command of Spinolas, made a solemn vow not to change her linen till it should be taken; but the city holding out longer than her linen held clean, the Spaniards, who were acquainted with her vow, instead of calling it dirty, named it Isabella's colour, and adopted it in honour of their princess.—*Rider's Dictionary.*

A FOOL'S DANCE.—XIV. CENTURY.



In this representation of the dance, it seems conducted with some degree of regularity; and is assisted by the music of the regals and the bagpipes. The dress of the musicians resembles that of the dancers, and corresponds exactly with the habit of the court fool at that period. I make no doubt, the morris-dance, which afterwards became exceedingly popular in this country, originated from the fool's dance; and thence we trace the bells which characterized the morris-dancers. The word morris applied to the dance is usually derived from Morisco, which in the Spanish language signifies a Moor, as if the dance had been taken from the Moors; but I cannot help considering this as a mistake, for it appears to me that the Morisco or Moor dance is exceedingly different from the morris-dance formerly practised in this country; being performed by the castanets, or rattles at the ends of the fingers, and not with bells attached to various parts of the dress. In a comedy called Variety, printed in 1649, we meet with this passage: "like a Bacchanalian, dancing the Spanish Morisco, with knackers at his fingers." This dance was usually performed by a single person which by no means agrees with the morris-dance. Sir John Hawkins observes that, within the memory of persons living, a saraband danced by a Moor constantly formed part of the entertainment at a puppet-show; and this dance was always performed with the castanets. I shall not pretend to investigate the derivation of the word morris; though probably it might be found at home: it seems, however, to have been applied to the dance in modern times, and, I trust, long after the festival to which it originally belonged was done away and had nearly sunk into oblivion.—*Strutt's Sports and Pastimes.*

THE HISTORY OF CARDS.

The subject of the present article are small oblong leaves cut out of pasteboard; commonly white on one side, and painted, on the reverse, with human or other figures. They are employed in several games that have given rise to the well-known term of playing at cards; some of which games are entirely dependent on chance, but others jointly upon chance and combination. Among the former we may reckon lansquenet, le breland, pharaoh; and among the latter, ombre, piquet, and mediateur.

In several of them an equality is most exactly preserved, amongst the gamesters, by a just compensation of advantages and disadvantages; while in others there is a manifest advantage on the side of certain players, and disadvantage on that of others. There is an apparent cunning in the invention of every game, and many of them cannot be played to a superior degree, without exerting a good deal, at least, of that which is congenial with the spirit of the game.

Father Menestrier, a jesuit, in his work called The Curious and Instructive Library, gives us a little history of the origin of cards. After having observed that the games played with them are useful, whether in relaxing the mind, or by instructing it; that the creation of the world had been but a kind of play for the Supreme Being; that they who taught the first elements in ancient Rome, were called Ludi Magistri, the play (or game) masters; and that even Christ himself did not disdain to mention the plays or games of children; he then divides them into games of hazard, as those on the dice; and of combination, as those of the chess-board; and finally, into a mixture of chance and combination, as those on the cards. But there are games played with the last agent, which, as we have already observed, belong entirely to chance.

According to this author, playing-cards were unknown till the year 1392, when Charles VI. fell into a lethargy. And indeed it is natural to think, that they could be but in little use before the invention of engraving on wood, on account of the expense which the painting of cards must have occasioned.

Father Menestrier adds moreover, that the Germans, who had made the first engravings on wood, were the first also to have moulds engraved for cards, which they filled with extravagant figures: but others, on the contrary, pretend that the impression of cards was one of the first steps towards making an impression with engraved characters upon wooden plates; and they quote, in proof of this assertion, the first essays of printing, which are to be seen in the Harlem, as well as in the Bodleian library. They think also, that curious inquirers must have made an earlier discovery of this ancient origin, which they ascribe to printing, had a proper attention been paid by them in considering how the great letters of our manuscripts for nine hundred years have been formed by the help of coloring.

The original intention of playing with cards, according to this father, was to exhibit the image of a peaceful life; and by that of chess, (a much more ancient game) to represent a picture of war. The four great divisions of human life are emblematically delineated in a pack of cards: hearts stand for the clergy assembled in the choir, and as it were the heart of the church, which is a poor kind of rebus: clubs allude to the profession of arms: spades, to the tillers of the earth, as well as laboring men of all denominations: and, lastly, diamonds rank for the inhabitants of cities, whose apartments are floored in general with a tiling cut in the diamond form. All this surely is very strained work, and renders both the origin assigned, and the allusions thence educed, equally ridiculous.

We learn also from Menestrier, that among the Spaniards the same things were represented by other names: as, for instance, the four kings, David, Alexander, Cæsar, Charlemagne, were in their sense emblematic of the four great monarchies, the Jewish, the Greek, the Roman, and the German: the four dames, Rachel, Judith, Pallas, and Argine, the anagram of Regina (for there never was a queen called Regina) express the four manners of reigning, by beauty, by piety, by wisdom, and by birth-right. The name of valet, in English, knave, which hath since been degraded, was then given but to the vassals of great and mighty lords, or to young gentlemen not as yet arrived to the rank of chevaliers.

The strongest reason to induce our thinking that this game took its rise in France, is to be inferred from the fleurs-de-lis being a decoration perpetually annexed to the habiliments of those figures that are painted on cards. The name La Hire, which is seen at the bottom of the knave of hearts, was in all probability the inventor of cards, as well as the intimate companion of Hector, and D'Ogier the Dane, who are the valets, or knaves, of diamonds and spades; and it seems not unlikely too, that the card-maker had reserved for himself the knave of clubs for an affixing of his name to it.

Is it not a matter of surprise (says Diderot, making an observation that might apply to England also) that the inhabitants of France, who value themselves so much for their good taste, and who seem so desirous of attaining to perfection even in the most trifling articles of life, should remain satisfied with these insipid figures, which are presented to them upon cards; since it is evident, from what has preceded in this article, that it would not cost any thing more to exhibit agreeable objects thereon? Yet from this remark a conclusion arises, that we do not play so often as some people may think, for amusement only, and without any view of interest; for whether the present motive be, either to kill time, or to win money, we are quite unconcerned about the cards being well or ill painted.

THE GIN SHOP.

It is a strange sight to watch one of these dens of wickedness throughout an evening: it is a strange, a melancholy, yet, to the meditative man, an interesting sight. There approaches a half-clad man, covered with cardings, shivering even beneath the summer breeze which is singing around him. He comes with faltering step, downcast eye, and air of general exhaustion and dejection. He reaches his accustomed gin-vault, disappears for half an hour or less,—and now comes forth a new creature. Were it not for his filthy dress, he would hardly be recognized; for his step is elastic, his eye is brilliant and open, his air animated and joyous. He inhales the breezes as a refreshing draught, and he deems himself happy.—[With all submission to Mr. Gaskell, he neither feels nor thinks of any *breezes*, save those which, in slang language, await him at home.] His enjoyment, is, however, short-lived, and purchased at an immense sacrifice, for the

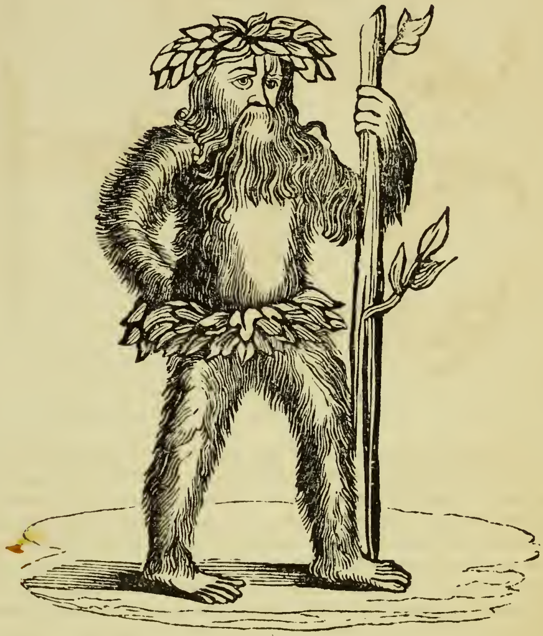
'—Price is death!
It is a costly feast.'

"Now comes a woman, perhaps his wife, bearing a sickly and cadaverous-looking infant, wailing and moaning as if in pain or wanting nutriment. She is, indeed, offering it the breast, but it is flaccid and cold as marble. She has no endearments for her child; it is held as a burden—passively and carelessly. She is thin, pale, and badly dressed; is without bonnet, and her cap is soiled and ragged; her bosom is exposed, her gown is filthy, her shoes only half on her feet, and her whole aspect forlorn and forbidding. She, too, disappears for a time within the gin-shop, remains longer than her husband, but returns equally changed. The child is now crowing in her arms, clapping its tiny hands, and is filled with infantine mirth; whilst its mother views it with fondness, joins in its vociferations, tosses it in her arms, and kisses it like a mother. She passes on cheerily, her whole gait is altered, her cheeks are flushed, and she thinks herself happy: for her maternal feelings are aroused, and her inebriated child seems to her own disordered senses the very paragon of beauty and delight.

"The pair have now reached home—night is far advanced, and the fumes of their intoxication are worn off or become converted into sullenness. The child is in a stupor, and the husband and wife meet without a single kindly greeting. There is no food, no fire: bickerings arise, mutual recriminations, blows, curses—till both at last sink into the stupified sleep of drunkenness, worn out by toil, excessive stimulus, and evil passions—leaving the child lying on a ricketty chair, from which it must inevitably fall should it awake.

"Here come several girls and young women, tolerably dressed: some with harsh, husky voices, shewing the premature development of puberty, others full-grown and perfectly-formed women. All, save one, have the same pallid hue of countenance, the same coarseness of expression, the same contour of figure—but all seem equally toil-worn and exhausted. One amongst them is, however, beautiful, and beautiful as an innocent girl alone can be—the very purity of her heart and her soul gleaming in her face. Her figure is plump and round, and her cheeks, though somewhat pale, as yet firm in their outline. It is evident that she is scarcely at home in the presence of her companions, nor one of them in feeling, though it would seem that she is condemned to the same labour. Yes, it is so. She is not many weeks returned from a distant town, in which she had been apprenticed to a respectable trade. Adverse circumstances have, however, driven her home, and she has no resource but to become a weaver, and this she has been for upwards of a week. She hesitates to enter the beer-shop—she withdraws timidly, but at length is lost within its door, amidst the laughter and jeers of her companions. They remain long; and now approach a number of young men with soiled dress, open necks, and of obscene speech. They too enter the beer-house. Laughter long and loud resounds from it: time wears on, but the drunken revel continues unabated—now showing itself by bursts of obstreperous merriment—now by volleys of imprecations—now by the rude dance—and now by the ribald song. But where is that delicate and beautiful girl? Can she be one sharing such scenes? Can she, whose eyes and ears evidently revolted from the bold gestures and speeches of her companions, be remaining to share such coarse orgies? Eleven o'clock, and the party re-appear. Cursing, swearing, hiccuping, indecent displays, mark their exit; and *there is* the fair girl, whose "unsmirched brow" so lately gave token of her purity. But now she is metamorphosed into a bacchanal, with distended and glowing cheeks, staggering step, disordered apparel—lost, utterly lost to herself; and when the morning bell rings her to her appointed labour, she will be one of the herd, and will speedily lose all trace of her purity and feminine beauty."—*Gaskell's Manufactures of England.*

A WODEHOUSE.



This character, which is that of a wild or savage man, was very common in the pageants of former times, and seems to have been very popular. It was in a dress like this, I suppose, that Gascoyne appeared before queen Elizabeth; see p. 253. The figure itself is taken from a ballad, in black letter, entitled, "The mad, merry Pranks of Robin Good Fellow." Bishop Percy, probably with great justice, supposes it to have been one of the stage-disguisements for the representation of this facetious spirit.—*Strutt's Sports and Pastimes.*

Seeing the Lions.—The custom of going to "*see the lions*" at the Tower, prevailed more than an hundred years past; when the following intimation was issued: "All persons whom it may concern are desired to take notice, That the master keeper of his Majesty's lion-office, in the Tower of London, is informed, that several persons do expose to publick view several wild beasts, against his Majesty's prerogative royal, and a prohibition given and published to the contrary, as in the words following—'That no person whatsoever (except Thomas Dymocke, and the keeper of his Majesty's lions for the time being) do for the future carry abroad, or expose to publick view, for their own private gain, any lions, lionesses, leopards, or any other beasts which are *feræ natura*, as they will answer the contrary at their perils.' There is now a convenient place made at the lion-office, in the Tower, for the shewing of that strange and wonderful beast, called a hyena, brought from Aleppo—the beast never seen in England before: he hath such great strength, that he breaks the biggest of ox-bones, and eats them. This is the beast that Gesner, Pliny, and many others, have so much written of. There is also to be seen the large lioness and the jackall, presented to his Majesty by the right honourable the earl of Orford; as also the large tyger, brought from the East Indies."

Hurricanes.—Hurricanes are so called from the Indian word *hurica*, which signifies the devil.—*History of Jamaica*, 1740, *page* 40.

ANNALS OF LONDON FROM THE ACCESSION OF EDWARD I. TO THAT OF HENRY IV.

In the year 1279 all the Jews in England were apprehended in one day, on a charge of their being the authors of the great mutilations which had taken place in the coin during the preceding reign: 280 persons of both sexes were executed in London, besides many others in various parts of the kingdom. Between the years 1314 and 1317 the city, in common with the rest of the kingdom, suffered greatly from a scarcity of provisions, which eventually produced a complete famine. King Edward III., on the commencement of his reign, granted to the city two charters: by the first all the ancient privileges were confirmed and additional ones bestowed; by the other, the village of Southwark was granted to the citizens in perpetuity. In 1348, the terrible pestilence, which, breaking out in India, spread itself westward through every country on the globe, reached England. Its ravages in London were so great, that the common cemeteries were not sufficiently capacious for the interment of the dead; and various pieces of ground without the walls were assigned for burial places: amongst these was the waste land now forming the precinct of the Charter-house, where upwards of 50,000 bodies were then deposited. This destructive disorder did not entirely subside till 1357. The public entry of Edward the Black Prince into London, May 24, 1356, after the victory he obtained at Poictiers, was celebrated with an unparalleled degree of splendor; and every street through which the cavalcade passed, exhibited an extraordinary display of riches and magnificence. The captive king of France, dressed in regal robes, was mounted on a white courser, while the victorious prince rode by his side on a small black horse, and appeared more like an attendant than a conqueror. In 1361, the plague having again broken out in France, every precaution was taken to prevent its spreading into England, but without effect; the pestilence reached London, and its ravages were so destructive, that upwards of 2000 persons fell victims in two days. In 1363, a sumptuous entertainment was given in the city by Henry Picard, alderman, to the kings of England, France, Scotland, and Cyprus, to Edward the Black Prince, and to a great number of nobility and gentry. The year 1378 is memorable in the city annals for the expedition fitted out by an individual, John Philpot, against Mercer, the Scottish pirate, who taking advantage of the inattention of government to naval affairs, carried off all the shipping from the port of Scarborough; and continuing to infest the northern coast, frequently made considerable prizes. The complaints of the merchants were but little regarded by the council; when Philpot prepared a fleet at his own expense, with a thousand men well armed, went himself on board as commander-in-chief, and sailed in pursuit of the pirate. A long and desperate engagement ensued; but Philpot obtained the victory, and obliged the pirate to surrender, with most of his ships, among which were fifteen Spanish vessels richly laden. In November 1380, the fourth year of Richard II. an act of parliament was passed for levying a poll-tax on every person in the kingdom, male or female, above the age of fifteen years. This act was the occasion of producing, in the following year, one of the most dangerous insurrections that ever threatened the monarchy of this kingdom; and in which the metropolis particularly suffered. The tax was exacted with great rigor; and the insolence of the collectors was an additional cause of irritation, and kindled the sparks of sedition which soon after burst into an open flame. The insurrection began in Essex, but quickly spread through the neighbouring counties, and particularly in Kent, where the daughter of Wat Tyler, so called from his trade, having been indecently treated by a collector, the father killed him, and being supported by the insurgents, placed himself at their head. To his standard incredible numbers flocked from all parts of the kingdom; and on the 10th of June, 1381, having mustered on Blackheath a hundred thousand strong, they entered Southwark, where they set at liberty the prisoners from the King's Bench and Marshalsea prisons, and levelled the houses of all lawyers. They burnt the archbishop's palace at Lambeth, with the rich furniture, books, and registers, and destroyed the public stews which were then tolerated on Bankside. For one day the bridge gate was shut against them; but they were afterwards, from prudential motives, admitted into the city. They then proceeded to the palace of the Savoy, which was one of the most magnificent structures in the kingdom. Having set fire to it in several places, they caused proclamation to be made, that no person should convert any part of the rich effects to his own use, and actually threw into the fire one of their companions who had reserved a piece of plate. They also burnt the Temple and other inns of court. Dividing into three parties, one advanced to the rich priory of St. John of Jerusalem, near Smithfield, which they burned; a second division marched to the Tower, where they seized Sir Robert Hales, lord treasurer, and Simon Sudbury, archbishop of Canterbury, and lord chancellor (though guarded by 1200 soldiers), and hurrying them to the adjacent hill, beheaded them; the third division proceeded to Mile End, where the king met them, and promised to redress their supposed grievances, on which they dispersed. But Wat Tyler, with his party, under the pretence of reforming abuses, continued their ravages in London, liberated the prisoners from the Fleet and Newgate, plundered the houses of the Lombards who resided in the street, which yet retains their name, and dragging the merchants from the churches, whither they had fled for refuge, beheaded them in the streets. Not content with murdering many of the most eminent citizens, they made proclamation for beheading all lawyers and persons connected with the exchequer, and even all who, in those days of ignorance, were capable of writing. The king made another effort for negociation: attended only by forty horse, he met Tyler with 20,000 of his adherents in Smithfield. The behaviour of Tyler was so insolent, that the king ordered the mayor, Sir William Walworth, to arrest him; on his resistance, Sir William felled him to the ground with his sword, and the attendants despatched him. The rebels prepared to revenge their leader's death; but Richard, though only fifteen years of age, with a prudence and bravery which did him more credit than any other action of his life, rode forward, exclaiming, "My friends, will you kill your king? Be not troubled for the loss of your leader; I will be your captain, and grant what you desire." They then marched under his direction to St. George's Fields, where, finding a thousand citizens completely armed to oppose them, they threw down their weapons, obtained their pardon, and immediately dispersed. Thus ended an insurrection unparalleled in the annals of this kingdom, and which for three weeks seemed to threaten a total subversion of the government. In 1390, the king appointed a tournament to be held in London, and sent heralds to proclaim his intention to all the principal courts of Europe, whence many princes and nobles came to attend the spectacle, which was continued with the greatest splendor for four days; open house being kept at the king's expense for all persons of distinction. The vast expenditure which this and similar festivities occasioned, frequently reduced Richard to great pecuniary difficulties; his enormous profusion led him to a system of oppression and extortion, which eventually caused his deposition and death. *Rees's Cyclopœdia.*

KING'S LIBRARY IN THE BRITISH MUSEUM.

(Concluded from our last.)

The dispersion of an unusual number of great libraries, both in this country and the continent, including the literary stores of the Jesuits, afforded frequent and advantageous opportunities of increasing the Royal collection; which was done without the purchase of any other entire library, at the moderate expense of about 2,000*l.* annually, but continued during the period of sixty years; for after the King's illness the allowance was not stopped, but latterly increased, on account of the catalogue. It was no trifling encouragement for expensive works, that his Majesty might always be reckoned as a subscriber for a superior copy.

"Considerable also," says Sir Frederick Barnard, were "the accessions to the library, from many who were desirous, not only of embracing an opportunity of showing their attention and zeal to promote his Majesty's views, but who were also anxious to secure for the articles they highly valued, a safe and permanent asylum; amongst whom the venerable and learned Jacob Bryant is justly entitled to a particular distinction, as some of the books presented by him, are the most rare specimens of the Art of Printing at its commencement in this country."

Some of the greatest curiosities (157 in number) are enumerated in Clarke's Repertorium Bibliographicum, pp. 180—190.

Shortly after the collection was presented to the nation by King George the Fourth, the books were counted (for the first time), when their number was found to be about sixty-five thousand two hundred and fifty, exclusive of a very large quantity of pamphlets, principally contained in 868 cases, and requiring about 140 more to contain the whole. Of these there was a classed catalogue (now at the British Museum), consisting of thirteen large folio volumes, and arranged under the different heads of theology, law, arts and sciences, belles lettres, and History. An alphabetical catalogue had also been prepared, and was then partly printed. This was completed in the year 1829, in five volumes folio.

The size of these volumes and the style of printing are adapted to the splendour of a royal library. The number of copies printed was not large. Of these a considerable portion were sent as presents to the greater public libraries and crowned heads of Europe, others to the chief public libraries of our own country, and many to such eminent noble and private individuals as Sir F. A. Barnard, in a list presented to his Majesty, had recommended, including some of his Majesty's particular friends. A few sets were reserved for use at the Museum: but none were suffered to be sold.*

The collections of geography and topography in the royal library, particularly in whatever relates to this country, were carried to an unprecedented extent; and the assemblage of military plans belonging to it was of the greatest value and importance, comprising the principal military operations from an early period to the present time. A curious and extensive collection of the same nature, which had belonged to William Duke of Cumberland, was incorporated with them. The catalogue of the maps, prints, and topographical drawings, (exclusive of the military plans which did not come to the Museum) forms a sixth volume, printed in 1829, in a size corresponding with that of the books; and presents of it were sent wherever the royal catalogue had gone: a few copies also were allowed to be sold; but the opportunity was very judiciously taken to employ the same types for an octavo edition, which was accordingly formed in two volumes, and are attainable at a moderate price. The index to this catalogue of maps affords the best model for the arrangement of a general topographical collection with which we are acquainted.

Early in the year 1823 it was made known to the public that King George the Fourth had presented the royal library to the British nation, as signified in the following letter to his Prime Minister.

"Dear Lord Liverpool,

"The King, my late revered and excellent father, having formed, during a long series of years, a most valuable and extensive library, consisting of about one hundred and twenty thousand volumes,† I have resolved to present this collection to the British nation.

"Whilst I have the satisfaction, by this means, of advancing the literature of my country, I also feel that I am paying a just tribute to the memory of a parent, whose life was adorned with every public and private virtue.

"I desire to add that I have great pleasure, my lord, in making this communication through you. Believe me, with great regard, your sincere friend, G. R.

"Pavilion, Brighton, Jan. 15, 1823.

"The Earl of Liverpool, K. G., &c. &c."

Shortly after, the Chancellor of the Exchequer stated in the House of Commons, that it was his Majesty's wish that the library should be placed in the British Museum, but in a separate apartment from the Museum library, and that it should be made as easily accessible to all persons as was consistent with its safe preservation. A committee of the House, in correspondence with these suggestions, recommended that, from respect to the memory of the royal founder, the collection should be kept distinct and entire; that whatever duplicates there were in the two libraries‡ should be taken from the books then in the Museum; and, above all, that a new building should be erected on the ground belonging to the Museum, to receive the royal gift, as well as to accommodate more suitably the already crowded stores of other departments of the national collections.

The architect to whom this important task was committed was Sir Robert Smirke. The building in which the king's library is now deposited, forms the eastern side of a new quadrangle, erected on the site of the Museum gardens, formerly a favorite resort of the neighbouring residents, and open forty years ago to a view of Highgate and Hampstead hills. The building has only one front; the side next the east having substituted a lofty brick wall to the view of the houses in Montagu Place, in lieu of the pleasant gardens just noticed.

The western front is faced with stone; and is ornamented in the centre with four columns and a pediment of the Grecian Ionic order, but without any portico or door. The remainder is unusually plain, presenting a range of eighteen long windows, three of which are between the columns.

The grand apartment, occupied by the royal library, is in length from north to south 300 feet; its general breadth is 41feet, and in the centre division 55 feet 4 inches. The bookcases occupy about two feet on each side. The height is 31 feet; of which the bookcases below the galleries occupy 12 feet 10 inches, and those on the gallery floors, 9 feet 6 inches. The bookcases are of oak, and the locks of a new and singular construction, by Barron. The key which locks each case, shoots at the same time bolts above and below the door; the rails in front of the galleries are of handsome brass work. The floor is oak beautifully inlaid with mahogany; and the ceiling is handsomely relieved with sunk panels. Down the sides of the room are placed at intervals large tables in which the maps are kept, some in rolls the length of the table, and others as long as the table's breadth; and also other atlases, charts, and plans preserved in a hundred and twenty-five immense portfolios.

ANECDOTE OF PHILIP DUKE OF ORLEANS.

REGENT OF FRANCE IN 1708.

In the year 1708, Captain Stanhope, cruising off Genoa, or some part of that coast, gave chase to a felucca, and took her. In rifling, they found a man on board who appeared like a gentleman: he was carried to the captain, who asked him who he was; but the man appeared extremely rejoiced, and asked Captain Stanhope if what he had heard from the boatmen, that he was General Stanhope's brother, was true? The captain replied that he was; upon which the gentleman told him he was charged with an important commission for his brother, and he was sure the general would be well pleased if the captain would convey him to the place where he was. To this the captain told him, he was going the wrong way for Spain. "Yes, sir," answered he, "but I was ordered to address myself to the first English minister that will convey me to Spain to your brother; I therefore hope you will forbid my cloak-bag and little trunk to be rifled, as there are things in them of the utmost consequence." To convince him, he shewed a bill of exchange for above an hundred thousand livres upon Genoa, or any place where there was trade. Captain Stanhope, though before a little suspicious, not believing the bill to be forged, fancied there might be some little truth in the story, but told the gentleman what the consequence would be of his leaving his station: but the gentleman assuring the captain that he would be indemnified for it, and that he would pledge his life for the consequences, he consented to carry him to Barcelona, which he did immediately. Upon landing, he opened his powers; and went to General Stanhope to treat with him from the Duke of Orleans (afterwards regent), who then commanded the French army in Spain, about bringing over that whole army to the English, as all the commanding officers of corps were devoted to him, upon condition they would make him king of Spain: he promised, on his part, to grant the English free trade—to give them Alicant, Cadiz, and several other sea-ports; that all the treasures from the Indies, and all other merchandises, should be brought to Spain in English bottoms, and convoyed by English men of war. He further desired General Stanhope would meet somebody he would send, in the mountains of Catalonia, at the time he would appoint.

The General was a good deal surprised at the strangeness of these propositions; but being convinced it was not a forgery, sent a trumpet to the Spanish camp, under pretence of getting back one Desborough (now Lieut. General), who was at that time prisoner, and by that means appointed the time and place of meeting. The Duke of Orleans wrote with his own hand to General Stanhope, by Mr. Desborough, telling him, that he hoped the present of snuff which he had sent him by such a one (naming the gentleman taken at sea) was agreeable to him; desired, if he liked it, he would let him know, that he might procure more of the same; and the rest of the letter in such terms. However, the time and place of rendezvous being appointed, the general, under pretence of reconnoitring, with an escort of an hundred horse, went to the place appointed, and in the night had a very long conference with the person appointed by the duke; after which he returned back.

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* A copy has since been sold by auction, we believe, for about 35*l*.

† As before mentioned, the books had never been counted before this period, and they were estimated at a much higher number than was found to be the fact.

‡ Of the 65,000 books in the Royal Library it was found only 21,000 were already in the Museum, and of these duplicates there were only 12,000 with which the committee considered it would be desirable to part.

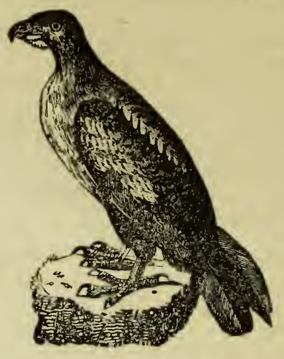
This (though not with the knowledge, it may be imagined, of the duke) was imparted to the emperor, then king of Spain; and Brigadier Wade (now marshal) was pitched on by General Stanhope and the duke, to be the person to convey these propositions to England. He set out accordingly with the letter in cipher, which contained these proposals, and he had, beside, an order in his pocket, signed by the Duke of Orleans himself, to the governors of the sea-port towns, in case he should be taken at sea, to let him have means of going through the heart of France to Calais, in order to get to England, upon his own private affairs, which were very urgent, as the passport expressed.

The brigadier in fourteen days got to London, and went to Lord Godolphin's levee, who, little suspecting what he was charged with, talked to him about indifferent things. As soon as the levee was over, the brigadier desired a private conference with Lord Godolphin, in which he disclosed to him the affair by word of mouth, giving him at the same time the letter. The strangeness of the proposition amazed Lord Godolphin; but the letter being written in a *beak* cipher, took so much time in picking out, that he desired the brigadier would carry it to Lord Sunderland, which he did, and they there made out the cipher.

This project was afterwards laid before the queen, and one or two of the cabinet council, one of which was Lord Somers. The queen in answer to it said, she could not break her most solemn engagements with her old ally the emperor; but she proposed to erect a kingdom for him out of Languedoc and Navarre, and to give him Sardinia, or one of the islands in the Mediterranean, to make him maritime. But before the courier could get back to Spain with this answer, the duke, upon some suspicion conceived of him at the court of France, was recalled out of Spain, and obliged to fall at old Louis's feet, who, though he had some intimation of this affair, never got to the bottom of it. The gentleman who met General Stanhope in the mountains was clapped up in prison, and when our army had reached Madrid, he was by us set at liberty.

Wassel, or drinking Healths.—The keeping of Wassel was another method of celebration, which, though more peculiar to a country life, must have been common, in early times, in the British Metropolis. Mr. Douce is of opinion, that the origin of the term belongs to the tale of Vortigern and Rowena. W. Cennius relates, that on the first introduction of that lady to Vortigern, she kneeled, and, presenting him a cup of wine, said, "Lord King,' *wacht heil :*" health be to you. The king, ignorant of the Saxon language, enquired the purport of her words; was informed, and told to return the compliment with *drinc heil*, which he did, commanding Rowena to drink; he then took the cup, kissed, and pledged her. Robert of Gloucester says, this custom prevailed in the third century, At all events, Mr. Douce asserts, no word equivalent to our *wassel* is to be found in any of the Teutonic dialects. Steevens and Malone say, that the wassel bowl was more particularly in use at Christmas. The term was afterwards enlarged in its signification, and implied general intemperance: when the common people were in the habit of carrying the bowl from house to house, in order to collect money: the materials which filled the bowl were spiced wine or ale, with roasted apples and sugar, mead or metheglin. A particular species of bread, called the wassel bread, was eaten with the above liquid, according to some antiquaries. Mr. Douce, however, quotes a statute, 51 Hen. III. which appears to establish the fact, that the white bread *well baked*, so termed, was in use at all seasons; and other reasons induce that gentleman to suppose it was a kind of cake, or probably biscuit. There were also wassel songs sung at Christmas by itinerant minstrels. Drinking of healths, which is the only trace we have in London of the ancient wassel, is but little practised at present; but in some parts of the country the custom bears a certain degree of resemblance to the original ceremony.

THE MENAGERIE.—The Osprey.



The distinctive marks of the osprey, a bird of the eagle genus, are as follow: brown above, white below; the back of the head white, the outward tail feathers, on the inner side, streaked with white; legs naked.

The sea eagle and the osprey live chiefly upon fish, and consequently build their nests on the sea-shore, and by the sides of rivers on the ground among reeds; and often lay three or four eggs, rather less than those of a hen, of a white elliptical form. They catch their prey, which is chiefly fish, by darting down upon them from above. The Italians compare the violent descent of these birds on their prey to the fall of lead into water; and call them *aquila piombina*, or the leaden eagle.

Decrepit.—The comparison of human life to the burning and going out of a lamp was familiar with Latin authors, as we know by the terms *senes decrepiti*. Plutarch explains the origin of this metaphor thus: the ancients never extinguished their lamps, but suffered them to go out of their own accord—that is, by the last crackle: hence, a lamp just about to expire was said *decrepitare*, to cease to crackle. Hence, metaphorically, persons on the verge of the grave were called decrepit men.—*Scaliger, from French Anas.*

TO ENGLAND.

By J. Keats.

Happy is England! I could be content,
To see no other verdure than its own;
To feel no other breezes than are blown
Through its tall woods with high romances blent;
Yet do I sometimes feel a languishment,
For skies Italian, and an inward groan,
To get upon an Alp as on a throne,
And half forget what world or worldling meant.
Happy is England! sweet her artless daughters;
Enough their simple loveliness for me,
Enough their whitest arms in silence clinging;
Yet do I often warmly burn to see
Beauties of deeper glance, and hear their singing,
And float with them about the summer waters!

BRUCE'S VOYAGE.

Merrily, merrily, bounds the bark,
She bounds before the gale;
The mountain-breeze from Ben-na-darch,
Is joyous in her sail.
With fluttering sound, like laughter hoarse,
The cords and canvas strain;
The waves, divided by her force,
In rippling eddies chased her course,
As if they laughed again.

Not down the breeze more blithely flew,
Skimming the wave, the light sea-mew,
Than that gay galley bore
Her course, upon that favouring wind;
And Collin's crest has sunk behind,
And Slapin's caverned shore.

* * * *

Merrily, merrily, bounds the bark,
O'er the broad ocean driven;
Her path by Ronin's mountains dark,
The steerman's hand hath given;
And Ronin's mountains dark hath sent
Their hunters to the shore;
And earh his ashen bow unbent,
And gave his pastime o'er.

* * * *

Merrily, merrily, goes the bark,
On a breeze from the northward free;
So shoots through the morning sky the lark,
Or the swan through the summer sea.
The shores of Mull on the eastward lay,
And Ulva dark, and Colonsay,
And all ths group of islets gay.
That guard famed Staffa round.
Then all unknown its columns rose;
Where dark and undisturbed repose
The cormorant had found.
And thy shy seal had quiet home.
And weltered in that wond'rous dome,
Where as to shame the temples deck'd
By skill of earthly architect,
Nature herself, it seemed, would raise
A Minster to her maker's praise.
Not for a meaner use ascend
Her columns, or her aches bend;
Nor of a theme less solemn tells
That mighty surge, that ebbs and swells,
And still between each awful pause,
From the high vault an answer draws,
In varied tone, prolonged, on high,
That mocks the organs melody.
Nor doth its entrance front in vain
To old Iona's holy fame,
That Nature's voice might seem to say,
'Well hast thou done, frail child of clay:
Thy humble powers, that stately shrine
Tasked high and hard;—but witness mine!'

* * * *

Merrily, merrily, goes the bark,
Before the gale she bounds;
So darts the dolphin from the shark,
Or the deer before the hounds.

They left Loch-tuah on their lee,
And they wakened the men of the wild Tiree,
And the chiefs of the sandy Coll.
They paused not at Columba's isle,
Though pealed the bells, from the holy pile,
With long and measured toll.
No time for matin or for mass;
And the sonnds of the holy summons pass
Away in the billows' roll.

* * * *

Now launched once more, the inland sea
They furrow, with fair augury,
And steer for Arran's isle.
The sun, ere yet he sank behind
Ben-ghoil, 'the Mountain of the wind,'
Gave his grim peaks a greeting kind,
And bade Loch-ranza smile.
Thither their destined course they drew,
It seemed the isle her Monarch knew,
So brilliant was the landward view—
The ocean so serene;
Each puny wave, in diamonds, rolled
O'er the calm deep, where hues of gold
With azure strove and green.
The hill, the vale, the tree, the tower,
Glowed with the tints of evening hour;
The beach was silver sheen;
The wind breathed soft, as lover's sigh,
And, oft renewed, seemed oft to die,
With breathless pause between.
O! who, with speech of war and woes,
Would wish to break the soft repose
Of such enchanting scene!

* * * *

The Bruce hath won his Father's hall,—
'Welcome, brave friends and comrades all—
Welcome to mirth and joy!
The first the last is welcome here,
From lord and chieftain, prince and peer,
To this poor speechless boy.
Great God!—once more my Sire's abode
Is mine—behold the floor I trode
In tottering Infancy!
And there the vaulted arch, whose sound
Echoed my joyous shout and bound
In boyhood, and that rung around
To youth's unthinking glee!
O! first to Thee, all gracious Heaven,
Then to my friends, my thanks be given.'—
He paused a pace, his brow he crossed;
Then on the board his sword he tossed,
Yet steaming hot with Southern gore,
From hilt to point 't was crimsoned o'er.
'Bring here,' he said, 'the mazers four
My noble fathers, loved of yore
Thrice let them eircle round the board,
The pledge, "fair Scotland's rights restored!'
And he whose lips shall touch the wine,
Without a vow as true as mine,
To hold both lands and life at nought
Until her freedom shall be bought,
Be brand of a disloyal Scot,
And lasting infamy his lot!
Sit, gentle friends, our hour of glee
Is brief, we'll spend it joyously.
Blithest of all the sun's bright beams,
When betwixt storm and storm he gleams.
Well is our country's work begun,
But more, far more, must yet be done:
Speed messengers the country through;
Arouse old friends, and gather new.
Warn Lanark's knights to gird their mail;
Rouse the brave sons of Teviotdale
Let Ettrick's archers sharp their darts—
The fairest forms, the truest hearts!
Call all, call all, from Reedswair-path
To the wild confines of Cape-Wrath;
Wide let the news through Scotland ring,
The northern Eagle claps his wing!

An Arab Proverb.—By six qualities may a fool be known: anger without cause, speech without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate btween a friend and a foe.

HISTORICAL ACCOUNT OF THE DORTON CHALYBEATE.

THE Chalybeate, the east front of the baths of which forms the subject of our frontispiece, is possessed of powers so peculiar to itself when compared with the other mineral waters of this country, that we think we cannot make a more beneficial present to our readers, and through them to the country at large, than by endeavouring to render it more generally known, and thus increasing the sphere of its utility. The following account of its history, properties, and uses is extracted from the work of Dr. Knight, who has written a treatise on the virtue of the water.

"Before entering upon a detail of the complaints, (says this gentleman) in which this Spring has been found beneficial, it may not be uninteresting briefly to trace 'the local habitation and name' of this till lately unnoticed Spa.

"The estate on which the Spring is situated, was bequeathed to its present proprietor, Charles Spencer Ricketts, Esq. by the late Sir John Aubrey, bart.; and it lies about twelve miles east from Oxford, having the neat market town of Thame, through which there is a direct communication with London, about six miles to the south.

"Springs of the purest water rise from almost every hill on the estate; and in the upper grounds of Dorton Park, bordering on the parish of Brill, the attention of the neighbouring villages has been attracted from time immemorial to a stream, issuing from a small orifice, which marked its course towards the brook into which it emptied itself, by the destruction it occasioned to vegetable life. The few blades of grass that were spared, bore a thick encrustation of Oxyde of Iron; and the surface of the ground, which, for a few yards on either side of its channel, assumed a yellow and scorched appearance, was covered with a similar metallic deposit. It was named by the common people in the vicinity, the "Alum Well;" the taste of this salt being most apparent to the palate; and the cattle in the neighbouring pastures, being allowed a free access to it, it was observed that those amongst them which laboured under any disease, recurred to its use spontaneously, and rapidly recovered.

"Its effects on that very obstinate and almost incurable disorder, the mange of the horse, were perhaps of all others the most singularly remarkable. Thus it has happened with this, as with other springs now "long known to fame"—to go no farther than those of Bath, for instance—that the merit of discovering its medicinal properties is due to those instinctive feelings of the brute creation, which so often serve as a guide to the higher faculties of man. One circumstance, connected with the animals that partook of the water, deserves notice, not only from its singularity, but from the proof it affords of its powerful Chalybeate qualities. Their manure, when collected for the purpose of fuel, as is customary here, burns to a cinder similar to the clinkers thrown from a blacksmith's forge, and possesses the same sonorous sound. However its benefits were not long confined within this limited range, and many inveterate cases of human suffering exhibited on its application the same successful results.

"Of late years its fame has been widely spread in the surrounding country; but the almost impassable state of the country roads, until very recently, joined to the advanced age of the late proprietor, rendered it impossible to take any steps respecting the Spring, calculated to promote the public advantage. At length the influx to the Well became so great, owing to some recent cases of cure we shall hereafter notice; and at the same time the injury done to the fences and herbage of the Park was so serious, that it was judged advisable to restrain the peasantry who flocked thither to one path, to inclose the Well, and to give it in charge to a superintendant, who should regulate the distribution of the water. By these precautions from fifty to one hundred gallons of the water *per diem* have been supplied to the various applicants; and this too, it should be observed, to a class of persons, who would appreciate it only in proportion to the benefit they derived from its use.

"Under the certainty of its healing qualities, induced by repeated proof, and corroborated by the high authority of Professor Brande, the proprietor has felt it incumbent upon him to take measures for giving to the public at large every facility of access to the Chalybeate, accompanied with that security which its value demands. Accordingly he has employed a professional gentleman from London to erect a Pump Room and Baths (vide frontispiece) on an extensive, useful, and ornamental plan; and has ordered twelve acres of the Park to be laid out so as to add to these buildings all the *agremens* of a pleasure-ground.

"Nor is the situation of a medicinal spring to be disregarded as an object of trifling importance. The mind and the body are too intimately allied to suffer the latter to remain passive, under what affects the former. Those individuals, whose cases are most likely to be benefited by the use of mineral waters, in general labour under the depression of spirits, which is the natural result of corporeal debility; and circumstances which seem to the robust of slight consequence, trifles as they may be, become to the invalid an aggregate of real evil. Whatever tends to engage the attention, to preserve the mind light and unclouded; whatever holds out inducements to proper exercise, and, in a word, can excite, attract, or amuse, without fatiguing, is to be taken into our account of the advantages likely to be produced, when quitting our home to seek renewal of health, amidst unknown objects and change of scenes. In these respects Dorton will be found most happily situated.

"The pastoral district around, verging on the fertile vale of Aylesbury, affords a delightful variety of rural walks, and rides, diversified by that alternation of gentle ascent, with quiet and sequestered dell, which relieves the unobtrusive beauties of English landscape from the charge of monotony. From the higher grounds, extensive prospects of the rich campaigns of Oxford and Bucks open on every side; and their declivities are covered with noble woods, under whose grateful shade the invalid may securely wander. The majestic course of the Chiltern Hills, which is commemorated by many interesting objects of antique story, is seen ranging through several counties; and from these breezy summits, which command a view into nine counties, the eye is gratified, as it glances around the panorama, with the classic spires of Oxford, the monument in Blenheim Park, the high lodge in Whichwood Forest, the tasteful plantations of Wootton (the favourite seat of the Marquis of Chandos), the splendid mansion of Stowe, and Hanslope Spire rising gracefully in the extreme distance, within a few miles of Northampton; the magnificent column which has been raised this summer, at a very considerable expence to the memory of the late Earl of Bridgewater, bearing record of his public services, can also be distinctly seen. It is on a rise of ground at the extremity of Ashridge Park, Hertford, the beautiful seat of the Countess of Bridgewater.

"Nor is the immediate neighbourhood devoid of interest in an historical point of view. The traces of a Roman camp are visible on the summit of Brill Hill, and in Brill are the remains of a hunting Lodge, once the favourite resort of King John; the adjacent Forest of Bernwode, rendering this the chosen scene of woodland sports during the feudal times. The ancient Tower of Boarstall, the former residence of the Fitz-Nigels, and the monastery of Notley, near Thame, likewise attest the consequence to which this district had attained, even at that early period. Bishop Kennett, in his Parochial Antiquities, in describing the course of a rivulet on the borders of Bernwode, adds, 'Beholding afar off the ancient town of Brill, in old records called Brinhely, from *brin*, the hill on which it standeth upon, and *hely*, the salt wells then about it, whereof the brines beneath it seemeth to continue the memory still; a town well graced with many fair houses and good buildings, and the best yeomen of any town in the shire, delicately situated upon a fruitful hill, in the midst of the forest, and blest with all kinds of commodities, as corn, hay, grass, wood, herbs, and roots, WELLS, and SPRINGS, that the earth can bring forth in the upper parts; the earth within serving for the best brick and earthen vessels, and the stones for lime. It standeth on a fair hill, in the upper part of the vale of Aylesbury, having a goodly prospect twenty miles every way, except the Chinnor side, (the Chilterns) where it reacheth but twelve miles; and so passing down between Muswell and Boarstall, by Studley Abbey, to the great fat common of Otmoor, that in winter is nothing but a sea of waters.'

"The site of St Werburgh's cell and hermitage is clearly marked on the top of Muswell Hill, near the foot-path leading from Brill to Piddington, and not far off the division of the counties of Buckingham and Oxford; the homestead, of which its present remains constitute a part, is situated partly in the two parishes. At the top of this hill, in the parish of Brill, it gives an elevation of 744 feet above the level of the sea, near to which are ramparts of earth thrown up, supposed to be the remains of a Roman camp; its boundary line is a square, and marked by rows of stately sycamores, from their size—very old. This hill contains an excellent iron sand stone for building, with this peculiar property, that when it is first dug it may be hewn to any shape, and hardens with its exposure to the weather. The walls of Boarstall old chapel, when pulled down for the purpose of enlarging, were found built entirely of it, and had stood the lapse of four centuries.

„ Brill was formerly a Royal Burgh, and frequently honoured by Royal visits. King John spent his Christmas here in 1205."

The visitor will however look in vain for the splendid streets and sumptuous public buildings of Cheltenham or Leamington; he must be content with nature in a high degree of beauty and cultivation, with a fine climate and a cheap supply of the necessaries of life. Its air is pure and salubrious, and persons live to an extreme old age.*

With respect to Chemical substances, held in solution by this Chalybeate, the result of a careful investigation, kindly undertaken by Professor Brande, gives the following proportions of their component parts, in a pint imperial.

ANALYSIS OF THE CHALYBEATE

Of Carbonic Acid	a trace
Nitrogen Gas	
Sulphuric Acid....	
Silica............	
Sulphate of Lime....	11,5
Muriate of Soda	1,4
Sulphate of Alumine..	2,1
Sulphate of Iron	10
	25 Grains

It reddens vegetable blues in consequence of a slight excess of Sulphuric Acid which amounts to about 8-10ths (0,8) per Cent. The pint (imperial) yields an evaporation of 25 grains of dry Saline residue.

The specific gravity of the water at the temperature of 60 degrees is 1004.

(Signed) W. T. Brande.

Question to Mr. Brande. It deposits a red powder in keeping, by so doing are the properties of the water weakened?

Answer. No. The deposit is Oxyde of Iron, which will arise from the action of the air on the water, even in the short time in which it is being bottled.

The water may be drawn clear from the deposit.

Thus the iron, absorbed by the water, amounts to nearly one half of its solid contents; and on referring to the table, given in Ure's Chemical Dictionary, on the relative proportions of the most celebrated mineral springs, it appears that there is no other known in this country, which can bear comparison with the strength of this Chalybeate. Indeed, there is *only one Spa in Germany*—(prolific as it is in similar springs,) which contains Vitriolated Iron to such an unusual degree. From this circumstance arises the peculiar efficacy of the Dorton water; since even our present enlarged knowledge of chemistry, cannot enable us to form the extraordinary combination, thus furnished by the alembic of nature.

Disorders to which the Chalybeate is applicable.

The great efficacy which this spring possesses as a tonic, owing to its strong impregnation with iron, renders it a valuable auxiliary in those nervous disorders, that in consequence of their weaker frame are peculiar to the softer sex. Not only will it be found useful in the early stages of gestation, when taken in small doses, (a wine glass full, for instance) but in constitutions either weakened by the effects of climate, or where debility has been superinduced by a too delicate bringing up, the judicious use of this water will invigorate, cheer, and bless.

We have stated small doses, since, if drank too largely, its effects will be to bring on results exactly contrary to the hopes of the patient. When a too profuse Menorrhagia, or a Leucorrhœa is brought on by general weakness, and a relaxed state of the system, the water may be taken with confident expectation of the happiest consequences.

Another disease intimately connected with the above, and susceptible of relief by the same means, is Chlorosis. "And if," says Dr. Saunders, "one disease more than another was pointed out, which received the most benefit from mineral waters, it would probably be this. The great debility attending this complaint, with the disposition to a Cachectic state of body, and to dropsy, strongly indicate, as its proper remedy, this form of Chalybeate, whose operation tends so much to restore the healthy state of all the secretions, and at the same time to reanimate the whole system." Indeed, in every case of debility peculiar to the female sex, and more particularly in local debility, the tonic powers of this Chalybeate will mitigate, and relieve; and in most instances, as far as present experience testifies, will prove a successful remedy.

Preparatory to a course of the water, it is always advisable to take some mild aperient; and the quantity, times of taking, and proper regimen to be observed, will be best regulated by the advice of the patient's medical attendant. It is however essential to remark, that the dose of this water should, generally speaking, be more limited than that of most other mineral springs.

In all cases, and especially in those attended with a delicate and irritable habit of body, a wine glass full two or three time a day may be pronounced sufficient. Indeed few patients will require, or be able to bear more than a pint in the course of the day.

In cases of Dyspepsia, attended by its usual distressing symptoms, loss of appetite, flatulency, tremors, nocturnal wakefulness, and lowness of spirits after meals, a patient trial, and regular course of the water, have been proved to insure permanent relief. Patients of this description should take two wine glasses full of the water an hour before breakfast, with the same quantity an hour before dinner; and after a few days the dose may be increased to a tumbler full at each time. A brisk walk immediately after drinking it will promote its good effects; and by regularly observing this course, the stomach will gradually recover its lost tone, and the increased action of the gastric juice will, ere long, remove the formidable symptoms which, as above enumerated, follow in the train of indigestion.

The continuance of a course of this Chalybeate must, of course, vary according to the nature of the disease; and in proportion to the length of time it has been standing will often be seen the obstinacy in removing it, so that its course will vary as the diseases for which this water is resorted to. Instances are given where it was found necessary to persevere in its use for some months. Scrofulous sores, especially when attended with exfoliation of bone, are invariably tiresome to heal. The same observations will apply to these obstinate diseases of the skin, known as herpetic blotches, and the different species of Tinea. The irritation attendant on these wretched disorders induces the sufferer, for his relief, to scratch the parts irritated, which not only aggravates, but, in a great many cases inoculates fresh places with the disease. The Chalybeate, reduced a third in strength with common water, will be found remedial for this troublesome itching.

Often too will it be found, that if it is only a mild eruption dependant on season, a short course of the water will either check, or greatly limit its continuance.

A chalybeates is known by a lengthened continuance in their use to lose much of their stimulating effect; and the stomach may, by habit, be brought to take very considerable doses of it without inconvenience; still it is not advisable to exceed in any case the dose of half a pint, and after a month or six weeks' perseverance, a week's cessation is recommended, that at its re-commencement the stomach may be again susceptible of its peculiar action. We have before stated the necessity of guarding against the water's constipating effect, which by a continual use it has with some persons, by taking an occasional saline purgative. Epsom or glauber salts will answer the purpose. The stools are invariably of a black colour, which, those ignorant of this peculiarity, may be alarmed at. It also produces with most a very sensible increase of urine.

Chalybeates are not to be looked upon as a specific for every disease, a sovereign remedy for all, by no means; it is only a powerful auxiliary in very many, being often more efficient when regulated by professional advice.

Before we proceed to particularize a few, out of the numerous cases, which have either come under our own observation, or have been attested by credible witnesses, it will not be out of place to subjoin a list of those disorders, for the removal of which the Dorton Chalybeate has been found eminently effectual. *Nervous disorders in general—Dejection of Spirits and Hysteria—Indigestion and loss of appetite—Impurities of the blood—Bronchoceles and Scrofula—Dropsical complaints

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* There are at this time many invalids here for the benefit of the air, at the recommendation of their medical advisers.

It is a fact, and worthy of notice, that a few months back there were living in this small parish as many as fifteen persons whose individual ages greatly exceeded fourscore years, and two or three of them were verging on their ninety-fifth.

* The cases to which Dr. Knight refers, together with others may, we understand, be seen at the depot for the sale of the Dorton water, No. 314, Oxford Street, opposite Holles Street.

—Bilious diseases, when unaccompanied by fever—Passive Hæmorrhage—Profuse Sweats—Debility induced by excess of any kind, or the result of a continued illness.

It has already been stated that the neighbourhood of the Chalybeate presents many spots of deep interest to the antiquarian; and is indeed replete with localities that conjure up the thoughts of the past, and recal the vanished honours of feudal times. A few of these we are tempted briefly to notice, commencing with an account of Dorton House, which we borrow from Mr. Lipscomb's "Buckinghamshire."

Dorton House, like many other capital mansions, was probably so distinguished when the demesnes belonging to it were very inconsiderable in extent. It is situated on low ground near the Parish Church, and is flanked with plantations and groups of forest trees. The house seems to have been erected on a very ancient foundation, about the beginning of the seventeenth century, by Sir John Dormer, Knt., and a large apartment, reputed to have been formerly a chapel, was floored with square pavements, having the arms of Dormer embossed thereon, and others with a human eye in the centre of a star radiated, one half plain, the other wavy, the crest of the family of Blount, ancestors of Dame Katherine Dormer. On the principal staircase, which has massive balustrades, pinnacles, and carvings, is the date 1626. The house is in the shape of the Roman H; its principal front is to the S. E. and was modernized and improved about 1784, by Sir John Aubrey, Bart., a lanthorn-shaped cupola with a large turret clock being then removed from the roof, and a balustrade placed on the parapet, which, with other alterations, have given to this seat an imposing appearance.

That constant appendage to old English houses *the long gallery* still remains, exceeding 120 feet in length, and containing many family portraits. Amongst these an old gentleman and his lady in one frame, in black damask embroidered; the former in a gown tufted and welted, a white vest pointed before, slashed sleeves; his hair grey, beard long and bushy. The lady, whom he holds by the left hand, in a close robe, sleeves puffed and trimmed; deep cuffs of lace; over her cap a transparent veil. These are supposed the portraits of Dr. William Aubrey, Professor of Law at Oxford, Master of the Court of Requests, &c. in 1595, and Willifred his wife.

An aged man with pointed beard, in black cap turned up with white, quilled ruff, white cuffs; seated in a red chair, holding a black staff with a gold top; æt. 74, A. D. 1637; probably Sir Thomas Aubrey, Knt. whose wife, Dame Mary, is in another picture in a dress of Queen Elizabeth's time, with a rich necklace of sapphires, diamonds, and pearls: 1603, æt. 35. She was heiress of the Mansels, and brought Llantrithyd estate to the Aubreys.

Sir John Aubrey, 2d Bart.; on his right hand Mary his 2d wife, daughter of William Lewis, Esq. by whom came the Boarstall estate; and on his left, his first wife Margaret daughter of Sir John Lowther, Bart. seated, and a small spaniel approaching her.

Sir Thomas Aubrey, 5th Bart. and Dame Martha his wife.

A head of Thomas Digby Aubrey, Esq. since 7th Bart.

At one of the ends of this gallery is an elegantly designed window, with the representation of Nigel killing a wild boar in Bernwode Forest; and also the presentation of the boar's head to the King, who is standing under an oak, with his crown on his head, surrounded by attendants.

In the same window the arms of Aubrey 6th Bart. quarterly with Mansel and Lewis, and of his two wives, *Colebroke* and *Carter*, on escutcheons of pretence.

Over the chimney in the drawing-room, which is an elegant apartment tastefully decorated is a portrait of Mary first wife of John Aubrey, afterwards 6th Bart. In the breakfast-parlor his own portrait; also that of his infant son playing with a lamb. Thomas Aubrey, Esq. next brother of the 6th Bart. and father of Mrs. Ricketts, of Dorton, in his uniform as Major of the 44th Reg. Fiennes Trotman, Esq. of Shelswell, co. Oxon (a striking likeness); a robust healthy-looking country gentleman in a plain suit of light grey, and a close wig; Hester-Louisa his daughter, first wife of Philip Thomas Wykeham, Esq. of Tythorpe, co. Oxon.

Over the door of the hall, which as well as the dining-room is very spacious, were formerly the arms of Dormer quarterly, with this motto, "*Stimulos habit æmula virtus.*"

Dorton Park, in the north-east part of the parish, formerly an inclosure for deer, contiguous to, or perhaps taken out of Bernwode Forest, is represented in a map bearing date 1530, but the time of its original inclosure and of its being converted into meadow land, are alike unknown.

Dorton Camp is a farm on the summit of a hill on the southern border of the parish, said to be the site of an ancient Roman or perhaps British encampment: but the original form and extent of the castrametation can no longer be traced: and history and tradition are both silent respecting it.

The following ingenious attempt to trace the etymology of the word Dorton, is from the pen of an eminent surgeon, and was first published in an "Account of the Dorton Chalybeate."

We have often wondered when inquiring into the etymology of the names of places in this neighbourhood, of which, doubtless, the greater part are applied from some immediate local circumstance, from what Dorton could have originated, seeing that it was not over famous for its supply of water there being nothing more than a little dribbling stream passing through it, which could not have given it its cognomen Dorton, from the ancient British *Dour*, water, and *Ton*, a place.

We know that this appellative is given to some others in the vicinity, for instance, the ancient Roman station—Sinodunum or Dorchester, the first meaning the hill on the bend of the river (Sinodunum), the second, the camp by the water (*Dour* Cester), being placed on the banks of the majestic Thames.

Although in Bath we do not find the old British Dour, yet we have the almost as ancient synonyme Aqua Solis, marking the site of waters famed for their medicinal virtues from the days of the Roman settlement in England; and to the Sun, or Apollo, the giver of warmth and health was attributed the virtues of these springs, now so long famous through these all favoured islands. Then came our Saxon ancestors, who gave the distinction of Badon, or the Baths, to this place of valetudinarian resort; this might be followed on to Baden in Germany, the same race of people giving the selfsame appellative.

It is a pretty well known fact, how much attached all nations were in their earliest times, before real knowledge or science began to dawn on them, to any thing that bare the mark of supernatural agency, and how quickly that class amongst them from whom every learning or knowledge then emanated, namely, their priests, laid hold of all such things, the more firmly to establish their power over the weak minds of those they ruled with a rod of iron.—Then if a spring was found differing from the pure water which God has given so bountifully around us, it was immediately, to serve their purposes, endowed with every healing property, and specially given to them by their gods, who had fully revealed to them alone all its occult virtues and powers. There the sick resorted, giving to their druids and priests all honour for health restored, and paying their tribute at the fountain head, to the presiding divinity.

"As to the hunted hart, the sallying spring
Or stream fast flowing, that his swelling sides
Laves, as he floats along the herbaged brink:
Cool thro' the nerves your pleasing comfort glides,
The heart beats glad, the fresh expanded eye
And ear resume their watch; the sinews knit,
And life shoots swift thro' all the lightened limbs."

From what has been advanced it is probable that the waters of Dourton were known to our British ancestors, that the sick had been healed at its salubrious springs, and that the more decidedly to mark the spot and gratefully record the benefits received, they had called it Dour Ton, or *The Place of the Waters.*

From time out of mind had the virtue of this Spring been lost or forgotten, till it has been the fate of the present acute and respectable proprietor to bring it once more before the world of England, and to give it light and life;—not as in days of yore when given publicity by bigotry and blindness, but now by the deep insight of science and chemistry to tell its component parts, and thus mark the diseases of humanity for which it may be administered with every probability and hope of rendering good. We know that the springs of Tonbridge Wells, a much weaker chalybeate than that under our discussion, are become a place of high and fashionable resort. The first person of note who benefited by that medicinal water, was Dudley, Lord North. It shortly after became of great and distinguished repute, by the Queen of Charles the First, Henrietta Maria, resorting there for the recovery of her health, after the birth of her eldest son Prince Charles.—Soon after the restoration Catherine, Queen of Charles the Second, gave life and attraction to it, it becoming the residence of that gay court for some period. So also did Queen Anne, previous to her accession to the throne, seek health and vigour in those Hygeian Springs. The waters of Tonbridge Wells being a chalybeate, and having become so favourite a spot of resort to those whose delicate state of health required the bracing and invigorating use of its renovating spa; and though first discovered in the year 1606, having now become established in its fame, with a beautiful town grown up around it, where annually rank and beauty crowd to recall the lost hue of rosy health to their cheeks—we simply ask, what ought to be the fate of Dorton, whose waters flow so much more strongly impregnated with the strength-giver iron; if the one in two centuries has arisen to fame and fortune, to what ought not the other to aspire in a few years?—Why in this age, when knowledge is power, the great and good sense of the people of England will lead them, when a mineral water of this kind is called for, to that of Dorton, and in a very short space the lovely scenery of this favoured spot, shall see arise, round the balmy spring, many a line of villas, the abode of the highly gifted gentry of Britain.—Then shall Chinkwell Wood, with its winding walks to be, resound with the merry laugh of returning health and vigour, and the hills of Chilton Park and Brill be climbed in the early morn, by the votaries of Apollo, to watch his rising beams and sing "Io Pæans" to his praise, where every gale is peace—and every grove is melody.

Boarstall Tower, one of the most interesting localities in the vicinity of Dorton, and situated on the entailed estate of the Aubrey family, is, (says Mr. Lipscomb) that castellated mansion, which in 1312 (5 Edw. II.) Sir John de Handlo was licensed to fortify and embattle · and is a fine specimen of the architecture of that period. The principal entrance is under a massive arch on the north side, with a paved approach over the remains of the moat, probably made in 1735, as that date is inscribed on the pier between the arches by which it is supported. The more ancient entrance is said to have been by a drawbridge, and the gateway is secured by strong doors with ponderous hinges, studs, and plates of iron.

The tower was formerly leaded, but has been recently covered with copper. The interior is gloomy: and besides one large apartment on the principal floor, consists of small rooms communicating by narrow passages through thick walls, and by spiral staircases of stone, with groined roofs.

Siege of Boarstall House.—This mansion was rendered remarkable by having been converted into a garrison for King Charles the First in the civil wars: the command being entrusted to the gallant Sir William Campion, Knt.

Sir William Waller's summons to Sir William Campion, to surrender Boarstall House, is without date, but is expressed in these words:

"I demand a present surrender of Borstall House for the service of the King and Parliament; and if you please to send out some persons of quality, I shall be ready to entertain a parley. I desire a present answer. William Waller."

It having been resolved to relinquish the possession of Boarstall, this was scarcely carried into effect, before it was discovered to have been a sad oversight: for the Parliamentary garrison at Aylesbury, having "felt the effects of their opponents' possession of the place," immediately put a garrison into Boarstall House, which as soon as the King's forces had left Oxford, and the armies of Essex and Waller were withdrawn, gave little less trouble to that city than those troops; by obstructing the passage of provisions, and by other annoyances, which occasioned complaints from the town and neighbourhood to the Lords of the Council; and was made an excuse for their not complying with the commands that labourers should be employed to work upon the fortifications, &c.

When the removal of both armies to a distance from Oxford, had quieted the fears entertained of a siege, the Lords considered of a remedy for this evil at Boarstall House; and encouraged by Colonel Gage, who had undertaken the reduction of it, "they appointed a chosen party of infantry left there by the King, with three pieces of cannon and a troop of horse of the town, who by the break of day, appeared before the place; and with little resistance got possession of the church and outhouses, and then battered the house with cannon, which produced a parley, and the house was surrendered, with the ammunition, one piece of ordnance, and much good provision of victual, for horse and man; the garrison having liberty to retire with their arms and horses: very easy conditions for so strong a post. This was obtained with the loss of one inferior officer, and two or three common men. Here Colonel Gage left a garrison, that did not only defend Oxford from those mischievous incursions, but nearly supported itself by the contribution it drew from Buckinghamshire, besides the prey it frequently took from the neighbourhood of Aylesbury."

It is stated, on the authority of Sir Edward Walker, that when Boarstall House was attacked by Colonel Gage, Lady Dynham, who resided there, "conscious of her disloyalty, stole away in disguise."

In the next year (1645) some skirmishes happened at Boarstall and in the neighbourhood, General Skippon is said to have designed the reduction of the place, and afterwards Fairfax attacked it without success.

Lord Clarendon mentions, that soon after the taking of Leicester by the King's army (1 June 1645), Fairfax attempted "to take a poor house near Boarstall, and was beaten from thence with considerable loss, so that he drew off his men, very little to his honor."

Sir Thomas Fairfax to Sir Will. Campion.

"Sir, 3 June, 1645.

"I send you this summons before I proceed to further extremities, to deliver up to me the house of Birstall, you now hold, with all the arms, ordnance, and ammunition therein. for the use and service of the kingdom, which, if you shall agree unto, you may expect civility and fair respect, otherwise you may draw upon yourself those inconveniences which I desire may be prevented. I expect your answer by this trumpet within one hour.

"Your Servant, Tho. Fairfax."

Sir William Campion to Sir Thomas Fairfax, in answer.

"Sir, you have sent me a summons of a surrender of this house for the service of the Kingdom: I thought that cant had been long ere this very stale (considering the King's often declarations and protestations to the contrary) now sufficient only to cozen women and poor ignorant people: for your civilities, so far as they are consonant to my honour, I embrace: in this place, I absolutely apprehend them destructive not only to my honour, but also to my conscience. I am therefore ready to undergo all inconveniencies whatsoever, rather than submit to any, much less to those so dishonourable and unworthy propositions: this is the resolution of, Sir, yours, W. Campion."

It seems that some proposals were made for the removal of Lady Campion from Boarstall, upon the prospect of a siege; for on the same day Fairfax addressed the following letter,

To Sir William Campion.

"Sir, It is much against my mind to be thought guilty in the least measure, of any act that hath but the colour of denial to a request that is so civil, and which to many may seem most reasonable; but being at present so far engaged in a design upon your house, which I hope speedily to effect, I cannot, without much prejudice to the encompassing thereof, grant what you desire; but if your Lady, or any other gentlewoman there, should fall into my power, I assure you I shall take care that the like cruelty may never be used by any of this army, which hath lately been executed by some of yours at Leicester; and shall remain your servant,

"June 3d, 1645. Tho. Fairfax."

The attack was made on the 6th of June, and Sir William Campion with gallantry repulsed the assailants, and killed many officers and soldiers.

Fairfax is said to have retreated first to Brickhill and thence to Newport Pagnell, and Sherrington: and the King received intelligence of his having "been beaten off, with loss, at Borstall," as his Majesty marched through Harborough from Leicester.

The condition of Boarstall is noticed by Symonds, one of the King's train, when his Majesty passed through this place in his road from Wing to Oxford, on Thursday 28th August 1645:

"This day we marched to *Bostoll House*, belonging to the Lady Denham.

"Sir William Campion is Governor: there is a *pallazado*, or rather a *stockado*, without the graffe: a deep graffe and wide; full of water: a *pallizado* above the false bray: another six or seven feet above that, near the top of the curten."

The gallant Sir William Campion was killed at the siege of Colchester, and was buried in St. Peter's Church there, with the following inscription on his tomb:

"Here lyeth Sir Wm. Campion, of Kent, who was slain in the year of our Lord 1648; of his age 34; upon a sally out of this town June 13th He was pious, valiant, constant to his Prince, whose cause he chose, and whose service he died in. Disturb not his ashes. Reader, if thou likest his judgment thou wilt praise his action."

The following letter was addressed by George (Goring) Earl of Norwich, a distinguished General of the King, to Lady Campion, mother of Sir William, on the occasion of his death:

"Colchester, 26 June, 1648.

"Madam, To offer set comfort upon so inexpressible a loss, would be no less indiscretion in me than importunity to you, I shall therefore only beg this one favour of you for his sake that your Ladyship lov'd most and I next, that if you can any way find wherein I may sacrifice ought to his memory at the hazard of all I am or ever may be, your Ladyship shall then see by the passion wherewith I shall undertake it, how really I was his, and how sincerely, madam, your L'aps all vowed faithful humble servant,

NORWICH.

"I most humbly pray your La'ship to let my wife know I never was better in health and heart in all my life, and that I wrote twice very lately."

When the King's forces had quitted Boarstall, Lady Dynham returned to the house and resided here in 1650; and in the ensuing year, when Sir Thomas Fanshawe, after the battle of Worcester, was marched a prisoner through this part of the country, Lady Dynham shewed him great kindness. She "would have given him all the money she had in her house, but he returned her thanks, and told her he had so ill kept his own, that he would not tempt his governor with more; but if she would give him a *shirt or two* and some handkerchiefs, he would keep them as long as he could, for her sake. She *fetched him two smocks of her own* and some handkerchiefs, saying that she was ashamed to give him them, but having none of her son's at home, she desired him to wear them."

Hearne thus describes this place: "From Studley I went to Boarstall, a mile and a half further, on purpose to look at a distance upon the great house, famous for its being a garrison in the late rebellion. I say *at a distance*, because I did not care to ask to go in; the present family of the Aubreys that live there being great enemies to the hereditary succession, for the sake of which I am a sufferer. It is an old house moated round, and every way fit for a strong garrison. At the north end is a tower much like to a small castle. The chapel or church is at the east end of the house: but I could not go into it, the *clarke* living at a great distance from it, and the keys being kept at the great house. I was mightily pleased to see this house, though only at a distance.

Willis calls it "a noble seat," and it continued to be the residence of the Aubreys until Sir John Aubrey the 6th Baronet demolished the old house; of which, as it appeared after its re-erection by the Dynhams, with the tower and surrounding scenery, there is a view engraved for Kennett's Pachial Antiquities by the munificence of Sir John Aubrey.

In the Tower is a three-quarter length portrait of a military officer in a buff doublet, cuirass, laced collar, turn-over, slouched hat with wide brim, and stiff-topped gloves; probably upon no sufficient authority accredited as a picture of King Charles: whom it does not resemble, and is a very ordinary performance.

Within this lordship is an ancient *decoy pond*, of about three acres, for wild ducks, teal, widgeon, &c. which abound in the contiguous marshes called Otmoor.

The decoy consists of several narrow channels communicating with a lake to which the wild fowl resort, and being prompted by a number of tame ducks (obedient to the signal of their keeper, who invites them with a small shrill pipe to their food) to follow them into those channels, are prevented returning by a trap; and their escape being interrupted by nets spread over the channels, the keeper with his dogs secures the captives, of which great numbers find a ready market in the neighbouring towns; and some are sent to a great distance. Delafield, who commends the ingenuity of this contrivance, states, that "Duck traps are said to have been first erected in England by Sir William Woodhouse, Knt. of Waxham, in Norfolk, jester to King James:" but in the survey of Sandwell Priory, in Staffordshire, in the reign of Henry VIII. is an account of "*Pools dekaied*, with a fair spryng ronnyng thoro them:" evidently relating to an earlier invention of the same kind.

We must now draw this account to a close; nor shall we apologise for its length, since, from the additional publicity given to the Dorton Chalybeate through the medium of our pages, the attention of many to whom the other mineral springs of England hold out no prospect of relief, may be drawn to this the most powerful yet discovered. Nay, farther, those to whom a residence in Germany during the summer is, by the nature of their complaint, rendered each year indispensable, may now, as is the case with several individuals at this moment, enjoy the same advantages in their own country, for which they have hitherto been indebted to the expensive spas of a foreign land. To enliven to the general reader the antiquarian details he has just been perusing, we present our readers with the following graphic account, extracted from a late traveller's visit to the source of the Seltzer water, as given in the pages of the *Quarterly Review.*

"The moment we entered the great gate of the enclosure, which, surrounded by a high stone wall, occupies about eight acres of ground, our first impression was, that we had discovered a new world inhabited by brown stone bottles, for in all directions were they to be seen—rapidly moving from one part of the establishment to another—standing actually in armies on the ground—or piled in immense layers or strata. Such a profusion and such a confusion of bottles, it had never entered human imagination to conceive.

"On approaching a large circular shed, covered with a slated roof, but open on all sides, we found the single brunnen, or well, from which this celebrated water is forwarded to almost every city in the world. A small crane with three arms, to each of which there was suspended a square iron crate or basket, a little smaller than the brunnen, stands about ten feet off: and while peasant girls with a stone bottle (holding three pints) dangling on every finger of each hand, are rapidly filling one crate containing seventy bottles, a man turns the third by a winch, until it hangs immediately over the brunnen, into which it then rapidly descends. The air in these seventy bottles being immediately displaced by the water, a great bubbling of course takes place; but in about twenty seconds this having subsided, the crate is raised; and while seventy more bottles descend from another arm of the crane, a fresh set of girls bear off these full bottles, one on each finger of each hand, and range them in several long rows, upon a large table or dresser. No sooner are they there, than two men with surprising activity put a cork into each, while two drummers, with a long stick in each of their hands, hammering them down, appear as if they were playing upon musical glasses. Another set of young women now instantly carry them off, four or five in each hand, to men who with sharp knives slice off the projecting part of the cork; and this being over, the poor jaded bottles are delivered over to women, each of whom actually covers three thousand a day with white leather, which they firmly bind with packthread round the corks,—then a man seated beside, without any apology, dips each of their noses into boiling hot rosin: before they have recovered from this operation the Duke of Nassau's seal is stamped upon them—and off they are hurried, sixteen and twenty at a time, to magazines where they at length repose in readiness for exportation. When it is considered that a three-armed crane is drawing up bottles seventy at a time, from three o'clock in the morning till seven o'clock at night (meal hours excepted), it is evident that without very excellent arrangement some of the squads either would be glutted with more work than they could perform, or would stand idle with nothing to do. No one, therefore, dares either to hurry or stop: the motto of the place might be that of old Goethe's ring with the star upon it—*ohne hast, ohne rast*—Anglicè, *haste not, rest not!*

"Having followed a set of bottles from the brunnen to the store, where we left them resting from their labour, we strolled to another part of the establishment, where were empty bottles calmly waiting for their turn to be filled. We here counted twenty-five bins of bottles, each four yards broad, six yards deep, and eight feet high. A number of young girls were carrying (each thirty-four of them at a time) on their heads to an immense trough, which was kept constantly full by a large fountain-pipe of beautiful clear fresh water. The bottles were filled brim-full (as we conceived for the purpose of being washed), and were then ranged in ranks, or rather solid columns, of seven hundred each........

"We had no sooner, as we thought, bidden adieu to bottles, than we saw, like Birnham Wood coming to Dunsinane, bottles approaching us in every possible variety of attitude. It appears that all the inhabitants of Nieder Selters are in the habit of drinking in their houses this refreshing water; but as the brunnen is in requisition by the duke all day long, it is only before or after work that a private supply can be obtained: no sooner, therefore, does the evening bell ring, than every child in the village is driven out of its house to take empty bottles to the brunnen. The children really looked as if they were made of bottles. Some wore a pyramid in baskets on their heads; some were laden with them, hanging over their shoulders before and behind—some carried them strapped round their middle—all had their hands full, and the little urchin that could scarcely walk came hugging in its arms one single bottle. The road to the brunnen is actually strewed with fragments, and so are the ditches; and when the reader considers, besides all he has so patiently heard, that bottles are not only expended and exported, but actually *made* at Nieder Selters, he must admit that no writer can possibly do justice to that place, unless every line of his description contains at least once the word bottle.

"As soon as I reached the village inn, I found there all the slight accommodation I required: a tolerable dinner soon smoked on the table before me; and feeling that I had seen quite enough for one day of brown stone bottles, I ventured to order (merely for a change) a long-necked glass bottle of a vegetable fluid superior to all the mineral water in the world.

"In the morning, previous to returning to the brunnen, I strolled for some time about the village; and the best analysis I can offer of the Selters water, is the plain fact, that the inhabitants who have drunk it all their lives, are certainly by many degrees the healthiest and ruddiest-looking peasants I have anywhere met with in the Duchy of Nassau."

Next day being Sunday, the travellers had the locality of the brunnen to themselves:—

"In the middle of the great square were the stools on which the cork-covering women had sat, while, at some distance to the left, were the solid regiments of uncorked bottles, which I had seen filled brim-full with pure crystal water the evening before. On approaching this brown-looking army, I was exceedingly surprised at observing, from a distance, that several of the bottles were noseless, and I was wondering why such ones should ever have been filled, when, on getting close to these troops, I perceived, to my utter astonishment, that about one-third of them were in the same mutilated state. The devastations which had taken place resembled the riddling of an infantry regiment under a heavy fire, yet few of our troops, even at Waterloo, lost so great a proportion of their men as had fallen in twelve hours among these immoveable phalanxes.

"The governor kindly informed me, that bottles in vast numbers being supplied to the duke from various manufactories, in order to prove them they are filled brim-full (as I had seen them) with water, and being left in that state for the night they are the next morning visited by an officer of the autocrat, whose wand of office is a thin, long-handled little hammer. It appears that the two prevailing sins to which stone bottles are prone, are having cracks and being porous, in either of which cases they of course in twelve hours leak a little. The officer, who is a judge and jury in his own court-yard, carries his own sentences into execution with a rapidity which even our Lord Chancellor himself can only hope eventually to imitate. Glancing his hawk-like eye along each line, the instant he sees a bottle not brim-full, without listening to long-winded arguments, he at once decides "that there can be no mistake, that there shall be no mistake," and thus, at one tap of the hammer, off goes the culprit's nose.

The bottles filled for exportation in 1832 were, according to the governor's book—*large*, one million thirty-three thousand six hundred and sixty-two; *small*, two hundred and sixty-one thousand five hundred and twenty-one: and besides this there is a *gratis* consumption on the spot, and its immediate vicinity, of at least half a million of bottles. The large bottles, when full, are sold at the brunnen for thirteen florins a hundred. The duke's profit in 1832, deducting all expenses, appeared to be as nearly as possible fifty thousand florins; and yet this brunnen was sold to his highness's ancestors for a single butt of wine!"

◆

DUNCAN M'CLEARY.

Duncan M'Cleary, an' Janet his wife,
Duncan M'Cleary, he played on his fife;
Janet she dauncit, quhill she cried wearie,
"Unco weel dauncit," quo' Duncan M'Cleary.

Duncan M'Cleary an' Janet M'Cleary,
Duncan was blin', an' Janet was blearie,
He was deafish beside, an' could na' just hear aye,
"There's nae muckle matter," quo' Janet M'Cleary

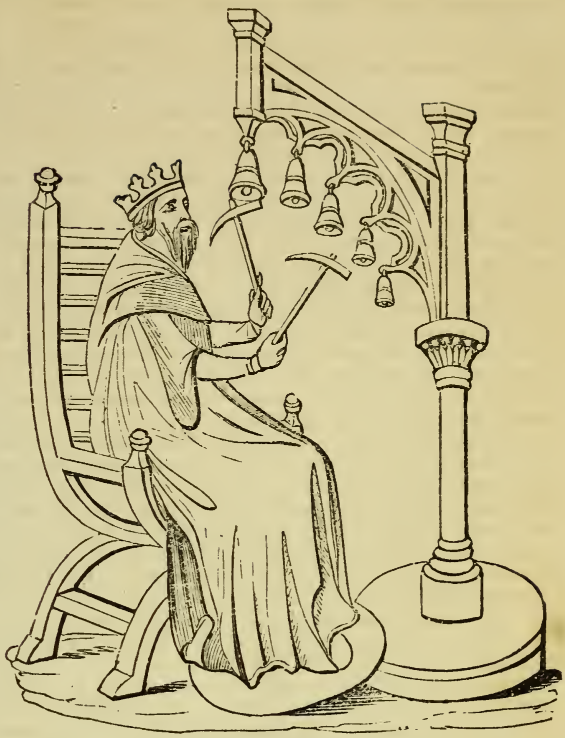
Duncan M'Cleary an' Janet his wife,
War peaceable bodies an' 'vitet a' strife;
She rubbit his beard, an' he ca'ed her his dearie;
O couthie was Duncan wi' Janet M'Cleary.

Duncan M'Cleary an' Janet his wife,
They toitet an' toilet thegither through life;
Whan Duncan was douff, Janet never was cheerie,
Sae aesome was Janet an' Duncan M'Cleary.

Duncan M'Cleary, an' Janet M'Cleary,
Tho' lovin' an' sweet, the twa couldna' wear aye;
Sae Duncan he deet, an' Janet grew drearie,
An soon stappit awa' after Duncan M'Cleary

Johnstone's Magazine.

KING DAVID.



Bell Ringing—It has been remarked by foreigners that the English are particularly fond of bell-ringing; and indeed most of our churches have a ring of bells in the steeple, partly appropriated to that purpose. These bells are rung upon most occasions of joy and festivity, and sometimes at funerals, when they are muffled, and especially at the funerals of ringers, with a piece of woollen cloth bound about the clapper, and the sounds then emitted by them are exceedingly unmelodious, and well fitted to inspire the mind with melancholy. Ringing of rounds; that is, sounding every bell in succession, from the least to the greatest, and repeating the operation, produces no variety; on the contrary, the re-iteration of the same cadences in a short time becomes tiresome; for which reason the ringing of changes has been introduced, wherein the succession of the bells is shifted continually, and by this means a varied combination of different sounds, exceedingly pleasant to the ear, is readily produced. This improvement in the art of ringing is thought to be peculiar to the people of this country. Ringing the bells backwards is sometimes mentioned, and probably consisted in beginning with the largest bell and ending with the least; it appears to have been practised by the ringers as a mark of contempt or disgust.

Antiquity of Bell-ringing.—When bell-ringing first arose in England cannot readily be ascertained. It is said that bells were invented by Paulinus, bishop of Nola, at the commencement of the fifth century. In 680, according to Venerable Bede, they were used in Brittany, and thence perhaps brought into this country. Ingulphus speaks of them as well known in his time, and tells us, "that Turketullus, the first abbot of Croyland, gave six bells to that monastery; that is to say, two great ones, which he named Bartholomew and Betteline; two of a middling size, called Turketulum and Beterine; and two small ones, denominated Pega and Bega: he also caused the greatest bell to be made, called Gudhlac, which was tuned to the other bells, and produced an admirable harmony not to be equalled in England." Turketullus died in 875.

According to the ritual of the Romish church, the bells were not only blessed and exorcised, but baptized as those above mentioned, and anointed with holy oil. After these ceremonies had passed it was believed that the evil spirits lurking in the air might be driven away by their sound. The general use of bells is expressed in the two following latin lines:

Laudo Deum verum—plebem voco—congrego clerum—
Defunctos ploro—pestum fugo—festa decoro."

That is, to praise the true God—to call the people—to congregate the clergy—to bemoan the dead—to drive away pestilential disorders—to enliven the festivals.

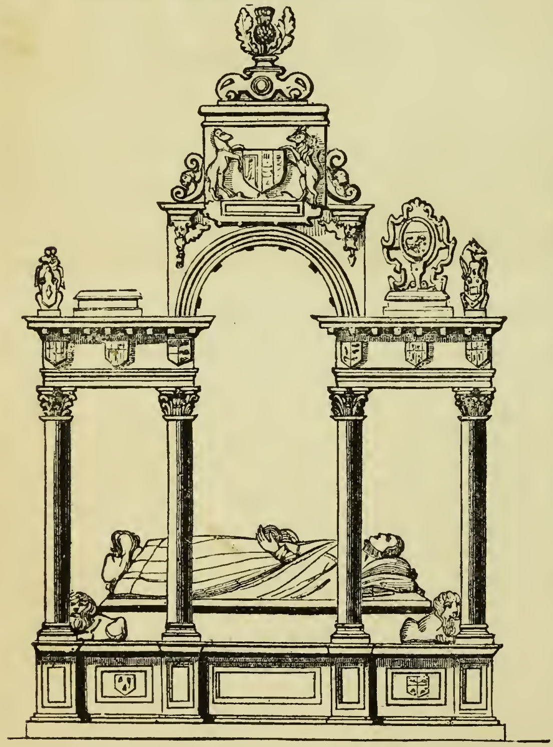
I know not how far the pastime of bell-ringing attracted the notice of the opulent in former times; at present it is confined to the lower classes of the people, who are paid by the parish for ringing upon certain holidays. At weddings, as well as upon other festive occurrences, they usually ring the bells in expectance of a pecuniary reward.

Hand-Bells.—These, which probably first appeared in the religious processions, were afterwards used by the secular musicians, and practised for the sake of pastime. In general, they are regularly diminished, from the largest to the least; and ten or twelve of them, rung in rounds or changes by a company of ringers, sometimes one to each bell, but more usually every ringer has two. I have seen a man in London, who I believe is now living, ring twelve bells at one time; two of them were placed upon his head, he held two in each hand, one was affixed to each of his knees, and two upon each foot; all of which he managed with great adroitness, and performed a vast variety of tunes.

The small bells were not always held in the hand; they were sometimes suspended upon a stand, and struck with hammers, by which means one person could more readily play upon them. An example of this kind, taken from a manuscript in the Royal Library, is given in the foregoing cut.

The figure in the original is designed as a representation of King David, and affixed to one of his psalms.—*Strutt's Sports and Pastimes.*

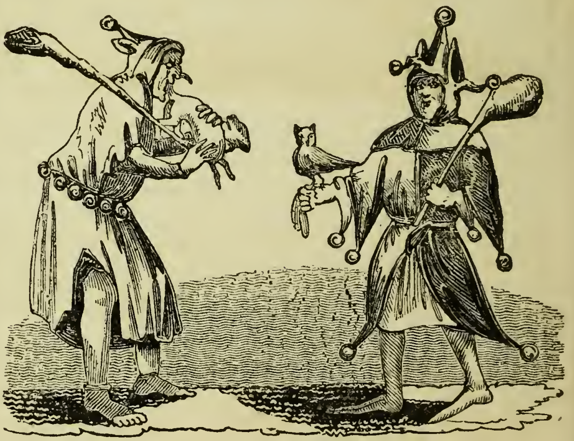
QUEEN ELIZABETH'S MONUMENT,



In Westminster Abbey.

Within the north aisle of Henry the Seventh's chapel at Westminster, is the Monument of Queen Elizabeth, who was the daughter of Henry VIII. by his second wife, Anne Boleyn. She was born at Greenwich, on the 7th of September, 1533, and died at Richmond on the 24th of March, 1602-3. Her remains having been embalmed and closed in lead, were conveyed by water to the Palace at Whitehall; and from thence, in a solemn procession, attended by full 1600 mourners, brought to this chapel, and interred in a vault near her monument. The *body* of that sanguinary bigot, Queen Mary, her half sister, was buried in the same vault, but her heart and bowels were deposited in the chapel at St. James's.

This is a sumptuous and lofty pile of the Corinthian order, though of far less grandeur than that of Elizabeth's beautiful rival and victim, Mary, Queen of Scots, in the south aisle. It consists of a low basement, pannelled, with projecting pedestals at the sides, on which stand ten columns of black marble, having bases of white marble, and gilt capitals: these support an enriched entablature, crowned by a semicircular canopy, which extends over the central part of the monument, and is surmounted, on each side, by the royal arms and other ornaments. In the recess within the columns, on a massive slab supported by four couchant lions (which were originally gilt), is a recumbent figure of the Queen, finely executed in white marble. The countenance exactly resembles the best of her portraits, when represented in advanced years; the features being strong, but dignified. Her attire is regal; but the crown that originally adorned her brows is gone; and the sceptre and the mound, which she held in her hands, have been broken. She has on a close coif, from which her hair descends in small curls; pendant jewels are attached to her ears, and she wears a necklace of pearls, having a large drop in the centre. The point lace frill of her chemise is turned back upon a large plaited ruff, below which was a collar of the Order of the Garter, cast in lead, and gilt; but the last portion of this ornament was stolen when the iron railing surrounding the monument was taken down, by order of Dean Ireland, in the autumn of 1822. Her head is supported by embroidered cushions; and at her feet is a lion, couchant. The canopy is highly enriched with gilding, but several of the crests and ornaments have been dilapidated: the lower part is studded with golden roses, &c., in sunk pannelling. Round the frieze are numerous small shields of arms, neatly sculptured and emblazoned, and various others are underneath the canopy. In these, the descents and alliances of the Queen's progenitors are shewn. This monument was executed about the year 1606. Walpole has stated (vide 'Anecdotes,' vol. i. p. 288), from an office book in the Earl of Oxford's collection, that the whole cost 965*l.* "besides the stone;" of which was paid to Maximilian Powtran 170*l.* to Patrick, blacksmith, 95*l.* and to John de Critz, the painter, 100*l.* He further says, that this monument, and those of the Queen of Scots, and of the young Princesses, Sophia and Mary, daughters of King James, cost 3,500*l.*—*Brayley's Londiniana.*

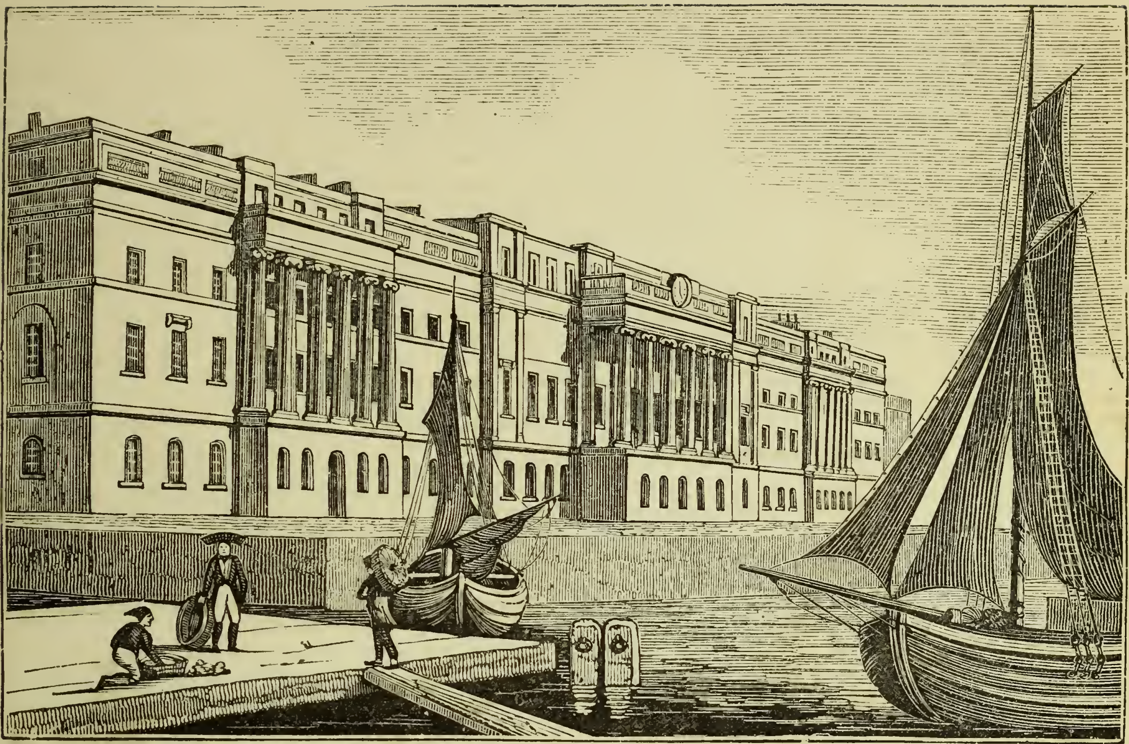


JESTOURS.

The conteurs and the jestours, who are also called dissours, and seggers, or sayers, and, in the Latin of that time, fabulatores, and narratores, were literally, in English, tale-tellers, who recited, either their own compositions or those of others, consisting of popular tales and romances, for the entertainment of public companies, on occasions of joy and festivity. Gower, a writer, contemporary with Chaucer, describing the coronation of a Roman emperor, says,

When every ministrell had playde,
And every dissour had sayde,
Which was most pleasaunt in his ear.

In a manuscript collection of Old Stories, in the Harleian Library, we read of a king who kept a tale-teller on purpose to lull him to sleep every night; but some untoward accident having prevented him from taking his repose so readily as usual, he desired the fabulator to tell him longer stories; who obeyed, and began one upon a more extensive scale, and fell asleep himself in the midst of it.—*Strutt's Sports, &c.*



THE CUSTOM HOUSE,

THAMES STREET, LONDON.

The levying of duties on ships and merchandize is generally attributed to Ethelred, and is said to have been first resorted to by that king, in 979, when all vessels trading to London paid certain duties at Billingsgate, or Belin's gate, as it was then called.

The principles upon which the revenue of the customs, which were originally on exports only, were vested in the king were, first, because the king was bound of common right to maintain and keep up the ports and havens, and to protect the merchants from pirates; and, secondly, because he gave the subject leave to depart the kingdom, and to carry his goods along with him.

In 1274, the custom duties were sanctioned, as a source of revenue, by the parliament of Edward I., but the fees must have been very small for more than three centuries afterwards, for in the year 1590 Queen Elizabeth farmed them to one Thomas Smith, for 20,000*l*. a year. The Queen was induced to do this in consequence of the representations of a person of the name of Carmarthen, to her majesty, that she had lost 96,720*l*. 3s. 7d. in the customs, during the preceding eight years. Smith, who had been a collector of the customs, well knew their value, for he gained upwards of 10,000*l*, by the contract.

The first house for " the receipt of custom" in London, was built in 1385, by John Churchman, one of the sheriffs. This building appears to have been succeeded by another, which was destroyed in the great fire of 1666; a new custom house on a large scale was erected, in 1668, at an expense of 10,000*l*, which was also burnt down by fire, in Thames-street. in 1715. Three years afterwards another custom-house, more spacious in its dimensions, and more regular in its structure, was raised, in which the business was conducted until a fire, which broke out on the morning of the 12th of February, 1814, laid the whole building in ashes, destroying several documents relating to the customs as well as property to an immense amount. Two poor orphan girls, servants to the housekeeper, perished in the flames, and one man was killed by an explosion of some barrels of gunpowder in the vault, which occasioned a shock similar to that of an earthquake.

Previous to the destruction of the custom-house, which had become very inadequate to the increased business required to be transacted in it, the Lords of the Treasury had determined on erecting an edifice on a larger scale, and had actually adopted a plan, submitted by Mr. David Laing, the architect, under whose direction the present custom-house was erected.

The new custom-house, which is situated on the banks of the Thames, east of London-bridge, extends in length 489 feet, and in breadth 107 feet; the grand front facing the river, from which it is separated by a terrace, is of Portland stone. The centre is quite plain to the height of the ground floor of the building, but above the windows there is an entablature, divided into two compartments, ornamented with figures in *alto relievo*. In one compartment the commerce and industry of the country, and the arts and sciences connected with them, are allegorically represented; and in the other, the costume and character of the various nations with which we traffic are delineated. These groups are boldly executed; and the height of the figures being nearly five feet, they can easily be distinguished from the terrace. Between the entablatures is an inscription recording the date of the erection, surmounted by a large sun-dial, which is sustained by two recumbent figures of Industry and Plenty.

Each wing has six columns of the Ionic Order; these give a grandeur to the edifice which, on so extended a scale, might appear as carrying the simplicity of architecture too far. There is one great disadvantage in viewing the custom-house from the terrace, because it is much too narrow to include the whole building in one coup d'œil; and it can only be seen to advantage from the river.

The interior of the building is admirably constructed. There are necessarily several entrances to this noble pile; the two principal ones are in Thames-street. They lead through halls rather commodious than large, to the grand staircase, which, by a double flight of steps, leads to lobbies at each end of the Long Room. This room, which is in the centre, is 190 feet in length, and 66 in width; it is divided into three quadrangular compartments, by eight piers, surmounted by three domes, through which the rooms are ventilated. In addition to the long room, there are upwards of an hundred offices, appropriated to distinct branches of the business of the customs, as well as several private rooms. All the passages, lobbies, and the floor of the long room, except where the clerks sit, are of stone groined in brick. They are lighted by vertical lantern lights; and the communication between the most important parts of the house is by iron doors, which slide into a groove in the wall, and are closed at night, when they afford a good barrier against accidental fire. The whole building is well ventilated, and in winter is warmed by means of air stoves.—Several fire-proof rooms have been constructed, into which the books and most valuable papers are every night placed.

The first stone of the new custom-house, which is as creditable to the architecture of the metropolis, as it is characteristic of the commerce of the country, was laid by the Earl of Liverpool, the first Lord of the Treasury, and the Right Honorable Nicholas Vansittart, Chancellor of the Exchequer, on the 25th of October, 1813; and the whole was finished, and opened for public business, on the 12th of May, 1817, at an expense of nearly 200,000*l*.

The business of the customs is under the direction of thirteen commissioners, two of whom fill the offices of chairman and deputy chairman; a secretary, clerks, and a great number of officers.—From the *Percy Histories.*

ADVENTURE IN THE LIFE OF PETER THE GREAT.

(Translated from the Russian.)

During the troubles occasioned by the unbounded ambition of the Princess Sophia, it is well known, that the revolt of the Strelitz* brought the empire of Russia to the brink of ruin.

A brother of the famous Tottelawitau, named Osakoi, a colonel of this body, was beheaded. This execution was followed by the forfeiture of all his property. The colonel left a son behind him, in the most deplorable state. The young man miraculously escaped the officers of justice, whom Peter had sent in pursuit of him in every direction, and was so lucky as to reach the cottage of a slave who had lived many years with his father, where he remained concealed for some months. This domestic, who had shared the confidence of the father, was very much affected with the situation of the young son, as heir of one of the most illustrious houses in Russia; and as he had committed no offence, he thought the emperor ought to have been satisfied with the blood of his family, that flowed on the scaffold. These considerations dwelt so powerfully on the mind of the old man, that he formed a plan, which he communicated to Osakoi, and which was neither more nor less than the assassination of the czar. Notwithstanding he had worked up the feelings of the youth to a great height, yet he trembled at the proposition: his personal safety, however, taught him to dissemble the impression that it made, so far as to listen to the means by which it was to be carried into execution. The slave, having supposed that he had succeeded in silencing the voice of religion and conscience, proposed that he should set out for Moscow, where he assured him he would meet with a trusty band of conspirators, ready to place him at their head. Actuated at last perhaps by the infernal spirit of revenge, or the victim of weakness, Osakoi followed his conductor. They arrived at night, and took up their lodging in an inn, near Kremlin, the residence of the emperor.

The slave having found his friends, it was agreed, that, as no time was to be lost, they should hold a council that very night in the ruins of a house within a short distance of the palace.

During all this time, Osakoi had not been able to draw from his guide any knowledge of the number or quality of the conspirators: he pressed him earnestly on these important points, but in vain.

"The hour of meeting approaches," said the slave; "you are now going to join a number of persons, animated with a spirit of revenge. Notwithstanding your youth and inexperience, they have chosen you as their head. The humiliating state to which you are reduced, and the blood of your father, which cries aloud for vengeance, ought to nerve your arm and inflame your courage: resolution is all that is wanted to crown the attempt with success!"

These words made Osakoi tremble, especially as the inn was full of a great number of Russians, who, according to the custom of the country, drank for the sake of drink.

It is true the slave spoke in a low voice, and in a dialect little known to the Russians at Moscow; but that was no reason that some one might not have overheard and understood the discourse.

The slave and Osakoi repaired to the place of meeting, where they found all the conspirators already assembled.

"You see," said one of them, who appeared to be the principal, addressing himself to Osakoi, "a circle of unhappy men, who have escaped the tyranny of the czar. The greater part of our brethren the Strelitz have perished by the hands of the common executioner, and some of them even by the hands of the barbarian himself; he has not, however, been able to extend his fury to us. Heaven has reserved us for the instruments of its justice. The moment is now arrived: young Osakoi, I followed your father to the scaffold: I saw his blood stream down the block, but I could not save him. From that time to this, a period of ten years, we have wandered through pathless deserts; pressed with hunger, we have done those things which did not become soldiers! But in a day or two this unfeeling tyrant and his haughty courtiers, shall fall beneath the edge of our swords. Young man, we loved your father; he was our leader; we now call on you with one voice to fill his place; it is in your power to render yourself worthy of our choice."

Osakoi felt, under these circumstances, that the only alternative was to accept of the choice; and that the least appearance of dismay would be the signal of instant death: he therefore put on every appearance of courage and unshaken resolution.

It was agreed by the conspirators on parting, that they should assemble the night following, in the same place, and at the same hour. Osakoi and the slave set out to return to the inn by different roads.

Osakoi had scarce walked thirty paces, when he found himself by the side of a Russian, who begged of him to follow him. As he took him be one of the conspirators, he assented. Having arrived at the foot of a narrow staircase, they ascended, and entered a little room: the Russian shut the door.

"Don't be surprised," said the Russian, "at what I am going to say; it requires the greatest secrecy. I have just come from the meeting, as well as you, where the death of the czar was resolved on. It was the first time that I was admitted into that assembly as well as yourself, and, like you, the spirit of revenge has rendered me the irreconcileable enemy of my sovereign. But if his blood is due to the cruelties with which he is charged, our companions will do us little honor. For, in short, who are these conspirators? Guilty subjects, covered with crimes, who have fled from justice! a vile crew, that breathe nothing but murder, pillage, and theft. And who are their accomplices? The first persons in the state; but they did not venture to name any one of them. They could not; for what man of worth or honor would contaminate himself with such a gang? And what plot have they developed to ensure success? for whom are we to risk our lives? Of the projects, means of execution, resources, &c. nothing is known. Do they wish that we should be the blind instruments of such an enterprise? I have now, young Osakoi, stated my doubts and my fears respecting that meeting. The conspirators have named you for their chief; I subscribe to the choice; but I wish to be informed on these points, and then you may repose on my arm."

A heart solely formed by nature, which chance had thrown at a distance from the intrigues of the city and the poison of a court, is little susceptible of treason; such a heart can little suppose that any one would endeavour to deceive it. Osakoi was struck with the openness of the Russian, and that openness induced him to unbosom himself with the same frankness. "You may have noticed my surprise," said he, "on seeing myself in the midst of such an assembly. Satisfied with my lot, I was contented with my humble cottage; a stranger to ambition, I neither looked for nor desired any thing beyond it. A person endeavoured to call forth the tears of filial affection in my eyes; he told me that I ought to revenge the blood of my father; and in order to revenge it, I ought to murder my sovereign. But have I known that father? am I certain that he was innocent? and in this doubt am I to spill the blood of my master? I freely confess that this proposition is repugnant to my nature. For who am I to judge my emperor? What right or what authority has heaven given me to punish him? The proposition froze the blood in my veins, but the fear of death sealed my lips, as the words expired on them. Since you have opened your heart, read what passes in mine. I detest the crime, and particularly a crime of so black a dye. A secret voice cries within me, love and respect your sovereign! Pity my youth. I commit myself to your counsel; snatch me from those barbarians, who singled me out as the executioner of their master and of mine! for if it is decreed that I should either perish, or that I should attempt the life of the czar, I prefer to die innocent."

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* A militia, similar, in many respects, to that of the Pretorian amongst the Romans, or rather, the Turkish Janissaries.

"You shall not perish, my son," cried the Russian; "it is the czar himself that speaks to you, and who will not fail to reward the noble frankness of your sentiments."

It was undoubtedly the monarch himself, who, under the disguise of a slave, had heard part of the plot in the inn, which led him to mix in the assembly in which his fate was to be determined. He had marked the timidity and confusion of Osakoi in the answers which he gave in that meeting, and promised in his mind to save him, if he did not find him absolutely culpable.

Those who may be led at first view to look on this as a romance, should recollect that the life of Peter the Great was filled with events of this kind.

This prince, born to be the creator of his country, and who wished to see every thing with his own eyes, used often to disguise, and introduce himself into those public assemblies, in which drunkenness and debauch rendered the tongue incapable of concealing a secret; and it was by this conduct, dangerous as it was, that he discovered upwards of twenty plots which had been formed against his life; so that the people, who at once feared and respected him, used to say in their merry meetings come let us be honest, the emperor hears us.

Having loaded Osakoi with thanks and caresses he desired him to join his companion in the inn, and that he might say in excuse for his delay, that he was unacquainted with the streets of Moscow.

The slave was satisfied with the excuse, and, at the appointed time the next night, Osakoi went to the meeting. It was there agreed on, that the palace should be set on fire, and that in the confusion, whilst part of them should be engaged in pillage, the rest, led on by Osakoi, should join the conspirators in the castle, who would advance towards the apartments of the emperor, who, in the moment of his appearance, was to be assassinated. They then began to administer the oath, by which they were to bind themselves to each other, when the imperial guards rushed in like a thunderbolt. They were arrested, conveyed to prison, and executed the next day. Osakoi was amply rewarded by the emperor, and lived many years afterwards in the sunshine of his favor.

CHARACTER OF THE ENGLISH BY FOREIGNERS,

No. I.

(*From the French of M. D'Archenholz, published* 1789.)

The national pride of the English is a natural consequence of a political constitution, by which every citizen is exempted from any other dependence than that imposed by the laws.

This pride is carried among them to a great length. Indeed, how is it possible to know and to feel all the merit of such a system of liberty, without attaching an uncommon value to it? This same sentiment, with which we so violently reproach the English of the present times, has always been felt by the most enlightened nations in the world.

The Greeks and Romans carried it still farther. This laudable pride, which with them was united to a lively and fervid patriotism, occasioned those heroic actions which will for ever be engraved in the records of immortality. If the modern history of England be equally filled with glorious achievements, it is to a love of their country that all this ought to be ascribed; a love which, carried to the extreme, as it has been, by those haughty islanders, cannot be conceived without a certain degree of contempt for those nations who do not possess similar sensations.

This fault, if it is one, is still more common amongst the Spaniards than them; but being founded on no solid grounds, it has very justly become a subject of ridicule. The English themselves are hated on this account, although their very enemies, at the bottom of their hearts, pay tribute to their extraordinary merit. Envy will glide into nations, as well as individuals.

There are, perhaps, no people in Europe who possess so much natural pride as the French; it will be easy with a little penetration, to reconcile this with that urbanity and those polite manners for which they are so distinguished. It is under this mask that the sly Frenchman conceals those marks of envy with which he views his English neighbours

It was this offensive pride of the English that so many nations strove to humble during the American war. Many even of the states of Germany, among whom the spirit of imitation exercises such a despotic rule, that they neither think, live, nor exist but after the French, were animated by the same desire. They carried their madness so far as to forget the blood and the treasures which that nation, in the present century, has sacrificed for the advantage and repose of their country. They even wished, without knowing why, to see the source of her greatness dried up.

It ought, however, to be remarked, that the principal members of the empire, guided by a more sound and judicious policy, trembled for England; even Switzerland, which was neither connected with her by politics nor commerce, offered up continual vows for her preservation.

A traveller, more especially if he passes immediately from France into Great Britain, in looking for that politeness, at once so splendid and so trifling, which he has been used to, will not fail to imagine the English rude and uncultivated; and this merely because he does not give himself the trouble to search beyond the surface of their character.

Grosley, a member of the French academy, recounts, with some humour, in one of his letters, a circumstance that happened to him. He had gone to England, prejudiced with the idea, that he was about to visit the most unpolished nation in Europe. A few days after his arrival he went to the theatre. The pit was very crowded; and being there alone, and exceedingly inquisitive, he began to recollect the little English of which he was master, and put several questions to the person next him. His neighbour, who did not understand a word of the jargon which he uttered, rises precipitately, turns his back to him, and departs. Grosley was but little surprised at this conduct, so extremely ungenteel in appearance, and which, for some moments, only served to confirm him in his former opinion: but he was soon put to the blush when he saw the Englishman return. This good-natured man had perceived at the other end of the pit, one of his friends who spoke French, and having pierced the crowd which separated them, he returned with much difficulty, leading him in his hand.—I ask, whether this is true politeness or not? A Frenchman, by paying him a handsome compliment, would have imagined that he had done enough; the Englishman, on the contrary, thought that he ought to do more, and he accordingly did it. If it is then in actions, and not in simple words, that real urbanity consists, one is obliged to confess that the English is the most polished nation in Europe.

The principle of such actions is there also more pure, because a beggar has no occasion to humble himself before the most wealthy, and a citizen in easy circumstances knows no bounds to his independence.

The moral character of the English has indeed degenerated, but, notwithstanding this, it is still estimable; for it is not from its parliaments, its oriental depredators, and the crews of its privateers, who all aim at a certain end, that we ought to judge of the nation. Many members of parliament aspire at eminent situations, and allow themselves to be corrupted; so also do the adventurers who leave Europe with an intention to plunder Asia; and it is the very nature of pirates to rob and slaughter.

Is it from the refuse of a community that we are to imbibe our opinions of the moral character of a people, or from a multitude of godlike actions, which are performed every day by thousands in this island?

An extraordinary event, which occurred a few years since, will serve to elucidate the noble and generous manner of thinking among the English. The emigrations from the empire, of which such sad complaints are made, even at this day, and which are founded on reasons partly just, and partly imaginary, gave an opportunity to a German gentleman to form a very singular scheme.

The name of this projector, and his intentions, are still unknown; the arts also which he practised, to put in execution such a well-concerted plan, are equally obscure; it is, however, certain that a common genius durst never imagine, far less be able to put in execution, an enterprise of this nature. In the year 1765, he went to England at the head of 800 adventurers, consisting of men, women, and children, whom he had collected in the Palatinate, Franconia, and Suabia, by promising them that they would be much more happy in the English colonies.

On their arrival at the port of London, this singular man disappeared, and has never since been heard of.

At once miserable and disappointed, these unfortunate wretches, neither knowing the language, nor being acquainted with any of the inhabitants, and with only a few rags to cover them, were entirely bewildered in that extensive capital. Without an asylum, without even bread for their children, who asked for it with the most piercing cries, they knew not to whom they could address themselves.

In hopes of a less cruel destiny, they lay down in the open air, in the midst of those streets nearest to the wharf where they had been landed. In every other city, even in Paris itself, the unexpected arrival of a colony of eight hundred persons, would have been talked of every where, and proper measures taken accordingly: but the landing of such a numerous body was for a long time unknown in London. The inhabitants, indeed, of that part of the town, and also the passengers, were greatly astonished at the appearance of this singular group, who bewailed their misfortunes in an unknown language; but not being able to discover the cause, they gave themselves but little concern on the subject.

Two days passed in this manner, and these poor people remained exposed to the inclemency of the elements, and the cravings of hunger. Some died for want on the third day. Their misery was now at the extreme, for their arrival was unknown any where else than in this little corner of the suburbs: not a single word of it had transpired either in the city or Westminster.

The inhabitants in the neighbourhood were not, however, unfeeling spectators of so many calamities: they aided them as far as they were able; but what are the feeble succours of poverty at such a crisis? The bakers were accustomed to send their servants every morning loaded with baskets of bread, which they distributed according to the directions of their masters. One of these happening to pass near the place where these emigrants were encamped, heard that they had been several hours without any subsistence. "If it is so," says he, at the same time placing his pannier in the midst of them, "our customers must have patience to-day; were my master to lose them all, he would not be angry. I will," added he, "aid these poor creatures if I pay for it out of my own wages."—I trust that the behaviour of this man does not need a commentary.

The Rev. Mr. Waschel, a clergyman of the German church, who lived near them, at last resolved to advertise this singular event in the newspapers. In a letter which he inserted, and which was signed with his own name, he particularizes, in a most affecting detail, the misery of his countrymen, and implores in their behalf the generous compassion of the English, on which these wretches had so much relied when they left their native country. The effect of this was incredible and beyond expectation.

The morning papers are generally printed at eight o'clock; by nine a man arrives on horseback from one of the most distant parts of Westminster, and brings to Mr. Waschel a bank note for 100*l.* sterling. The messenger would not mention the donor, but it was afterwards found to be the old countess of Chesterfield, who performed so charitable an action.

This might be called the earnest of the whole nation. It seemed to rain guineas and bank notes on the good priest. Coffee-houses were opened for subscriptions, attendants were appointed to supply them with necessaries, as they themselves were not able to buy them; physicians and apothecaries were assigned, and nurses and interpreters appointed to them: in a word, the wants of this deserted band were satisfied, their forlorn situation removed, and they themselves inspired with the sweet hope of better prospects before the middle of that very day.

In the mean time the subscriptions continued open, and there never, perhaps, was such a general contribution. There were but few rich people, of a certain rank, in all the kingdom, who did not assist on this occasion. I myself have read the list of those benefactors to my countrymen, and have counted more than twenty who gave a hundred pounds each, and some even more. The sum total is unknown to me; it was, however sufficient to entertain this numerous body of people, during five months in London; at the end of that period they were carried to Carolina, in vessels hired for the purpose, and provided with proper necessaries. They had a very excellent passage to America, and received, at the instant of their arrivail not only every thing necessary for their establishment, but also the remainder of the money which had been collected for them.

It may be imagined that the Germans, settled in London, shewed themselves equally generous as the English.—Not only those in easy circumstances, but even opulent people, to whom the nation had confided the care of these unfortunate wretches, received money for their services out of the fund arising from the subscriptions, and charged at the highest rate!

It has been observed that the common people in England are more intelligent and judicious than in any other country. The free and unrestrained manner in which they speak and write, on every subject, is the real cause of this. One is astonished to hear some of the very lowest of the populace, reason concerning the laws, the right of property, privileges, &c.

If the English* newspapers generally contain a large portion of dull and trifling matter, on the other hand they often abound with passages worthy to be read and preserved Sometimes a politician will insert an essay on a subject which concerns the welfare of the whole nation, and every body, even a fish-woman, is able to comprehend it. It is not at all uncommon to observe such persons reading and commenting on the public prints.

Besides original intelligence, the prodigious number of advertisements make them entertaining, and are often attended with the strangest consequences.

I knew a woman who ran away from her husband after having robbed him. Without the assistance of the newspapers the despair of this repentant wife would have been unknown, and the dishonor of her spouse made public; but a lucky advertisement informed them of each other's situation, and their reconciliation was equally quick and secret. The husband having given out that his wife was gone into the country, addressed a letter to her, without either inserting her name or residence, but couched in such terms, that she could readily comprehend it. In this he promised to forget and forgive all that had happened; and she having accidentally read the paper, sent an answer by the same conveyance, mentioning her terms, and at the end of three days returned to him without having occasioned the least suspicion by her absence. The printer is paid for this kind of correspondence, and in general all articles which rather interest individuals than the public. He neither inquires concerning the name, the business, the intentions, or place of residence of the advertiser. Those speculations which are written on national affairs and articles of intelligence are inserted gratis; the author is always sure of remaining undiscovered by means of a box which opens towards the street, and through which any person may thrust a manuscript. If you choose to make yourself known to the printer, he is obliged to observe secrecy; nothing can force him to violate this, for were he to do so, he would not only lose his business, but also have his house exposed to the fury of the populace.

He is obliged to answer for every thing he prints, whether it be a libel, a piece of scandal, or a pasquinade: the offence, in any of these cases, will subject him to a process. If the king or parliament is attacked, the attorney-general is the accuser; and on such occasions it is not unusual to see the publisher defended by the most famous advocates at the bar.

Woodfall, the printer of the Public Advertiser, once the most famous newspaper in London, was tried on account of Junius's celebrated letter to the king, which is a master-piece of eloquence, boldness, and truth. All England was interested in the issue, and the most famous lawyers were employed, not simply to defend an individual, but to support that inviolable liberty which every Englishman arrogates, of speaking or writing openly, and without reserve, his sentiments of public affairs. Woodfall was declared innocent, and the process terminated in such a manner as made it impossible to discover the ingenious author, whose name remains unknown to this very day. The critics pretend that it is the most perfect prose composition in the English language. Certain expressions, and a peculiar kind of genius exhibited throughout the whole, have made some suppose that the celebrated Edmund Burke is this same Junius.

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* In the year 1780, in London alone, 63,000 were printed every week.

It is not at all uncommon to see a printer put in the pillory, or dragged to goal: by naming the author they escape these indignities; this, however, they never do without his consent. The reverend Mr. Horne Tooke, curate of Brentford, was so generous as to avow himself on an occasion of this kind, in the year 1778.

This singular person, who as a man, a patriot, and an orator, has acquired such high claims to the general esteem, and to the remembrance of his fellow-citizens in particular, as the founder of that celebrated society, the end of which was to support the rights and privileges of the nation, had, in a newspaper, described the last war in America as a massacre; and the court party, who instituted and supported it, as so many assassins. The printer being prosecuted, and urged by the author, named him; and the intrepid clergyman was sentenced to twelve months' imprisonment: respect for his profession saved him from the pillory.

The manner in which the people often use the wretches condemned to this kind of punishment, renders it equally dangerous and disgraceful. Sometimes, however, so far from being infamous, it becomes glorious and honorable. I myself saw such a scene. It was a printer, who, while in the pillory, was attended by an innumerable multitude, by whom he was saluted with the utmost respect, and hailed with repeated acclamations; they brought him refreshments, and, as he could not use his hands, they themselves helped him. The pillory, which was crowned with garlands of flowers, was surrounded by persons of the first rank, who discoursed familiarly with this lucky criminal; to whom, if I may so express myself, the pillory seemed a triumphal car; and however constrained the position in which he was obliged to stand for an hour, that hour might be esteemed, perhaps, the most agreeable in his life.

In the year 1779, 4,500 numbers of the Public Advertiser were printed every day during the winter, and 3,000 during the summer; and of the Daily Advertiser, which contains little else but advertisements, no less than 5,000 were circulated. This kind of business is extremely lucrative, and maintains, in the city of London alone, a prodigious multitude of persons: one with great propriety may say, that a great number of idlers are by this means brought up to do nothing. Among these may be reckoned the paragraph writers, who go to the coffee-houses and public places to pick up anecdotes and the news of the day, which they reduce into short sentences, and are paid in proportion to their number and authenticity. The speeches in parliament are taken by a certain class of men who are known in no other country than England. The proficients in this art will not forget a single word, however fast the member may speak: their manner of writing is by means of certain signs, which not only express words, but also whole sentences.

A newspaper is also printed by the court, under the title of the Gazette; it is dearer, and at the same time less interesting, than any of the others. The editor of this is a man of some consequence, and generally a member of parliament, who repays the emoluments attached to his office by voting with the ministry.

The Gazette contains all the acts of parliament; petitions; addresses of the counties and villages; king's proclamations; a list of the promotions in the army and navy; appointment to vacant employments, and all news of which they wish the people to be informed. During a war they insert there the despatches from their generals and admirals when they are flattering; taking care, however, to suppress all articles which may tend obliquely to censure themselves. Every thing against their own party is suppressed.

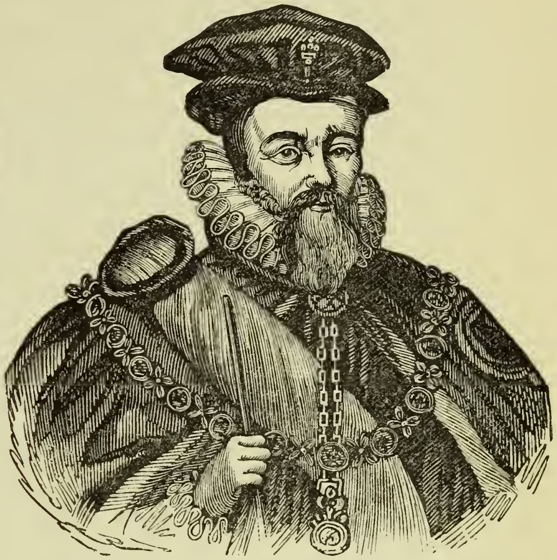
Such was the practice of lord North. Lord Chatham followed an opposite method during his glorious administration. All the letters from the commanding officers were printed word for word, without the least amendment or restriction: the public were informed of every thing even in the middle of the night. This manner of acting, at once so just and so candid, necessarily inspired the nation with the most entire confidence in this great man.

It is to this passion among the English, for reading daily the prodigious number of newspapers and political pamphlets, that their extreme gravity and insociable disposition ought to be attributed.

In general nothing is more difficult than to make an Englishman speak; he answers to every thing by *yes* and *no;* address him, however, on some political subject, and he is suddenly animated; he opens his mouth, and becomes eloquent; for this seems to be connected from his infancy with his very existence.

(To be continued.)

LORD BURLEIGH.



CHARACTER OF CECIL LORD BURLEIGH.

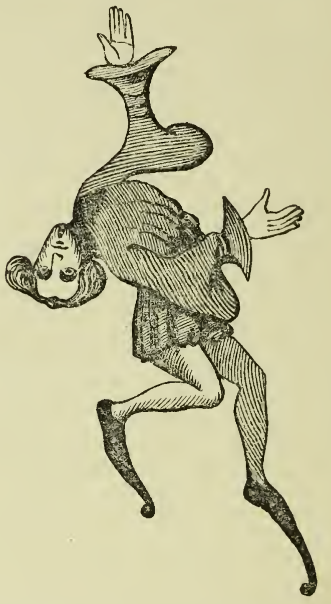
THE sagacious and wary Burleigh was the favoured minister of his royal mistress Elizabeth, and possessing an influence over her masculine mind which no other amongst her servants ever retained so long. Capricious, and exhibiting the weakness and mutability of a woman to his rivals Leicester and Essex, she maintained an invariable regard for Cecil; her confidence in his counsels was never shaken for a moment; and upon every subject relating to internal administration or foreign policy, his opinion, although openly and severely canvassed at the moment it was given, was silently followed in the end. But, although he was the chosen minister of this great queen, he was not a man of splendid genius or of brilliant and original endowments. In tracing the principles of his government, and studying the accounts of his private life, it will be found that the prominent qualities of Lord Burleigh were of a homelier nature. Prudence, calm and unimpassioned judgment, indefatigable application, and extreme taciturnity in the despatch of business, were perhaps the most striking features in his mind and disposition; and the exercise of these was not interrupted by the impediments of the heart or the imagination, which lead some men astray. No bursts of natural and generous feeling,—no enthusiasm for high intellectual talent,—no admiration for what was profound in science, or daring, or graceful, or beautiful in art,—no foolish feelings for chivalrous honour, or unproductive glory, interrupted the even tenor of his purposes, or shook a single principle which he felt to be expedient and necessary. His neglect of Spenser, when this delightful poet was recommended to his patronage by his royal mistress,—his contempt for military renown, unless the victory brought some tangible fruit in security or in solid coin,—his coldness to every thing in religion which did not affect the strictness of the protestant doctrines or the integrity of established forms, all point the same way, and convince us that the character of this great minister was less ardent than reflective.

But this is only one side of the picture. Looking to the principles of his administration, and the energy with which he pursued them, nothing can be more great, consistent, and excellent. His determination to humble the papal power, and to support the protestant reformation,—his zeal on the side of liberty of conscience,—his consequent support of the Huguenot party in France, the Prince of Orange in the Low Countries, and the Reformed Lords in Scotland,—his encouragement of all that serviceable learning which promised to further these objects,—his decided opposition to a war for territorial conquest,—the gigantic energy with which he wielded the strength of the kingdom in the resistance of foreign invasion, and in crushing the Irish rebellion,—his wise encouragement of the maritime power of England,—his ardour in humbling the naval supremacy of Spain, in fitting out fleets for the discovery of new countries, and enlarging the boundaries of foreign commerce,—his measures of internal policy, for the settlement of a form of ecclesiastical government, for the payment of the debts of the crown, the relief of the poor, the reformation of the coin of the realm,—all speak the great man, and justify the universal confidence of the nation in his prudence, vigilance, and wisdom, and the extraordinary reputation which he had acquired in foreign countries.

No man perhaps ever lived in more difficult times, or survived them with greater credit and success; and the circumspection and caution of his earlier years, under Henry VIII., Edward VI., and Mary, are as remarkable in a different way as his pre-eminence during the reign of Elizabeth. Raised to the peerage from the rank of a private gentleman, he yet thought little of the distinction. He had been as powerful under the name of William Cecil as he now was when he wrote Burleigh; and although on great occasions, where a political object was to be gained, he could assume a magnificence in his entertainments which almost rivalled those of his sovereign, and even ordinarily in his houses, gardens, and equipage, kept up a splendid state, it was more in obedience to the taste of the queen and of the times than from personal vanity or enjoyment. The common habits of his life were plain and unostentatious. " He had a little mule at his favourite seat at Theobalds, upon which he rode up and down the walks: sometimes he would look on those who were shooting with arrows or playing with bowls; but as for himself he never engaged in any diversion, taking the word in its usual sense. He had a few friends who were constantly at his table because he liked their company; but in all his life he never had one favourite, or suffered any body to get an ascendant over him. Basking, as he did, in the sunshine of royal favour, he rather suffered than enjoyed his greatness; and whenever he had time to spare he fled, as his expression was, to Theobalds, and buried himself in privacy, where he would pleasantly throw off his gown and say, 'Lie there, Lord Treasurer!' " Yet these intervals of ease and domestic enjoyment were rarely snatched from the constant pressure of his employments, which continued to engross him from his first entrance into public life till he settled a treaty with the States, as he lay sick upon the bed from which he never rose.—From *Tytler's Life of Sir Walter Raleigh.*

Origin of Vauxhall.—Spring Gardens, now better known by the name of Vauxhall Gardens, is mentioned in the Antiquities of Surrey, by Aubrey, who informs us, that Sir Samuel Moreland " built a fine room at Vauxhall, (in 1667,) the inside all of looking-glass, and fountains very pleasant to behold; which" adds he, " is much visited by strangers. It stands in the middle of the garden, covered with Cornish slate, on the point whereof he placed a punchanello, very well carved, which held a dial; but the winds have demolished it." " The house," says a more modern author, Sir John Hawkins, " seems to have been rebuilt since the time that Sir Samuel Moreland dwelt in it: and there being a large garden belonging to it, planted with a great number of stately trees, and laid out in shady walks, it obtained the name of Spring Gardens; and, the house being converted into a tavern, or place of entertainment, it was frequented by the votaries of pleasure." This account is perfectly consonant with the following passage in a paper of the Spectator, dated May 20th 1712; " We now arrived at Spring Gardens, which is exquisitely pleasant at this time of the year. When I considered the fragrancy of the walks and bowers, with the choirs of birds that sung upon the trees, and the loose tribe of people that walked underneath their shades, I could not but look upon the place as a kind of Mahometan paradise." In 1730 the house and gardens came into the hands of a gentleman whose name was Jonathan Tyers, who opened it with an advertisement of a " ridotto al fresco;" a term which the people of this country had till then been strangers to. These entertainments were several times repeated in the course of the summer, and numbers resorted to partake of them; which encouraged the proprietor to make his garden a place of musical entertainment for every evening during the summer season; to this end he was at great expense in decorating the gardens with paintings; he engaged an excellent band of musicians, and issued silver tickets for admission at a guinea each; and receiving great encouragement, he set up an organ in the orchestra; and in a conspicuous part of the gardens erected a fine statue of Handel, the work of Roubiliac, a very famous statuary, to whom we owe several of the best monuments in Westminster Abbey.

ANTIQUITY OF TUMBLING.



The exhibition of dancing, connected with leaping and tumbling, for the entertainment of princes and noblemen, on occasions of festivity, is of high antiquity. Homer mentions two dancing tumblers, who stood upon their heads, and moved about to the measure of a song, for the diversion of Menelaüs and his courtiers, at the celebration of his daughter's nuptials. It seems that the astonishment excited by the difficulty of such performances, obviated the absurdity, and rendered them agreeable to persons of rank and affluence. The Saxon princes encouraged the dancers and tumblers; and the courts of the Norman monarchs were crowded with them: we have, indeed, but few of their exertions particularized; for the monks, through whose medium the histories of the middle ages have generally been conveyed to us, were their professed enemies: it is certain, however, notwithstanding the censure promulgated in their disfavour, that they stood their ground, and were not only well received, but even retained, in the houses of the opulent. No doubt, they were then, as in the present day, an immoral and dissolute set of beings, who, to promote merriment, frequently descended to the lowest kinds of buffoonery. We read, for instance, of a tumbler in the reign of Edward II. who rode before his majesty, and frequently fell from his horse in such a manner, that the king was highly diverted, and laughed exceedingly, and rewarded the performer with the sum of twenty shillings, which at that period was a very considerable donation. A like reward of twenty shillings was given, by order of Henry VIII., to a strange tumbler, that is, I suppose, an itinerant who had no particular establishment; a like sum to a tumbler who performed before him at lord Bath's; and a similar reward to the " tabouretts and a tumbler," probably of the household. It should seem that these artists were really famous mirth-makers; for one of them had the address to excite the merriment of that solemn bigot queen Mary. " After her majesty," observes Strype, 'had reviewed the royal pensioners in Greenwich Park, there came a tumbler, and played many pretty feats, the queen and cardinal Pole looking on; whereat she was observed to laugh heartily."—*Strutt's Sports and Pastimes.*

LIBRARIES.

A **Library** is a place, of more or less extent, furnished with shelves, drawers, and presses, in which books are placed according to their different classes. Besides this, its literal sense, the name of library is applied to a chosen number of books. Some authors, by giving a figurative stretch to its meaning, have given the title of library to certain collections, or compilations, of works which they have published: such is the Rabbinic library, the library of ecclesiastic authors, and *bibliotheca patrum*, the library of the Fathers, &c.

And congruously to the purport of the last meaning assigned, have ecclesiastic authors given, by way of excellence, the title of library to the collection of inspired books, which we now call the Bible, in preference to all other books. According to the opinion of the most learned personages, there were no books before the time of Moses; consequently, the Hebrew people could be possessed of no library till after his death: then his works were collected, and preserved with great care, to which afterwards many other works were added.

The Hebrew books may be divided into sacred and profane: the only object of the former was religion; that of the latter was a knowledge of natural philosophy, as well as of civil and political doctrines. The sacred books were preserved either in public places, or secreted in private enclosures: by public places are meant the synagogues; but principally the temple of Jerusalem, wherein were preserved, with infinite respect, the stone tables on which the Deity had written his ten commandments, and had given orders to Moses for depositing them in the ark of alliance.

Not only the tables of the law, but the books of the prophets, were preserved in the most secret part of the sanctuary, where no person was admitted either to read, or to touch them: the high-priest only had a right to enter into this sacred place, and that but once a year. By which means, those sacred books were kept far from the reach of any corrupt interpretations; and continued ever after to be the test of all other copies, as Moses had predicted, in the thirty-second chapter of Deuteronomy, when he commanded the Levites to deposit those books in the ark.

There are authors who think that Moses, some short time before his death, had ordered twelve copies of the law to be made out, which he caused to be distributed among the twelve tribes: but Maimonides asserts that he had ordered thirteen copies; that is, twelve for the twelve tribes, and one for the Levite; on delivering which, he thus expressed himself to them all, "Receive the book of the law, which God himself has given unto you." The interpreters are not agreed among themselves, whether this sacred volume was deposited in the ark, with the stone tables, or in the little cabinet that was separated from it.

Be that as it may, Joshua wrote a book which he afterwards added to the books of Moses. All the prophets took care to have copies made of their sermons and their exhortations, as we learn in the fifteenth chapter of Jeremiah, and in several other places of the scripture; which sermons and exhortations were preserved in the temple, to serve as an instruction for posterity. These works composed a library much more estimable for their intrinsic value than their number of volumes.

We know no more concerning the sacred library kept in the temple: be it however remembered, that after the return of the Jews from the captivity of Babylon, Nehemiah collected the books of Moses, those of Kings, and the Prophets, of which he formed a library; and in this undertaking was aided by Esdras. According to the opinion of several he restored the pentateuch, and all the ancient holy writings that had been dispersed, when the Babylonians took Jerusalem and burnt the temple, with the library that was therein contained: but the learned in general are not agreed upon this point, which is a difficult matter to be cleared up.

Some authors pretend that this library owed its re-establishment to Judas Maccabæus; because the greatest part of it had been burnt by Antiochus, as we read in the first chapter of the book of Maccabees: but, suppose one were to grant that it subsisted until the destruction of the second temple, there still recurs the difficulty of determining the place where it was deposited; but in all probability it shared the same fate which the town had undergone: for although rabbi Benjamin affirms, that the tomb of the prophet Ezekiel, with the library of the first and second temple, was to be seen in his time, in a place situated near the banks of the Euphrates; yet Manasses of Groeningen, and several other learned personages, the veracity of whose testimony cannot be doubted, and who had travelled to Mesopotamia on purpose, declare that there is not a track to be found of what rabbi Benjamin pretended to have seen; and that throughout the whole territory there is neither a Hebrew tomb nor library.

Besides the grand library, which was preserved with a religious veneration in the temple, there was one in every synagogue. Authors almost unanimously concur in opinion that the academy of Jerusalem consisted of four hundred and fifty synagogues or colleges, each having its library where the scripture was publicly read. Besides these public libraries kept in the temple and the synagogues, there were private ones of the sacred writings: every Jew had one, because they were obliged to have the books relative to their religion, and even to transcribe a copy of the law in their own handwriting.

There were other libraries in the celebrated universities or schools of the Jews. They had several towns rendered famous by the sciences that were cultivated there: among them was that called by Joshua the City of Letters, and that is believed to have been Cariatsepher, situated near the confines of the tribe of Juda; and in latter times, that known by the name of Tiberias, was no less renowned for its school. It is very probable that all those academies were furnished with libraries.

Since the entire dispersion of the Jews at the ruin of Jerusalem, and the temple by Titus, their doctors and rabbins have written a prodigious number of works, which are well known to be nothing better than a heap of visionary stuff and ridiculous tales; for in the countries where they are tolerated, and have synagogues, there no other books are to be seen but those of the law. The Talmud, the Paraphrases, and the collections of rabbinical traditions, are not formed by them into a library: the Chaldeans and the Egyptians, being the next neighbours to Judea, were probably the first whom the Jews instructed in their sciences, to whom we may add the Phenicians and Arabians.

It is certain that the sciences were cultivated to a degree of perfection by all those nations, and especially by the Egyptians, who are looked upon by some authors to have been the most learned people in the world, both for Pagan theology and their skill in physics: it is therefore most probable, that from their great love of study, they have produced learned works, whose collection must amount to a very considerable number.

We do not find that authors make any mention of the Chaldeans having had libraries; all we know of them is, that they had learned men in several branches, particularly in astronomy, as appears by a series of observations, made during a course of 1900 years, which Calisthenes sent to Aristotle, after the taking of Babylon by Alexander.

Eusebius *de Prop. Evang.* says, the Phenicians were very curious in their collections; but that the most numerous, as well as the best chosen libraries, were those of the Egyptians, who surpassed all other nations by their books and knowledge. Diodorus of Sicily informeth us, that Osymandias was the first who founded a library in Egypt: he succeeded to Proteus, and was cotemporary with Priam, king of Troy. Pierius relates, that this prince had so great a passion for study, as induced him to have a magnificent library erected, and ornamented with the statues of the Egyptian Gods. On its frontispiece these words were written: "The treasure of remedies for the soul."

But neither Diodorus of Sicily, nor any other of the historians, have transmitted to us the number of volumes which it contained; all we can pretend to say of the matter is, that they could not be very numerous, by reason of the fewness of books then existing, and that they were all written by the priests: as for those of their two Mercurys, which were revered as divine works, they are known by name only, and those of Manetho are much posterior to the times we are speaking of.

There was a very fine library at Memphis, now called Grand Cairo, and kept in the temple of Vulcan. It is from this library that Naucrates accuseth Homer to have stolen the Iliad and Odyssey, and published them afterwards as his own productions.

But the most superb and the most magnificent library of Egypt, or perhaps in the world, was that of the Ptolemies at Alexandria: it was begun under Ptolemeus Soter, and completed by the care of Demetrius Phalereus, who dispatched proper persons to purchase books in all other nations, and not to stop at any price. The collection formed by him, according to Saint Epiphanius, amounted to fifty-four thousand eight hundred volumes. Josephus says there were two hundred thousand, and that Demetrius hoped to have, in a short time, five hundred thousand; but Eusebius affirms, that at the death of Philadelphus, who succeeded Soter, this library contained but one hundred thousand volumes. It is true that under his successors it increased by degrees, and at last amounted to the number of seven hundred thousand volumes. By the word volume we are to understand a kind of roll, containing much less of matter than what we call volumes.

He caused to be purchased for him from Neleus, at a most extravagant price, a part of the works of Aristotle, and a great number of other volumes sought for at Rome, at Athens, in Persia, and Ethiopia. One of the most valuable articles in his library was the scripture, and kept in the principal apartment. After he had it translated into Greek by the seventy-two interpreters, sent to Ptolemy for that purpose by the high priest Eleazar, that sovereign had commissioned Aristeus, a very learned man, and captain of his guards, to make a demand of it.

One of his successors, called Ptolemeus Phisco, although a cruel prince, inherited the passion for enriching the library at Alexandria. Some historians relate this extraordinary anecdote of him: that in a time of famine he refused to let the Athenians receive the corn they were wont to procure from Egypt, unless they would let him have the original copies of the tragedies of Sopochles and Euripides, which he kept, but sent back to them in their stead very faithful transcripts, with a cession of the fifteen talents that had been given as a pledge for the safe return of the originals.

When Julius Cæsar was besieged in Alexandria, he found himself under a necessity of setting fire to the fleet as it entered the port: the wind unluckily spreading the flames further than Cæsar had intended they should reach, they destroyed all the houses that stood contiguous to the port, the magazine of corn, and this celebrated library.

Some authors believe that there were but four hundred thousand volumes burnt, and that with as many books as could be saved from this conflagration, as well as with a part of the wrecks of the library of the kings of Pergamus, of which two hundred thousand volumes had been given to Cleopatra by Mark Anthony, the new library of Serapion was formed, which in a short time became very considerable.

But after divers revolutions under the Roman emperors, in which the library was sometimes plundered and sometimes reestablished, it was at last entirely destroyed, in the year of Christ 650, by Amry, general of the Saracens, pursuant to an order of the califf Omar, who commanded that the books of the library of Alexandria should be distributed among the public baths of that city, to the warming of which they served during the term of six months.

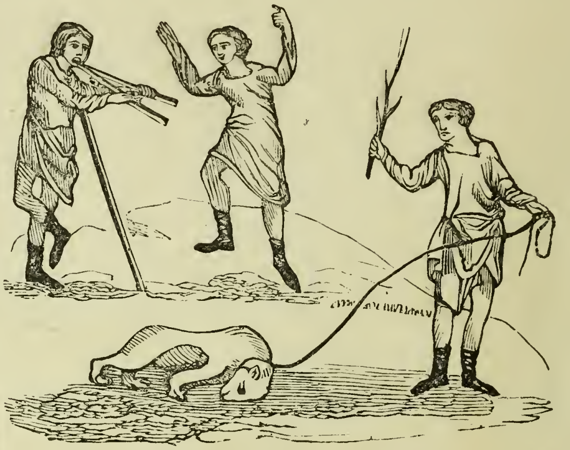
There was a flourishing library at Suza, a famous city of Persia, where Metosthenes consulted the annals of its monarchy, in order to compose the history which he has left us. Diodorus of Sicily makes mention of this library; but it is generally believed to have contained rather a collection of laws, charters, and orders of their kings, than a collection of scientific books.

(*To be continued.*)

Anecdote of Sir Thomas More.—Sir John Danver's house at Chelsea stands in the very place where was that of the Lord Chancellor, Sir Thomas More, who had but one marble chimney-piece, and that plain. Where the gate then stood there was in Sir Thomas More's time a gatehouse, according to the old fashion. From the top of this gatehouse was a most pleasant and delightful prospect as is to be seen. His lordship was wont to recreate himself in this place to apricate and contemplate, and his little dog with him. It so happened, that a Tom o'Bedlam got up the stairs when his lordship was there, and came to him and cried, "leap Tom, leap!" offering his lordship violence to have thrown him over the battlements. His lordship was a little old man, and, in his gown, not able to make resistance; but having presentness of wit, said, "let us first throw this little dog over." The Tom o'Bedlam threw the dog down: "pretty sport!" said the Lord Chancellor: "go down and bring him up again, and try again." Whilst the madman went down for the dog, his Lordship made fast the door of the stairs, and called for help: otherwise he had lost his life.

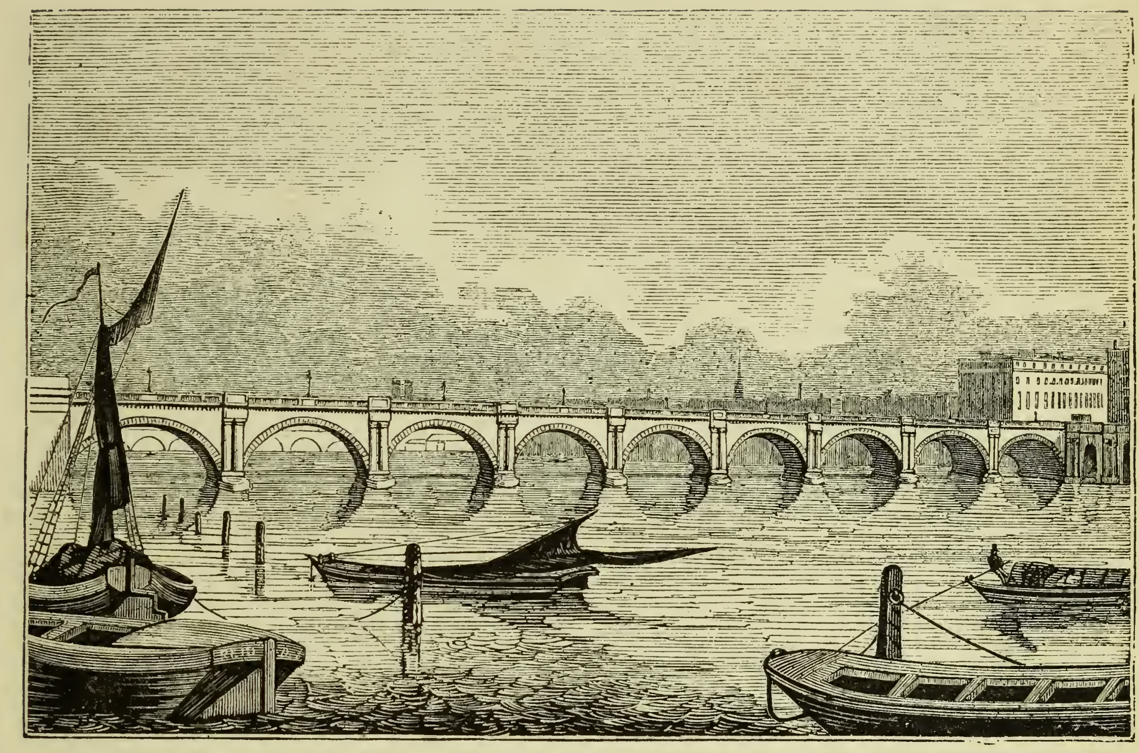
Note of Mr. Aubrey's on Tom o'Bedlams.—Till the breaking out of the civil wars, Tom o'Bedlams did travel about the country. They were poor distracted men, that had been put into Bedlam, where, recovering some soberness, they were licentiated to go a-begging: *i. e.* they had on their left arm an armilla of tin, printed in some works about four inches long. They could not get it off. They wore about their necks a great horn of an ox, in a string or bawdry, which, when they came to a house, they did wind, and they did put the drink given to them into this horn, whereto they had a stopple. Since the wars I do not remember to have seen any one of them.

ANGLO-SAXON GLEEMEN'S BEAR DANCE.—X. CENTURY.



This engraving is the copy of a curious though rude delineation, being little more than an outline, which exhibits a specimen of this pastime. The principal joculator appears in the front, holding a knotted switch in one hand, and a line attached to a bear in the other; the animal is lying down in obedience to his command; and behind them are two more figures, the one playing upon two flageolets, and elevating his left leg while he stands upon his right, supported by a staff that passes under his arm-pit; the other dancing, in an attitude exceedingly ludicrous. This performance takes place upon an eminence resembling a stage made with earth; and in the original a vast concourse are standing round it in a semicircle as spectators of the sport, but they are so exceedingly ill drawn, and withal so indistinct, that I did not think it worth the pains to copy them. The dancing, if I may so call it, of the flute player, is repeated twice in the same manuscript.—*Strutt's Sports and Pastimes.*

Origin of Ranelagh.—The success of Vauxhall was an encouragement to another of a similar kind. A number of persons purchased the house and gardens of the late earl of Ranelagh; they erected a spacious building of timber, of a circular form, and within it an organ, and an orchestra capable of holding a numerous band of performers. The entertainment of the auditors during the performance is, either walking round the room, or refreshing themselves with tea and coffee in the recesses thereof, which are conveniently adapted for that purpose. Sir John Hawkins says, "The performance here, as at Vauxhall, is instrumental, intermixed with songs and ballad airs, calculated rather to please the vulgar than gratify those of a better taste."



WATERLOO BRIDGE,

LONDON.

Few things are more surprising in the history of London, than that a city which had grown to such magnitude and opulence, should, till so late a period as the middle of last century, have had but one bridge across the river, that of London. It makes probable a statement of Strype's at first sight very exaggerated, namely, that in his time there were forty thousand watermen upon the rolls of the watermens' company; now they hardly exceed two thousand.

It has been well observed of Waterloo Bridge, that it is "a work not less pre-eminent among the bridges of all ages and countries, than the event which it will commemorate is unrivalled in the annals of ancient or modern history." The celebrated Canova, when on a visit to this country, declared that it was worth a journey from the remotest corner of the earth to behold it. M. Dupin, another intelligent foreigner, describes it as a monument worthy of the Sesostrises and the Cæsars. The original projector of this bridge, was Mr. George Dodd, but quarrelling with the company, who subscribed the capital to carry the plan into effect, he was put aside as soon as real business commenced, and the execution of the work confided to Mr. Rennie. It was at first proposed that the bridge should be of wood, and that with the profits arising from a toll on this bridge, which were expected to be immense, one of stone should be afterwards erected; but after struggling for three sessions to carry a bill to this effect through parliament, the company found the opposition to it so strong, that they abandoned the profit, and having agreed to undertake the building of one of stone, obtained the necessary powers. For this purpose they increased their capital from 100,000*l.* to 500,000*l.*; and so sanguine were they of being still amply remunerated by the tolls, that the additional capital was all raised among themselves, and shares were at a guinea premium next day. The expense of the building, however, so much exceeded the estimate, that the company was under the necessity of raising about half a million more, by means of annuities on the tolls; and any chance of a dividend on the original shares has been thus postponed to so remote a period, that they have sunk in the market to a merely nominal price.

Waterloo, or Strand Bridge, as it was first called, consists of nine elliptical arches, each of 120 feet span, and 35 feet elevation. It is of the same width exactly as Blackfriars, and longer within the abutments than Westminster Bridge, by nineteen feet. The roadway is perfectly level, and in this respect the bridge has a decided advantage over every other on the river. The arches and piers are built of large blocks of granite, with short counter-arches over each pier. The adjustment of the equilibrium throughout the whole structure is said to be singularly perfect, the curve of equilibrium passing every where extremely near to the middle of the blocks.

In building the arches, the stones were rammed together with great force, so that on the removal of the centres, none of the arches sunk more than an inch and a half. In short, "the accuracy of the whole execution seems to have vied with the beauty of the design, and with the skill of the arrangement to render the bridge of Waterloo a monument, of which the metropolis of the British empire will have abundant reason to be proud for a long series of successive ages."

The rapidity with which this great work was erected, is not the least remarkable feature in its history. The foundation stone was laid on Old Michælmas day, in 1811, and on the 18th of June, 1816, the first anniversary of the battle of Waterloo, the glorious memory of which it is designed to commemorate, it was opened with great pomp by the Prince Regent in person, accompanied by his royal brother, the Duke of York, the Duke of Wellington, and a long train of persons of the first distinction. *The Percy Histories.*

A SKETCH OF THE ART OF PRINTING.

Printing took its rise about the middle of the fifteenth century, and in the course of a few years reached that height of improvement which is scarcely surpassed even in the present times. The invention was at first rude and simple, consisting of whole pages carved on blocks of wood, and only impressed on one side of the leaf; the next step was the formation of moveable types in wood, and they were afterwards cut in metal, and finally rendered more durable, regular, and elegant, by being cast or founded. The consequence of this happy and simple discovery, was a rapid series of improvements in every art and science, and a general diffusion of knowledge among all orders of society. Hitherto the tedious, uncertain, and expensive mode of multiplying books by the hand of the copyist, had principally confined the treasures of learning to monasteries, or to persons of rank and fortune. Yet, even with all the advantages of wealth, libraries were extremely scarce and scanty, and principally consisted of books of devotion, and superstitious legends, or the sophistical disquisitions of the schoolmen. An acquaintance with the Latin classics was a rare qualification, and the Greek language was almost unknown in Europe; but the art of printing had scarcely become general, before it gave a new impulse to genius, and a new spirit to inquiry.

The history of the origin of printing is involved in considerable mystery. Much labour and learning have been spent in order to ascertain with certainy to whom we are indebted for the discovery; but after all the research, it still remains in obscurity, and at this extended period of time, it appears somewhat unnecessary to enter into a controversy with the inhabitants of either Haarlem or Mentz, as to their individual claim to the merit of that discovery. It is allowed that, under Faust and Guttemberg, the process was nearly carried to perfection; for, about the year 1450, they printed an edition of the Bible with metal types. According to circumstances, this edition of the Bible was far from being a profitable speculation, as a dissolution of partnership took place in 1455, after Faust obtained a verdict in a law-court for the money which he had advanced to Guttemberg. After the separation of Faust and Guttemberg, Schoeffer (a workman of Faust's) privately cut three matrices for the whole of the alphabet, which, when he exhibited them to his master, Faust was so much delighted with, that he gave Schoeffer his daughter in marriage. In comparatively a few years after the deaths of Faust, Guttemberg, and Schoeffer, the art may be said to have began to retrograde.

The invention of printing in Germany, between the years 1430 and 1440, had facilitated the multiplication of books; and though the workmen at Haarlem, Strasburg, and Mentz, were sworn to secresy, and watched with jealous care, scarcely twenty years elapsed from the establishment of Faust's presses, when every country in Europe could boast of at least one printing house. On the sacking of Mentz by the Archbishop Adolphus, in the year 1462, the printers were all dispersed, and the different workmen employed by Faust were scattered over the world; so that France, Italy, Spain, and even Constantinople, were supplied with presses. The first printing-press in Spain was set up in Valencia, and the earliest book printed appears to have been a Latin dictionary, dated February, 1475; a Sallust appeared the same year. Burgos was among the earliest cities in Castile, and Zarragoza in Arragon, to enjoy the new benefit, and Seville was not long behind them. Most of the works printed in Germany and Italy were either religious or classical, and those chiefly in learned languages; but from the very first introduction of printing in Spain, it was employed on works in the vernacular tongue. One of the earliest Castilian prose books printed, was the letters of Fernan Gomez de Ciudad Real, who was forty-four years physician to John II. Spain also partook at this period of the general introduction of Greek literature into the West.

The first printer is generally allowed to be Guttemberg, who opened the art to Faust; and the earliest important specimen by metal types, is Guttemberg's and Faust's Bible of 637 leaves, printed between the years 1450 and 1455. Rude specimens of wooden blocks appeared in Holland as soon as 1440, and at Mentz, from the same materials, before 1540; but this is accounted a different art, and was probably borrowed from the Chinese. According to Astle, the very early prints from wooden blocks, without the least shadowing or crossing of strokes, was probably contrived by the illuminators of manuscripts and makers of playing cards. These, inelegantly daubed over with colours, which they termed illuminations, were sold at a very cheap rate to persons who could not afford to purchase valuable missals. From 1462, printing spread rapidly over Europe. Italy first printed in Greek characters, and the earliest specimen is in Lactantius, which appeared in the year 1465. Hebrew was printed as early as 1477; Arabic and Chaldaic appeared in 1616; Samaritan, Syriac, Coptic, &c., in 1636. The first book which Caxton printed in England was the Game at Chess, in 1474. The first letters used by him were of the sort called secretary, and of this he had two founts. Afterwards his letters were more like the modern Gothic characters of the fifteenth century. Of these he had three founts of great primer. Besides these, he had two founts of English or pica, one of double pica, and one of long primer, or, at least, agreeing with the kinds which are now called by these names. Wynkyn de Worde is said to have first brought into England the use of round Roman letters. William Jaques, in 1503, made a fount of English letters, equal, if not exceeding in beauty, any which our founders produce in the present day. The favourite characters of these times, were large types, and particularly great primer. The English press had no works in the Greek or Oriental languages till the sixteenth century; the various ligatures and abbreviations used by the early printers, rendered more types necessary than at present.

After the establishment of the Reformation, books no longer became the exclusive property of the rich, and of consequence it was unnecessary to spend either a life or a fortune to obtain learning and knowledge. It may easily be imagined that the monks and scribes, and other interested persons, endeavoured to check the increase of printed books. When the Bible was first printed in the vulgar tongue, the clergy declaimed from the pulpit that there was a new language discovered, called Greek; and the scribes took uncommon pains with their manuscripts to excel in point of neatness Many futile attempts were also made by men in power to destroy this inestimable blessing: Cardinal Wolsey said, "unless we knock down the press, it will knock us down:" Cardinal Richelieu was convinced, that if the public had knowledge given to them, they would be as dangerous as a beast with a hundred eyes; "therefore," he said, "the people must be blinded, if you would have them tame and patient drudges; in short, you must treat them like pack-horses, not excepting the bells about their necks, which, by their perpetual jingling, may be of use to drown their cares." Wealth and power, however, were not sufficient to suppress the multiplication of books; every effort that was made for their suppression only increased the desire of possession; consequently, every person who attempted to destroy those books, undertook the task of no less than the destruction of the hydra. "The punishment of wits," says Milton, "enhances their authority: and a forbidden writing is a certain spark of truth, that flies up in the faces of those who seek to tread it out." In spite of all the sophisms which were industriously circulated, truth of course gained the ascendancy, and knowledge, virtue, and the arts began to flourish. The liberty of the press became the palladium of the world,—England was acknowledged to be "the mansion-house of liberty."

The type which Caxton used was a mixture of secretary and gothic. It is uncertain who first used the Roman letter in England; but it is admitted that Pynson was possessed of several sizes of type. Towards the latter part of the sixteenth century, John Day, an eminent printer and bookseller, introduced the Saxon character, and cast a new set of Italian characters, which cost him forty marks; from which time till early in the eighteenth century, the art of printing continued in a very low state. At this period, William Caslon commenced business as a letter-founder, and made considerable improvement in the shape of type, particularly in his Gothic letter, which for symmetry stands unrivalled; this celebrated founder caused the English to be exporters instead of importers of that article. The names of the most reputed type-founders are as follow:—

London	Austin. Figgins. Caslon. Thorowgood.
Edinburgh	Miller.
Glasgow	Wilson.
Sheffield	Blake and Garnett, the great William Caslon's legitimate successors.

With the exception of the establishment of several new foundries, and the gradual improvement in the general appearance of type, nothing worthy of notice occurred till the year 1800, when the late Lord Stanhope (with the assistance of Mr. Walker, an eminent machinist) invented an iron printing-press, which considerably increased the means of producing fine impressions, as well as reduced the labour of the workmen; the first of these inventions was tried at Mr. Bulmer's office, Cleveland-row, St. James's. Lord Stanhope did not avail himself of a patent, consequently he gave great advantage to the constructors of presses on a similar principle. In 1804, his lordship (in conjunction with Mr. Wilson, a printer) revived the stereotype process, and expended a considerable sum in the speculation, under the impression that stereotyped works could be sold at a reduced price; his lordship's expectations were far from being realized, as, in a few years, Mr. Wilson overstocked himself, and ultimately abandoned his profession. It is quite uncertain who first invented the process of stereotype; but we find that, early in the eighteenth century, an eminent goldsmith of London expended a large sum of money in useless experiment; and, in 1725, the whole of his plates were melted down at the Chiswell-street foundry: indeed, we strongly imagine, that stereotype has not been so generally successful as was at first anticipated by its revivers in 1804.

But the most astonishing of all modern improvements in the typograpical art, was the cylindrical machine for printing the "Times" newspaper. This machine was made in obscurity, under the superintendance of Mr. Konig, a Saxon; and after numerous attempts had rendered success nearly hopeless, as well as a considerable sum expended in its construction, the fact was announced in November, 1814, that upwards of 2,000 copies of "the leading journal of Europe" had been thrown off in one hour! At nearly the same time, Mr. T. Bensley had also a cylindrical machine constructed, at an expense, it is said, of upwards of 10,000*l*. These machines were subsequently simplified and improved by Mr. Cowper, an Englishman, who discarded upwards of forty-three wheels, and rendered the operation still more expeditious. The great success which attended those efforts induced several engineers and others to turn their attention to the subject; so that, in a short time, a variety of steam and hand machines and presses of all descriptions were constructed. Very few hand-machines have at all answered the ends of the purchaser; and as to the presses, Lord Stanhope's, Clymer's Columbian, and Cope and Sherwin's Imperial press, are the most reputed; Ruthven's press, however, is admirably adapted for decorative printing, and may be of service when space is an object. But printing in colors at one operation, by means of machinery, is probably the greatest novelty which has yet appeared. This decidedly original process (which is presumed to be a complete safeguard against forgery), is supposed to be the invention of Sir W. Congreve; at the same time, it is but justice to say (if the invention of printing be ceded to Sir W. C.) that the machinery was invented and brought to perfection by Mr. Wilks, a partner in the house of Donkin and Co., engineers, of Bermondsey. The worthy baronet ultimately obtained a patent for his novel mode of printing, and introduced the process into some of the government offices, as well as permitted Messrs. Whiting and Branston to avail themselves of his ingenuity; and it may be safely averred, that the invention has considerably increased in public favor since its first introduction into Beaufort House, Strand, many highly-finished specimens of the compound plate process having been issued from that establishment. It ought also to be said that Sir W. Congreve found an able assistant in Mr. Branston, as many of the inimitable productions (speaking advisedly) were certainly executed by that engraver's own hand. He is now numbered with the dead; but his whole life was spent in the improvement of the art of wood-engraving, and was acknowledged by its professors to be one of its greatest ornaments. It would certainly be considered as an act of injustice to pass over in silence the beautiful imitation of coloured drawings produced at the type press by Mr. W. Savage: the work in which they were introduced was published in 1822, and entitled "Practical Hints on Decorative Printing; and the elaborate manner in which the imitations are executed must excite the most delightful feelings in every lover of the typographic art: Mr. Branston, also, in this work of art rendered most valuable services.

Subsequently to the erection of the printing machines for the "Times" newspaper, Mr. Bensley, and Messrs. Applegarth and Cowper, commenced business as printers, and constructed several machines of a very superior description; their printing surpassed every thing deemed practicable, and the general results were very satisfactory. When a separation took place between Messrs. Applegarth and Cowper, Mr. Applegarth still further improved the different mechanical presses which were then in use; and after he withdrew from the printing business, he from time to time made alterations in the "Times" machine, till he eventually so simplified and improved its mechanical power, that the almost incredible number of *four thousand impressions were produced in one hour!* This great object could never have been achieved had not the means been fully equal to the end proposed; it must naturally be considered that the most unceasing exertions were used by the machinist, and a fortune expended by the proprietors of the journal. When this circumstance of the increased power of the machine was made known, it was considered that printing, both for execution and facility, had reached its zenith; at least the printing profession were not at all prepared for the "striking magnificence of appearance" of the "Times" of Monday, January 19th, 1829, which "surpassed every thing that ever proceeded out of a mechanical press, or was taken off from a revolving cylinder."—"It is a double paper," says the Editor of that journal, "consisting of eight pages and forty-eight columns, and is the largest sheet of paper ever manufactured." The Editor concluded by stating, "that the 'Times' will only appear in its present form occasionally during the sitting of Parliament." But judging from the amazing alterations and improvements which have so recently taken place in that daily advocate of the rights and privileges of mankind, as well as knowing that neither exertion nor expense is ever considered when its spirited proprietors are determined to give effect to a particular object, we should not be in the least surprised, if, on some occasion, the speeches of the most eloquent members were printed in gold.

But whilst the most considerable improvements were taking place in type, ink, presses, and machinery, the manufacturers of paper made very slight efforts to improve their art. It is almost needless to say, that all the labour and expense of the type-founder (which are at all times very considerable), will be unavailing, and the best efforts of the printer rendered nugatory, if the quality of the paper be overlooked. The precise period of the first manufacture of this article is extremely unsatisfactory, neither is the first process sufficiently known to warrant us in hazarding an opinion: it appears, however, that the paper on which Caxton printed his works was prepared of "very fine and good linen rags." It is useless to enquire as to when or how printing paper was first manufactured; as it is an incontrovertible fact that the art has considerably retrograded in England. The printing paper which is now used is made of cotton rags and plaster of Paris, and bleached with various acids, in the humble hope of making it comparatively white; but paper so prepared retards the printer in the execution of his work, defies his best abilities, and ultimately injures his reputation: the bad quality of paper alone may account for so few elegantly printed works having emanated from the British press. It has long been admitted that India paper is the best for fine printing, particularly from wood engravings; that the French plate paper is the next in succession, and the English manufacture the worst of all! To endeavour to keep pace with the amazing improvements daily making by the typographical artist, as well as with the laudable attempt to raise the national manufacture to the highest degree of importance, by making the English the exporter instead of the importer of fine printing paper, British talent and capital have been actively engaged for the last few years, to improve the quality of our own fabric, and to obviate the necessity of resorting to a foreign market. The inconvenience which must always result from a nation being dependant on a foreign fabric, latterly became the more serious, in consequence of the great excellence to which wood engraving had arrived, and the very considerable preference and patronage bestowed on all illustrated works.

The first book auction in England, of which there is any record, is of a date as far back as 1676, when the library of Dr. Seaman was brought to the hammer. Prefixed to the catalogue there is an address, which thus commences:—Reader, it hath not been usual, here in England to make sale of books by way of auction, or who will give most for them; but it having been practised in other countries, to the advantage of both buyers and sellers; it was therefore conceived (for the encouragement of learning) to publish the sale of these books in this manner of way."

In the year 1274, the price of a small bible, neatly written was 30*l.* It is said that the building of two arches of the old London Bridge cost only 25*l.*, being 5*l.* less than a copy of the Bible many years afterwards.

For the invention of Italic letter, we are indebted to the ingenuity of Aldus Manutius, by birth a Roman, who introduced Roman shapes of a much neater cut than those before in use, and gave birth to that beautiful letter now known to most of the nations in Europe by the name of Italic; though most of the founders and printers in the north of Germany, still persist in calling this character *cursiv.* It is hoped their still adhering to this name is not in any way connected with a newly set up claim for the honor of this invention for one of their countrymen. The claim of Manutius to this honor is so clearly made out, that it will require very strong facts to be produced, ere the illuminati of the present day will consent to strip him of his laurels, worn with the consent of more than half Europe for nearly three centuries.

It has been contended by some writers, that the art of impression was well known to the ancients; in confirmation of this, they instance the stamps of iron and other metals, with which bales of goods and various articles of their manufacture were marked, throughout Italy and other parts of Europe, during the low ages; and that the art of taking impressions from engraved blocks of wood is nothing more than a principle familiarly known to the ancients from time immemorial; consequently it is not worthy the appellation of a discovery: even printing itself is considered by them as scarcely deserving the name of an invention. It appears that the ancient artists used separate letters, similar to our bookbinders' tools, for the purpose of stamping the inscriptions upon their lamps, their vases, and their bassi relievi of clay; which being first cast, were finished by the hand of the modeller.

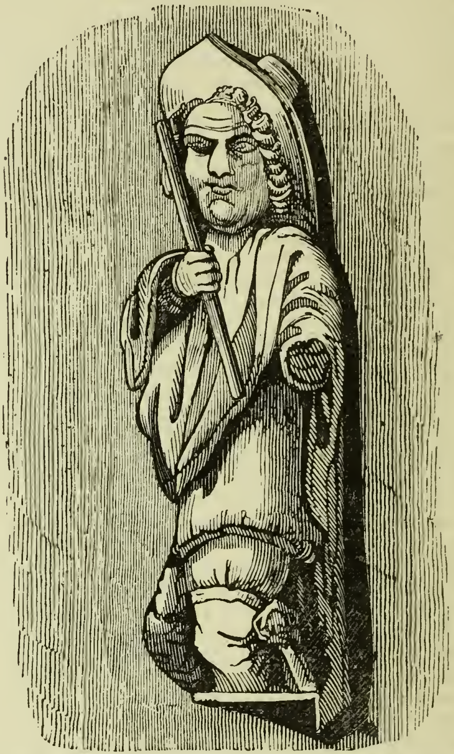
The invention of printing has not, perhaps, multiplied books, but only the copies of them, and if we believe (says Sir Wm. Temple) there were six hundred thousand volumes in the library of Ptolemy, we shall hardly pretend to imitate it by any one in the present day, not perhaps by all put together; I mean so many originals, that have lived at any time, and thereby given testimony of their having been thought worth preserving; for books, like proverbs, received their chief value from the esteem of ages through which they have passed.

"Fine Printing" was first introduced by the ingenious Baskerville, who happily succeeded in producing a type of superior elegance, and an ink which gave additional beauty to the type. The peculiar excellence attached to Baskerville, and the consequent celebrity he attained, gave a stimulus to the exertions, and drew forth the emulation of many of our countrymen, among whom we are too happy in being enabled to mention the illustrious names of Ballantyne, Bensley, Bulmer, Whittingham, and Davison; from whose presses have issued some magnificent specimens of typography, indeed the best that are to be found in this country or in Europe.

The daily publication of reports is one of the most remarkable circumstances in the history of these times. It is truly astonishing to think that a debate, which has commenced at five o'clock in the evening, and lasted until five the next morning, shall be taken down in short-hand, written out, corrected, printed, struck off by thousands after correction for press, distributed by the newsmen, and on every breakfast-table in London before mid-day; nay, before the speakers have left their beds, and within twenty-four hours read in Devonshire and Yorkshire.

Thus, in a brief, but impartial manner, I have traced the rise and progress of an invention, the "practice and improvement" of which has altered the manners, as well as the opinion, of the whole world. Before the invention of this "divine art," mankind were absorbed in the grossest ignorance, and oppressed under the most abject despotism of tyranny. The clergy, who before this æra held the key of all the learning in Europe, were themselves ignorant, though proud, presumptuous, arrogant, and artful; their devices were soon detected through the invention of typography. Many of them, as it may naturally be imagined, were very averse to the progress of this invention, as well as the brief-men, or writers, who lived by their manuscripts for the laity. They went so far as to attribute this blessed invention to the devil; and some of them warned their hearers from using such diabolical books as were written with the blood of the victims who devoted themselves to hell, for the profit or fame of instructing others. Such was the fate of its *first rise;* but like all other useful inventions, it soon soared far above the malignant reach of "invidious objections:" the more liberal part of mankind, amongst whom it is but justice to say were some ecclesiastics, gave it every necessary encouragement; and kings and princes became, for the first time, patrons of learning. Genius, like beaten gold, spread over the world; and the early part of the nineteenth century saw a complete revolution in the human mind. *New Monthly Magazine.*

GIANT GERARD.



This ancient effigy was formerly placed over the gateway of the Inn called Gerard's Hall, in Basing Lane; but on account of some reparations of the tenement has been removed: it is now fixed upon a bracket on the side of the tap, having had the legs sawed off just below the knee, probably for the judicious purpose of qualifying it for the place of its destination. The figure appears bearing a staff of office, and is said to represent a mighty giant named Giraldus, who in former times haunted this place.

A mansion, which occupied the site of the present Inn was, according to Stow, erected by Sir John Gisors, who was Lord Mayor of London in 1311; from him it passed in regular descent till 1326, at which time by feoffment the estate was alienated. Stow mentions a pole of 40 feet in length, which was reported to have belonged to the giant; but he more rationally considered it to be a maypole, as there was formerly scarcely a house of any note that did not exhibit one. These poles were also erected on festive days, particularly at Christmas, when they were decorated with holly and placed before the doors. Remains of the ancient Hall, erected by Sir John Gisors, may be discovered by descending a staircase about twenty feet below the level of Basing Lane. Here are the original vaultings of the foundation, supported by sixteen pillars; the apartment appears like an ancient crypt and forms part of the cellaring of the Inn.

The removal of the Giant some time in April, 1822, excited a suspicion that he was about to disappear altogether: a writer in the Literary Chronicle says, "Accidentally passing Gerard's Hall Inn, I observed preparations were making for the removal of that very ancient effigy, Gerard the Giant, and as probably the majority of your readers are no strangers to the history of the above house, this information may be serviceable, and it will give those who may feel interested, an opportunity of paying the Giant a farewell visit."

Basing Lane was originally called the Bake House, on account of the number of bakers that lived there, and supplied Bread Street Market with bread.

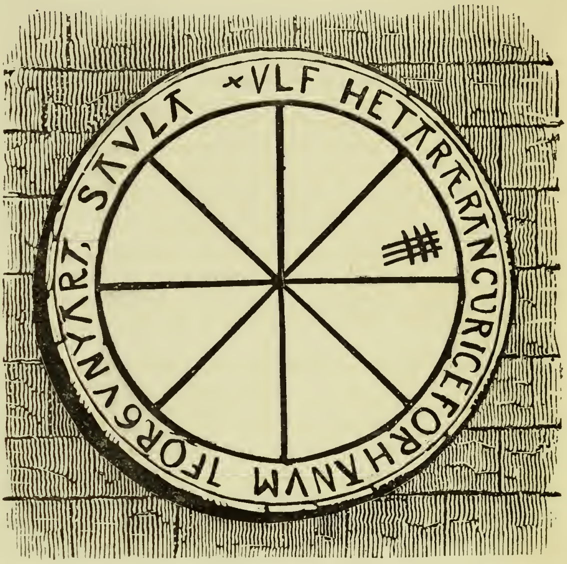
FALKIRK TRYSTS.

There is, we hope, no man, woman, or child, in the island, who has not remotely, or immediately, some kind of interest in these great cattle markets, the first of which was held lately. They may not care much for the Fairs by themselves, but Scotch beef, and Highland mutton, mightily concern many of the city inhabitants of England, and they may tolerate and even enjoy the following sketch :—

There are three trysts held every year; the first in August, the second in September, and the last and largest in October. The cattle stand in a field in the parish of Larbert, at a distance of nearly three miles from Falkirk, at a place called Stonehouse Muir. The field on which they assemble contains above two hundred acres, level, well fenced, and every way adapted for the purpose. The scene seen from horseback, from a cart or some erection, is particularly imposing. All is animation, bustle, business, and activity. Servants running about shouting to the cattle, keeping them together in their particular lots, and ever and anon cudgels are at work upon the horns and rumps of the restless animals that attempt to wander in search of grass or water. The cattle dealers of all descriptions, chiefly on horseback, are scouring the field in search of the lots they require. The Scottish drivers, are, for the most part, mounted on small, shaggy, spirited ponies, that are obviously quite at home among the cattle; and they carry their riders through the throngest groups with astonishing celerity. The English dealers, have in general large and stout horses, and they pace the ground with more caution, surveying every lot carefully as they go along. When they have discovered the cattle they want, they inquire their price. A good deal of haggling takes place; and, when the parties come to an agreement, the purchaser claps a penny of arles into the hand of the stockholder, observing at the same time " It's a bargain." Tar dishes are then got, and the purchaser's mark being put upon the cattle, they are driven from the field. Besides numbers of shows, from 60 to 70 tents are erected along the field, for selling spirits and provisions. The owners of these portable taverns pay 2s. 6d. for the ground they occupy on the first Tryst, and 4s. for each of the other two. In one of these tents a few gentlemen attend from the Falkirk Bank to accommodate the dealers with the money they require. Many kindle fires at the end of their tents over which cooking is briskly carried on. Broth is made in considerable quantities, and meets a ready sale. As most of the purchasers are paid in these tents they are constantly filled and surrounded with a mixed multitude of cattle dealers, fishers, drovers, auctioneers, pedlars, jugglers, gamblers, itinerant fruit merchants, ballad singers, and beggars. What an indescribable clamour prevails in most of these party-coloured abodes! Far in the afternoon, when frequent calls have elevated the spirits and stimulated the colloquial powers of the visiters a person hears the uncouth Cumberland jargon, and the prevailing Gaelic, along with the innumerable provincial dialects, in their genuine purity, mingled in one astounding roar. All seem inclined to speak; and raising their voices to command attention, the whole of the orators are consequently obliged to bellow as loud as they can possibly roar. When the cattle dealers are in the way of their business, their conversation is full of animation, and their technical phrases are generally appropriate and highly amusing. During a heavy shower on Wednesday, a drover from the north was seated beside another from Gallowayshire; and, after discussing the value and qualities of some large stots, they went on as follows: " Tak' them, or want them, ye'el not get them for less; ye'el fen wi' them brawly at what I say; and I'll no faik ye a farthing, though a farthing would buy them. They are just as guid beasts o' their age, as e'er ga'ed afore their ain tails; ye ne'er had sic runts in your aught." " Hoot, ye're le'eing," was the reply of the Galwaigian. " Le'ein;" retorted the Norlan: " diel nor ye had worried wi' the word; come, come, buy the stots if ye want them, and nane o' your ill-faured names, or faik I'll claw your crown wi' my theek." Suiting the action to the word, he raised a large hazel cudgel, which he doubtlessly carried for the double purpose of aiding him in walking, and thrashing his " runts," and shook it in the face of his opponent. Undaunted and equally alert, his antagonist raised a handsome sloe-thorn sprig, and replied, " Try't if ye daur, I'll tak and gie a daud wi' a' my heart; faik there fo'k in the fair fearter for their hides, if ye kent it." Some good humoured lounges were then exchanged by the parties, when a man about sixty years of age, who afterwards left the tent with the belligerents, interfered. " Come, come," said he, " haud, haud, ca' canny and break nae graith: ye're baith as kittle as a cow wi' ae horn. Doon wi' yure rice ye fools, do ye see ye ha'e coupet the whisky wi' yure capers." This remonstrance, aided by seizing the Norlan by the arm, had the desired effect. The men laid down their sticks, got another gill, and separated good friends, without at the time concluding a bargain. Brawls frequently ensue, particularly among the servants of the drovers during the night, when the rustic belligerents occasionally use the formidable saplings they bear about with them for belabouring their rebellious stots.—*Johnstone's Magazine.*

ANCIENT SAXON STONE AND INSCRIPTION,

(From a Correspondent at Hull.)



About twelve miles north-eastward from Hull is the small parish town of Aldbrough or Aldbro'. The church is a vicarage, dedicated to St. Bartholomew, and valued in the Liber Regis at 13*l.* 15*s.*; Patron the Lord Chancellor. It is an ancient structure, and appears to have been built out of the Ruins of a Saxon church, as there are around the windows and doors many marks of Saxon architecture. The walls in some parts are built of unhewn stones, of various colors, and forms, which have been gathered from the sea shore. Many of the buttresses and part of the exterior of the lower walls are of hewn stone: on the south side of the nave are two arches, sharply pointed, with a Saxon inscription immediately between them; and on the south side of the chancel is a door way, the arch of which is still more sharply pointed, and which is richly laced with zig-zag mouldings.

In the inside of the church, on the south side of the wall, above the pillars which stand between the south aisle and the nave, there is a round stone with a Saxon inscription of which the annexed cut is a copy.

Ulf het Arœran cyrice for Hanum & for Gunthart Saula.

Ulf commanded this church to be erected for the souls o Hanum and Gunthart.

This stone is from 15 to 16 inches in diameter, and projects rather more than an inch from the wall in which it is fixed. It is at a great height, being entirely out of the reach of any mischievous persons, which no doubt has been the cause of its preservation to the present time; since there is every reason to believe it belonged to the ancient Saxon church, which, according to the inscription, Ulf commanded to be built Those words of the inscription which ought to stand the highes are placed in the reverse position, which is some proof that the stone is not now in its original situation. Mr. Pegge in his remarks on the church at Aldborough, says " that the three crosses combined in the area of the stone, may probably allude to the Trinity, and that possibly Ulf's original church might be consecrated to the Trinity, although the present fabric is sacred to St. Bartholomew." J. D H.

CHARACTER OF THE ENGLISH BY FOREIGNERS.

No. II.

(From the French of M. D'Archenholz, published in 1789.)

(Continued from our last.)

A Foreigner will find himself exactly in the same predicament after a long residence in England. The same cause produces the same effect. I have known some, who, on their arrival in London, were entirely ignorant of politics, and who soon afterwards carried this taste to enthusiasm. This matter is easily explained: it is in quality of the citizen of a free state, and as a rational creature, that one becomes solicitous about public affairs. Many are often personally interested either by means of themselves or others; some search into the characters of those who hold the reigns of government; others are connected with them in the most intimate manner. Nothing but politics is heard in any society: they talk of nothing but about meetings to consider of the affairs of the state, deputations to present petitions, remonstrances, &c.

You may insert your opinions on any public matter in the newspapers, with a certainty of being read a thousand times. All these circumstances together inspire one with a lively interest in the concerns of the kingdom, and occasion the reading of the daily prints to be actually an epidemical passion among the English.

It is the custom no where but in England to converse with every body about these publications. Strangers, therefore, are not qualified to judge of the excellence of these communications, but by the good effects that result from them. The anecdote of the German emigrants, which I have before mentioned, is a very convincing proof of this. If compassion had been stimulated from every pulpit, or charity requested by sound of drum, such a generous donation could never have been obtained, as by means of a simple letter, read in all parts of London. The whole of that extensive capital was at one and the same instant informed of this melancholy circumstance, whereas a simple hearsay being always obscure and equivocal, people of sense would have paid no attention to it.

How many times have not the same means been employed to serve the purposes of patriotism, and to support schemes combined with equal wisdom and sagacity! The greatest blessings, unfortunately, from the very nature of things, have their concomitant disadvantages, and so it is with the newspapers.

Without adverting to the circumstance of Lord George Gordon, that dangerous fool, who, in 1780, made use of this means to assemble a mob, and put London in the most imminent danger, there are a number of rogues who, by means of advertisements, cheat the multitude in a thousand different ways; and although the people are daily instructed by frequent examples, which ought to banish their credulity, they are still disposed to believe every impostor.

Among these are the money-lenders, who wish to advance sums on good securities; and who, after they have got possession of the notes, bonds, &c. instantly disappear, and leave the person duped to lament his folly. Others make an affecting recital of the melancholy situation of a widow burthened with a large family; or of an old gentleman who languishes in the utmost misery, and whose name they are obliged to conceal on account of his extraction: they, however, never fail, with the most scrupulous exactness, to mention the place where donations will be received.

The public papers usually abound with offers of large sums to those persons who have sufficient interest with the great to procure lucrative employments: to this transaction inviolable secrecy is always pledged. Many authors also insert criticisms in them on their works, and next day attack their own judgments under a feigned name. Their sole aim is to make a noise, and to be known, and they often attain it.

Women of the town, under the mask of the most scrupulous virtue, testify their wishes to procure a husband of good character.

They never fail to add that they are rich, young, and handsome; and affirm that they want nothing with their future spouse but a small fortune, or a little enjoyment. Young men bred in the country, and others without experience, often fall into the snare. On an interview, they find these bewitching creatures, who appear as mild and gentle as innocence itself, know how to affect their compassion, by a touching recital of the persecutions of their relations or guardians; and never fail to make it appear clearly, that it would be the easiest thing in the world to get possession of their fortune. This story has the proper effect, the simpleton believes every thing, and never finds, till too late, that he has been grossly imposed upon.

There are also male advertisers, who make similar proposals; with this difference, however, that instead of offering to share a large fortune, they generally wish to meet a lady with one. If they are not able to enumerate a catalogue of their personal accomplishments, they are sure to boast of their good sense, their excellent character; and, in one word, of their inclination to consult, on all occasions, the happiness of their future wives. These latter sometimes succeed, but less frequently than the former.

Some people insert advertisements of this kind merely from pastime. Under different signatures they pretend to want husbands and wives, and manage interviews between the persons who answer them; this often gives occasion to the most comical scenes.

But no men know better how to profit by the newspapers than the stock-jobbers. They declare war or peace at their pleasure, sign treaties of alliance, and fabricate events, which they seem to substantiate with so much address, that they have all the appearance of reality. By such arts, immense sums are lost and won every day.

From the newspapers, which form a very lucrative branch of trade, the government have found means to draw one hundred thousand pounds annually. Every paper pays three halfpence to the revenue in stamp-duty, and a tax of two shillings and sixpence is imposed on each advertisement.

All periodical publications are charged with a certain impost, and among these the pamphlets that are daily printed and forgotten.

As I am now mentioning publications of this kind, I shall say something of that celebrated paper called the North Briton. The forty-fifth number of this gave rise to a very singular event; no publication, indeed, was ever attended with such singular consequences. It occasioned a misunderstanding betwixt the people and the legislative power of that puissant empire, which lasted more than ten years, and put the constitution in the utmost danger. It robbed the king of the affections of his people, immortalized Wilkes the author, and established ministerial influence for ever.

As this circumstance, so interesting for the philosopher, the politician, and every man of reflection, is not well known in Germany, and the conduct of Wilkes has been grossly misrepresented, I imagine that it will not be improper here to give a recital of the whole, equally true and circumstantial.

The administration of Lord Bute, which commenced with the reign of the present king, and which had for its first fruits the unpopular peace of 1762, greatly displeased the nation. His lordship was a Scotsman; he dismissed a great number of the English from their employments, to bestow them on his countrymen; and this impolitic conduct greatly added to the general discontent. Wilkes happened then to be a member of the House of Commons, in which he had sat two former parliaments. He possessed a sound judgment, an enlightened mind, a profound knowledge of the rights of the nation, a courage and a firmness that fitted him for any enterprise; he was, however, destitute of one quality of the greatest importance in his situation; he was but a poor orator. After having dissipated a considerable fortune, he solicited a lucrative post. Two sorts of employment were the objects of his ambition; he wished to be a governor of one of the American provinces, or ambassador to the Porte. He asks one of these from Lord Bute: that nobleman promises to gratify his inclinations, and disappoints him. This conduct irritated Wilkes: as he wrote infinitely better than he spoke, he seized the pen, and cunningly profiting by the discontent of the people, attacked the minister. This was almost the sole intention of the periodical paper entitled the North Briton. The subject was ample, and the imprudent conduct of Lord Bute furnished him with materials. That minister burnt with revenge, and wanted nothing but a favorable opportunity to gratify it: one soon presented itself.

The speech which the king makes to his parliament is always composed by the minister. Being first read and criticised in the council of state, notwithstanding it is delivered by the sovereign, it may be considered as coming from the court party. His majesty, when addressing himself to both houses on the peace of Versailles in 1762, made use of these expressions: "after having, in concert with my good brother the king of Prussia, signed the *peace*, &c." All those who are the least acquainted with the political history of the times, must recollect in what manner this peace was concerted betwixt them: it is an anecdote well known in England, therefore Wilkes did not hesitate to observe, in one of his periodical papers, that the assertion was a *falsehood.* Lord Bute, under pretence that such an expression was a personal attack on the monarch, immediately caused him to be seized, and imprisoned in the Tower.

In this he followed the example of several of his predecessors, who before had exerted a similar authority; with this difference, however, that it was always in cases of high treason.

According to the habeas corpus act the prisoner has a right to investigate the process against him, and see if his confinement is conformable to the laws of the land. Wilkes accordingly claimed that privilege a few days after.

The English nation was interested in the event, because the rights of every citizen were affected by it. Wilkes, the champion of the people, supported by the first and most celebrated lawyers in the kingdom, presents himself before his judges, accompanied by an innumerable multitude, who waited the issue of this important affair with the greatest impatience. Judgment was given in his favor: he was declared innocent of the accusation; and the Lords Egremont and Halifax, who had signed the warrant, were decreed to pay 5000*l.* sterling as damages.

(*To be continued.*)

DEATHS OF LITTLE CHILDREN.

A Grecian philosopher being asked why he wept for the death of his son, since the sorrow was vain, replied, "I weep on that very account." And his answer became his wisdom. It is only for sophists to pretend that we, whose eyes contain the fountains of tears, need never give way to them. It would be unwise not to do so on some occasions. Sorrow unlocks them in her balmy moods. The first bursts may be bitter and overwhelming; but the soil, on which they pour, would be worse without them. They refresh the fever of the soul,—the dry misery which parches the countenance into furrows, and render us liable to our most terrible "flesh-quakes."

There are sorrows, it is true, so great, that to give them some of the ordinary vents is to run a hazard of being overthrown. These we must rather strengthen ourselves to resist; or bow quietly and drily down in order to let them pass over us, as the traveller does the wind of the desert. But where we feel that tears would relieve us, it is a false philosophy to deny ourselves at least that first refreshment; and it is always false consolation to tell people that because they cannot help a thing, they are not to mind it. The true way is, to let them grapple with the unavoidable sorrow, and try to win it into gentleness by a reasonable yielding. There are griefs so gentle in their very nature, that it would be worse than false heroism to refuse them a tear. Of this kind are the deaths of infants. Particular circumstances may render it more or less advisable to indulge in grief for the loss of a little child; but in general, parents should be no more advised to repress their first tears on such an occasion, than to repress their smiles towards a child surviving, or to indulge in any other sympathy. It is an appeal to the same gentle tenderness; and such appeals are never made in vain. The end of them is an acquittal from the harsher bonds of affliction,—from the tying down of the spirit to one melancholy idea.

It is the nature of tears of this kind, however strongly they may gush forth, to run into quiet waters at last. We cannot easily, for the whole course of our lives, think with pain of any good and kind person whom we have lost. It is the divine nature of their qualities to conquer pain and death itself; to turn the memory of them into pleasure; to survive with a placid aspect in our imaginations. I am writing at this moment, just opposite a spot which contains the grave of one inexpressibly dear to me. I see from my window the trees about it, and the church-spire. The green fields lie around. The clouds are travelling over head, alternately taking away the sunshine and restoring it. The vernal winds, piping of the flowery summer-time, are nevertheless calling to mind the far distant and dangerous ocean, which the heart that lies in that grave had many reasons to think of. And yet the sight of this spot does not give me pain. So far from it, it is the existence of that grave which doubles every charm of the spot; which links the pleasures of my childhood and manhood together; which puts a hushing tenderness in the winds, and a patient joy upon the landscape; which seems to unite heaven and earth, mortality and immortality, the grass of the tomb and the grass of the green field, and gives a more maternal aspect to the whole kindness of nature. It does not hinder gaiety itself. Happiness was what its tenant, through all her troubles, would have diffused. To diffuse happiness, and to enjoy it, is not only carrying on her wishes, but realizing her hopes; and gaiety, freed from its only pollutions, malignity and want of sympathy, is but a child playing about the knees of its mother.

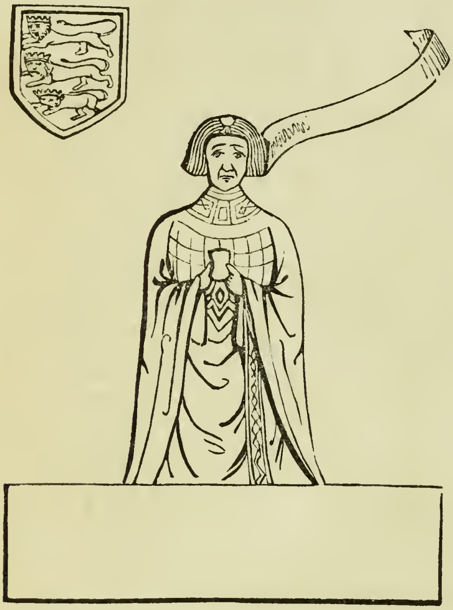
The remembered innocence and endearments of a child stand us instead of virtues that have died older. Children have not exercised the voluntary offices of friendship; they have not chosen to be kind and good to us, nor stood by us from conscious will, in the hour of adversity. But they have shared their pleasures and pains with us as well as they could: the interchange of good offices between us has, of necessity, been less mingled with the troubles of the world; the sorrow arising from their death is the only one which we can associate with their memories. These are happy thoughts that cannot die. Our loss may always render them pensive; but they will not always be painful. It is a part of the benignity of nature, that pain does not survive like pleasure, at any time: much less where the cause of it is an innocent one. The smile will remain reflected by memory; as the moon reflects the light upon us, when the sun has gone into heaven.

When writers like myself quarrel with earthly pain, (I mean writers of the same intentions, without implying, of course, any thing about abilities or otherwise), they are misunderstood if they are supposed to quarrel with pains of every sort. This would be idle and effeminate. They do not pretend, indeed, that humanity might not wish, if it could, to be entirely free from pain; for it endeavours at all times to turn pain into pleasure, or at least to set off the one with the other; to make the former a zest, and the latter a refreshment. The most unaffected dignity of suffering does this; and if wise, acknowledges it. The greatest benevolence towards others, the most unselfish relish of their pleasures, even at its own expence, does but look to increasing the general stock of happiness, though content, if it could, to have its identity swallowed up in that splendid contemplation. I am far indeed from meaning that this is to be called selfishness. I am far indeed from thinking so, or of so confounding words. But neither is it to be called pain, when most unselfish; if disinterestedness be truly understood. The pain that is in it softens into pleasure, as the darker hue of the rainbow melts into the brighter. Yet even if a harsher line is to be drawn between the pain and pleasure of the most unselfish mind, (and ill health for instance, may draw it), we should not quarrel with it, if it contributed to the general mass of comfort, and were of a nature which general kindliness could not avoid. Made as we are, there are certain pains, without which it would be difficult to conceive certain great and overbalancing pleasures. We may conceive it possible for beings to be made entirely happy; but in our composition, something of pain seems to be a necessary ingredient, in order that the materials may turn to as fine account as possible; though our clay, in the course of ages and experience, may be refined more and more. We may get rid of the worst earth, though not of earth itself.

Now the liability to the loss of children,—or rather what renders us sensible of it, the occasional loss itself,—seems to be one of those necessary bitters thrown into the cup of humanity. We do not mean that every one must lose one of his children, in order to enjoy the rest: or that every individual loss afflicts us in the same proportion. I allude to the deaths of infants in general. These might be as few as I could render them. But if none at all took place, I should regard every little child as a man or woman secured; and it will easily be conceived, what a world of endearing cares and hopes this security would endanger. The very idea of infancy would lose its continuity with us. Girls and boys would be future men and women, not present children. They would have attained their full growth in our imaginations, and might as well have been men and women at once. On the other hand, those who have lost an infant, are never, as it were, without an infant child. They are the only persons, who, in one sense, retain it always; and they furnish their neighbours with the same idea. The other children, grow up to manhood and womanhood, and suffer all the changes of mortality. This one alone is rendered an immortal child. Death has arrested it with his kindly harshness, and blessed it into an eternal image of youth and innocence.

Of such as these are the pleasantest shapes that visit our ancy and our hopes. They are the ever-smiling emblems of joy; the prettiest pages that wait upon imagination. Lastly, "of these are the kingdom of heaven." Wherever there is a province of that benevolent and all-accessible empire, whether on earth or elsewhere, such are the gentle spirits that must inhabit it. To such simplicity, or the resemblance of it, they must come. Such must be the ready confidence of their hearts, and creativeness of their fancy. And so ignorant must they be of the "knowledge of good and evil;" losing their discernment of that self-created trouble, by enjoying the garden before them, and not being ashamed of what is kindly and innocent.—*Talisman.*

MONUMENT IN MIDDLE-CLAYDON CHURCH, BUCKS.



On a brass plate inserted in a slab, with the arms of Giffard on a shield, is the effigy here represented. In the label proceeding from the head are the words, "Miserere mei, Deus."

And below it these words in the old text:

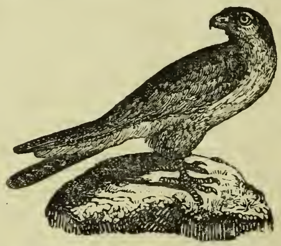
"Orate pro a'i'a D'ni Alexandri Anne p'sbiteri, qui obiit viii° die mens. Februarii, a°. D'ni m°cccccixxvi. cuj' a'i'e p'piciet' de'. Ame'."

Alexander Anne,, by will dated 24th Dec. 1525, proved on "the first Monday in Lent following," bequeathed legacies to Lincoln cathedral, the high altar of Middle-Claydon, the repairs of the church and the great bell, to every one of his god-children, and to his cosens, Mary Darell and Anne Verney; orders the provision of "certen prests to laude God, and pray for his soule," and that "the prest that syngeth masse on the night of the Assumptson have 8d., for the masse of the Trinity 8d., of *Requiem,* who should bury him, 1s. 2d., and 6s. 8d. to be given in alms then, and the like at his month's mind." For all which he leaves 5*l.* in money, in the hands of his "right well beloved cosyn, Roger Gyffard, and Mary his wife," his wife," his executors, desiring them to find "an honest prest for one hole year to synge and pray for his soul, and the souls of his father, mother, and all Christians, to have for his paynes, wages, and meat and drink, 5*l.* 8s. 8d." the residue to be disposed of at their discretion. Witnesses, Ric. Salford: Geo. Gyffard: Francis Giffard, Gen."—Willis's MSS. vol xxxii.

The Shopkeeper.—"Methinks I see him standing at his shop-door, in cold weather, either blowing his fingers, eagerly waiting (if he be a young man) for a kick at the foot-ball, or basting his sides with his own hand; and so makes every cold day a Good Friday, to chastise him for the sins he hath committed. If any person pass by him, and but looks into his shop, he fondly imagines him a customer; and entreats for his own necessities, by asking others what they lack. If any chance to step in, he hath hocus tricks enough to delude them; and rarely shall they stir out (like sheep engaged in briers), but they shall leave some fleece behind them. Some have dark shops, with false lights, which wonderfully set off a commodity. Others (for want of that) make use of their tongues, arrogantly commending their own wares, and protesting whatever they exhibit to view is best in the town, though the worst in his shop; his words are (like his wares) twenty of one sort, and he goes over them alike to all comers."

The same authority informs us that the moderns have broken through a custom of their ancestors, and made *Monday* instead of *Saturday* a day of terror to their creditors. "A Saturday is the melancholiest part of the whole week, not so much by reason of the froppish and humersome planet which governs it, but by reason of too many insufferable duns, who tread the streets in terror; and that is the reason some citizens can as well be hanged as keep out of nine-pin houses in Moorfields on this day, to be out of the sight of those ghastly apparitions that haunt their ghost at the heel of the week. Poverty and Necessity, the god of the Andreans, that could stop the mouth of Themistocles, cannot appease the wrath of a city creditor, whose empty money bag, twisted about his hand, is as killing as a Gorgon's head, and therefore it is well the poor man is out of the way, and is only practising those sports which are like to be his only livelihood in short time; and what a kindness it is for a man to be removed from the cares and labours of this world to the sweet pleasures of drinking, smoking, and other sportive recreations." *Proteus Redivivus.*

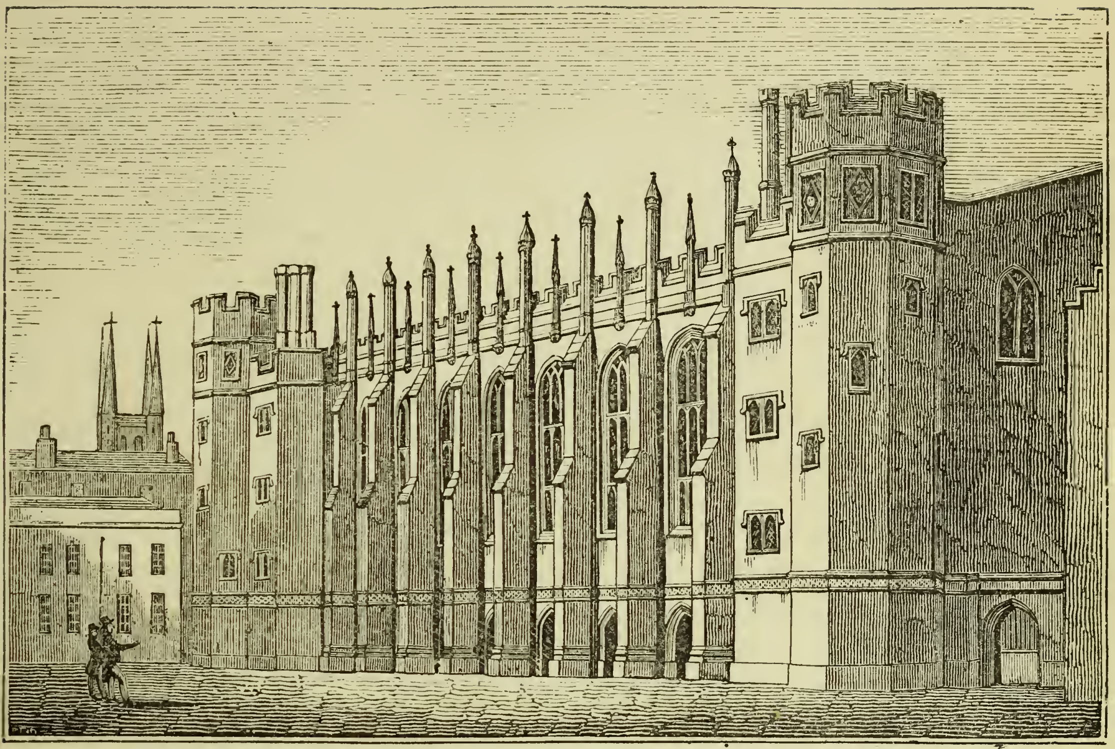
THE MENAGERIE.—The Falcon.



Falco, a genus of *Accipitres,* the bill of which is hooked, and furnished at the base with a cere; head closely covered with feathers; tongue bifid at the end. The falcons are distinguished from the vultures in several essential respects, notwithstanding the similarity in their general appearance and manners of life. The bill in the vulture is of a more lengthened form, or straight, being only hooked at the apex; in the falcon the curvature of the bill commences nearly at the base; the head of the vulture is also bare of feathers, and the neck retractile; they differ besides in other particulars, but the two tribes may be clearly ascertained by the above characters. The falcons are very generally dispersed throughout the globe, being inhabitants of almost every climate, while the vulture is confined to the warmer regions. Both prey on smaller birds, quadrupeds, reptiles, and some species of fish; these the vulture seems to prefer in a putrid state, as it is rarely known to attack living animals unless urgently pressed by hunger; but the falcon, on the contrary, rejects its food in this state, delighting to seize its prey alive, and devour it recent.

The falcon, like the vulture, is capable of enduring abstinence for a considerable period without experiencing any material inconvenience. It has been observed of the falcon tribe that they associate only in the breeding season, and then only in pairs for the purpose of perpetuating their offspring; their nest is sometimes formed of a few sticks and herbage on the bare ground; most commonly, however, they seek some convenient spot on the summits of rocks or hills, and the larger kinds the loftier pinnacles of mountains.

A considerable variation prevails with regard to the colors as well as markings of the plumage in the falcon tribe at different periods of their growth, and hence writers who have treated on this family have been occasionally misled, and induced to describe as distinct species what are in reality no other than the same bird in different transitions of plumage. Some material errors of this kind have already been detected, and others of a similar nature will, no doubt, be discovered likewise, as we become better acquainted with the history of this tribe than we are at present. The falco genus, in point of species is very numerous.



NEW HALL, CHRIST'S HOSPITAL,

LONDON.

If the reign of Edward VI. was to be estimated by the number of beneficent acts he performed, it would appear one of the longest in English history, and yet it continued but five years; thus proving how much good may be effected in a very short time: indeed, from his accession to the throne to the time of his death, his whole life appears to have been spent in doing good. The foundation of Christ's Hospital was his last act of charity, and, perhaps, one of the most prominent. It was only two days before his death, that he signed the charter of incorporation for this school, when, with a sort of prophetic consciousness of its future benefit to the metropolis, he exclaimed, "Lord, I yield thee most hearty thanks that thou hast given me life thus long to finish this work, to the glory of thy name."

The hospital was erected, "for the education and maintenance of the poor children of decayed merchants and tradesmen of the city of London," on the site of a convent of grey friars, which had been annihilated by Henry VIII. Dobbs, the benevolent lord mayor, and the pious bishop Ridley, were among the earliest patrons of the hospital, and had no inconsiderable share in its formation. A committee was appointed to examine into the state of the poor of the metropolis, whom they divided into three classes; "the poore by impotence, the poore by casualtie, and the thriftless poore:" all these it was determined to provide for; and Pennant states, that, on the suggestion of bishop Ridley, the king founded these great hospitals judiciously adapted to the necessities of the poor, the hospital of St. Thomas, Southwark, for the sick or wounded poor; Christ Church for the orphan, and Bridewell for the thriftless.

So active were the citizens of London in seconding the views of the monarch that, in less than six months, the old monastery of Grey Friars was converted into an hospital, capable of accommodating three hundred and forty boys. From this time the school has been continually increasing both in size and importance, so that the three hundred and forty scholars have been augmented to the number of eleven hundred and fifty. The establishment will now accommodate eleven hundred and fifty-six children, including eighty girls, who are provided for without any expense to their parents or friends, and furnished with everything necessary to forward their education. In the year 1809, there were only 1065 children upon the foundation, of whom 65 were girls. Of the 1000 boys, 161 were presented by companies, parishes, &c., 498 were sons of freemen, 239 were sons of non-freemen, and 102 sons of clergymen. The hospital was, at first particularly intended for orphans; and although their state of destitution is no longer an indispensable qualification, yet it is a strong recommendation; so that, of the 1000 boys in the schools, in 1809. there were 360 who were either orphans or had lost one of their parents.

About a third part of the children, including all the girls, are educated at an auxiliary branch of Christ's Hospital, at Hertford, whence the boys, when sufficiently advanced in their studies, are transferred to London.

Christ's Hospital continued to flourish from its commencement, and, in 1672, Charles II. founded the mathematical school for the instruction of 40 boys in navigation, endowing the hospital, at the same time, with a sum of 1000*l.* a-year for seven years. The school has seven exhibitions for Cambridge, and one for Oxford, in every seven years, and although the most promising students are transplanted to the university, yet it must be confessed that Christ's Hospital has not been prolific in men of literary or scientific eminence, though hundreds of its students have attained the highest mercantile respectability, and not a few obtained the Ultima Thule of civic ambition, the lord mayoralty of London.

The government of Christ's Hospital, or the Blue Coat School, as it is more familiarly called, is vested in the lord mayor, and aldermen, and twelve common councilmen, chosen by lot; benefactors to the amount of 400*l.* are also governors. There are four schools, for grammar, writing, mathematics, and drawing; the boys admitted to the mathematical school are compelled to go to sea, and when their education is finished, they are placed with commanders of vessels by the governors, and equipped for their situation at the expense of the hospital.

There is nothing connected with Christ's Hospital, on which its historians dwell with so much pleasure, as the public suppers; they dilate with rapture on the long tables, wooden platters, buckets of beer, and baskets of bread and cheese, which are there to be seen. The religious ceremony attending the supper is certainly indicative of that gratitude, which children so well provided for, should be taught to consider a part of their duty; but there is nothing so imposing in it as to call forth such exaggerated eulogies, as have been bestowed upon it: Christ's Hospital is, however, an excellent institution, and if in public charities, as in governments, "what's best administered is best," few institutions will rank higher than the Blue Coat School.—*Percy Histories.*

HINTS ON HAWKING.

"Ne is there hawk which mantleth her on pearch,
Whether high-towring, or accosting low,
But I, the measure of her flight do search,
And all her prey, and all her diet know."
SPENSER.

FALCONRY, or Fauconrie, the art of training and employing birds of prey for the purposes of the chase, has been almost universally practised throughout Europe and Asia from time immemorial: in the former continent it is now fast disappearing, while it is still eagerly pursued amongst the wandering tribes of Tartary, and at the courts of the native Indian princes. Hawking, most probably, had its origin in Scythia, the boundless plains of which country, afford the finest opportunities for following it with success; the well-mounted horseman always having it in his power to keep his hawk in view, without losing him in intervening woods and thickets, an obstacle so fatal to all attempts at reviving this truly regal sport in England.

The earliest allusion made by any writer to hawking, appears in a simile in the twenty-second book of the Odyssey.

"Not half so keen, fierce *vultures* of the *chase*,
Stoop from the mountains on the feather'd race,
When the wide field extended snares beset,
With conscious dread they shun the quivering net:
No help, no flight, but wounded every way,
Headlong they drop—*the fowlers seize the prey.*"

Aristotle also seems to allude to the same rude attempts at this sport, in the following description. "In that part of Thrace, called formerly Cedropolis, the men go out into the marshes in quest of birds, accompanied with falcons. The men beat the trees and bushes with poles, and put the birds to flight; the hawks fly after them, by which means they are so frightened that they fall to the ground, where the men strike them with their poles and kill them."

From Asia, it gradually spread over Europe. In the year 506, we find the council of Agda prohibiting hunting and hawking to churchmen.—Episcopis, presbyteris, diaconibus, canes ad venandum aut accipitres habere non liceat." In the twelfth century, the art of falconry seems to have attained its zenith, and to have been practised in every European court; but none of their establishments I conceive, could be compared with that of the khan of Tartary, as witnessed by Marco Polo, in 1269. His description is so astonishing, that before passing to the practice of the sport in our own country, I am induced to give a short translation from the old Norman-French edition of his travels. After discoursing of *packs* of lions, leopards, and lynxes, used for the chase, he proceeds to tell us, that "when the grand seignor goes a hawking with his gyrfalcons, and with other kinds, he has full ten thousand men who are placed two and two, and are called *Toscaor*, (which means in our language, men who remain on guard,) and he does this that they may remain in pairs here and there, so that they cover much ground; and each has a whistle and a bird-call for the purpose of reclaiming and keeping the birds; and when the grand seignor flies the birds, there is no need that those who fly them should go after them, for the men of whom I have told you above, who are here and there, take such good care, that they can fly nowhere, where these men do not go; and if the birds want assistance, they immediately assist them. And when the grand seignor goes the way, which I have told you, towards the ocean, in this way one may see many beautiful sights of taking beasts and birds, and there is no pleasure in the world which equals it. And the grand seignor always travels upon four elephants, where he has a most beautiful castle of wood, which within is lined with tapestry and gold, and without is covered with lion skins. The grand seignor always has with him twelve gyr-falcons, the best which he possesses; and there also remain with him many lords to make pleasure and company; and I tell you, that when the grand seignor is travelling in this castle upon the elephant, and the other lords who ride around him cry out "Sire, cranes are passing!' the grand seignor opens the top of the aforesaid castle, and seeing the cranes, he takes those gyr falcons which he pleases, and lets them fly, and those falcons many times catch the cranes; and this he always sees from his castle, and it is a great comfort and a great delight to him; and all the other lords and knights ride around the seignor, and know that there never was, nor ever can be, any man who can enjoy, or who is able to cause so much pleasure and delight as this one."

Amongst the monarchs who have been most devoted to this sport, may be mentioned Alfred the Great, Edward the Confessor, the emperors Frederic I. and II., and Charlemagne; the three first of whom are said to have written treatises on the subject. In the appendix to Scott's "Sir Tristrem," I find the following reply to king Mark's question of "What is your mode of chase by the river side?" "Oh!" said Tristrem, "I can catch all that I can find. I take with my larger falcons the wolves of the wood, and the gigantic bears; with my gyrfalcons I take wild boars; with my small falcons the doe and the roe-buck; with my sparrow-hawk, foxes; with my gmerillian, *(merlin)* and with my hobby, *(hobel,)* hares *et le kue et le beuvé.*" King Mark might well call him a "madman."

Of the introduction of falconry into our own country, Pennant says, "I cannot trace the certainty of falconry till the reign of King Ethelbert, the Saxon monarch, in the year 760, when he wrote to Germany for a brace of falcons, which would fly at cranes and bring them to the ground, as there were very few such in Kent." By the forest laws of the despotic Norman conquerors, no persons but those of the highest rank were permitted to keep hawks. This was repealed by John, in the Carta de Foresta; yet the laws relating to this sport still remained very strict, and in the 34th year of Edward III. it was made felony to steal a hawk; and by the 11th of Henry VII. to take its eggs, even in a person's own ground, was punishable with imprisonment for a year and a day, besides a fine at the king's pleasure. In the reign of Elizabeth, the imprisonment was reduced to three months; but the offender was to find security for his good behaviour for seven years, or to remain in prison till he did. As late as the reign of James I., Sir Thomas Monson gave one thousand pounds for a cast, or couple of hawks. The troubled times of the subsequent reign and the commonwealth, were not favorable to the sports of the nobility—their game was then war; and when order was restored, and the nobles began to return to their mansions, the introduction of the musket had superseded the practice of hawking, presenting as it did, a cheaper and surer method of procuring game. From this period may be dated the decline of hawking; it has since gradually decreased until the present day, when there are scarcely half a dozen establishments of the kind in the kingdom: the most complete of which, perhaps, are lord Berner's, at Didlington in Norfolk, and Mr. Dawson Downe's, at Gunton hill, Suffolk.

The Duke of St. Albans, hereditary grand falconer, has lately been amusing the visitors at Brighton, Cheltenham, and other watering places, with flying his hawks; and, although he and his attendants looked remarkably showy, attired in their costumes of "Lincolne Green," yet he did not succeed as a grand falconer ought: this may have arisen from a want of experience; let us therefore hope for better things another year. The salary attached to his office amounts to 982*l.* 10*s.* per annum, with an addition of 30*l.* per lunar month, making in all 1,372*l.* 10*s.* I hope this statement will not meet the eye of any retrenching patriot, as an attempt at reducing the salary might tend to check those trials which his grace is so laudably making to revive this noble pastime in England. "The village of Falconswaerd," says Sir John Sebright, "near Bois le Duc in Holland, has for many years furnished falconers to the rest of Europe. I have known many falconers in England, and in the service of different princes on the continent, but I never met with one of them who was not a native of Falconswaerd."

Thus much for the rise and progress of the art of falconry. Let us now proceed to the practical part of the science—the taming and exercising of the birds; and, first of all, of the most valuable species of falcons for this sport. It is to be remembered, that the females of the whole genus *Falco* are much larger, stronger, and bolder, than the males, (which last are distinguished by diminutive names, as tiercels, tiercelets, jerkins, jacks, &c.) and consequently to be preferred in most instances.

No doubt with care and patience, the whole genus *Falco* might be rendered subservient to the chase; but it is usually divided into two classes, viz. noble birds of prey, comprehending those used in falconry, and ignoble, or those of a larger size, which are not easily tamed, as the eagle, the vulture, &c.

With the exception of the gos-hawk and the sparrow-hawk, which are called short-winged, or hawks of the fist, all others are long-winged, or hawks of the lure. When the Icelander can be procured, he is much esteemed from his being the largest, and most tractable, of the species used in hawking. Next in value, perhaps, is the gyr-falcon from the north of Europe: this is the kind mentioned in the romance of Sir Tristrem—

> "There com a ship of Norway,
> With haukes white and grey—"

to which the following note is added from Olaus Magnus. "The northern mountains (in Norway) bred faulcons very fierce, but generous, and white ones that are never shot at with bows by the inhabitants, but are held as sacred, unless they do too much hurt and rapine. But if they do mischief, how white and noble soever they be, they shall not escape their arrows." This may account for their specific name of *hiero-falco.* The other kind generally used is the slight falcon (*falco gentilis*). There is a little difference in the manner of training these two species, which will be noticed hereafter, and also in the manner of flying them. The gos-hawk flies at his game direct from the fist, and kills it by strength and force of wing; while the slight falcon, after hovering or waiting on in the air for a time, stoops upon his prey, seizing it with his talons, and breaking the neck-bone with his beak. Hawks are called by different names, according to the season and place in which they are taken; those taken in the eyrie, or nest are called "eyesses," or "nyesses;" those which had left the nest, and were fed in some place near by the old ones, "branchers;" those which had begun to prey for themselves, "soar hawks;" those which have changed their feathers once or more, "mewed hawks;" and those which have lived in the woods, and been their own masters, "haggards." There are also technical terms for every member, and every motion of the hawk, like most of our sporting terms, derived from the French. It will be necessary for the young falconer to be acquainted with a few of the principal ones, which I will here insert. The legs are called "arms," the wings "sails," the tail "the train;" before the hawk is fledged, she is said to be "unsummed," when fledged, she is said to be "summed;" the game she flies at is called the "quarry;" when she seizes her prey, she is said to "bind;" when, after seizing, she pulls off the feathers, she is said to "plume;" when, being in the air, she descends to strike her prey, it is called "stooping;" when she ranges too wide, she is said to "rake;" the dead game killed by the hawk is called the "pelt;" when she flies away with the pelt, she is said to "carry;" taming a hawk is called "reclaiming" her; and bringing her to bear the presence of company, is called "manning."

With regard to her furniture, or caparison, the following account may be useful. The hood is a cap of leather, fastened with strings, so formed as to cover her eyes and to keep her in total darkness, while her mouth is left at full liberty for feeding: drawing the strings of the hood is called "unstriking the hood." The jesses are narrow stripes of thin leather, or silk, about six or seven inches in length, fastened to the legs, from whence they are never removed, and by means of a swivel are joined to the leash, or lease, which is a thong of leather, four feet long, whereby the falconer holds the bird, and which is detached from the jesses when the hawk is flown. Respecting her bells, Strutt, on the authority of "The Boke of St. Alban's," informs us, "that they should not be too heavy to impede the flight of the bird; and that they should be of equal weight, sonorous, shrill, and musical, not both of one sound, but one a semitone below the other." (The best bells are procured from Milan, and were sounded with silver.) They are buttoned on the legs by means of leather straps, called "hewits" or "bewits". A figure resembling a bird or animal, used in reclaiming the hawk, is termed the "lure," and a long piece of string used at the same time, to prevent her flying away, is called a "creance."

It is not in the nature of hawks to become attached to their keepers and masters; they cannot therefore be rendered tame and docile, like the dog or other domestic animals, by kindness or caresses: but the falconer must continually bear in mind the adage, "Hunger will tame a lion," and that the only way to the hawk's heart is his belly—appetite is the only hold which the falconer has upon her disposition, and a great deal in the indulgence of this passion must be left to his own judgment, as circumstances may seem to demand. The few following rules, however, collected from the best and most approved authorities, both ancient and modern, and from my own observations in by-gone days, may be of service to those who possess the opportunity and inclination to attempt the revival of the old and honorable pastime of our forefathers, and most sincerely do I wish that success may attend their trials!

An eyess, or hawk taken from the nest, is much easier to reclaim than a haggard, or full-grown wild one; though these latter, when once entered, prove courageous and valuable. The eyess should not be taken too early from the nest, as, in that case, her feathers will not attain their proper strength, and her legs will grow crooked and weak; but she should be removed shortly before she is summed, and placed in some sheltered situation in the open air, where she must be plentifully fed with raw beef, free from skin and fat, and occasionally mixed with raw eggs. The utmost regularity should be observed in feeding, as the want of food for a single day might produce defects in the feathers called hunger traces, which make them break off. The falconer should handle his young bird as little as possible, and while feeding her should whistle and talk, that she may become acquainted with his voice. After a time, the hawk will begin to fly and make short excursions from her roost; but having no knowledge of preying for herself, she will always return regularly for her meals. When this is the case, she must be taken up, which can be done by placing a slip-knot round her food, and thus catching her when she returns to her meal. The hawk must now be furnished with hood, bells, and other furniture, and then fastened by a leash to a block of wood about a foot high; this constitutes her perch, and the leash should be of sufficient length to enable her to go from the perch to the ground at pleasure. After being left a little time alone, in order to recover from the fright occasioned by her new caparison, she should be placed upon the fist, and continually carried there, being frequently stroked with a piece of wood, or a feather, on the back and back and legs. After this, the hood may be occasionally removed, and a little food given her, when she is to be hooded again, and then presented with a few mouthfuls more; by this means she will gradually become tame and gentle, and after keeping her rather sharpset, unstrike her hood, and give her a little food, then retire a few yards and entice her to your fist by holding out a piece of meat, whistling and calling to her all the time; from this she will soon learn to come to the fist whenever she is called, in expectation of obtaining food After being practised for some time in this way, she should be fed before company, and accustomed to the sight of dogs and horses Her diet, at this time, should be a fowl's wing given early in the morning, and about ten o'clock the foot of a hare or rabbit, and the pinion of a fowl's wing soaked in water. Should she appear foul within, a few small feathers called "plumage" may be given her to make her "gleam" or throw up. After gleaming, she should have some hot meat given her towards the evening. She may now be considered as reclaimed and manned, and ready for the lure. The lure must be constructed according to the quarry at which the hawk is intended to be flown. When she is taught to fly at hares or rabbits, it is called "flying at the fur;" and when at partridges and other birds, "flying at the plume." If she be broke for flying at the plume, the lure must be composed of a piece of wood covered with red cloth, and well garnished with the wings and breast of a fowl, and with other meat. This is to be held near the hawk; when she will fly to it, gradually increase the distance till she eagerly flies at it wherever it is placed, when she should be allowed to feed off it, the falconer all the while walking round her, whistling and talking. The lure may then be swung round the head by means of a string; the hawk will fly at it; and when it falls to the ground, let her seize it, and reward her. If flying at the fur be intended, a hare-skin should be used, well stuffed, and having savoury meat fastened to the head and in the eye-sockets; to this lure a long string should be tied, by which it may be dragged along the ground. The hawk will fly at the figure, and perching on the neck, scoop the meat from the eyes, steadying herself and keeping her hold, notwithstanding the velocity with which the figure may be drawn, or otherwise she would lose her meal. This teaches the hawk to dart on the head of any animal she pursues, and, by scooping out its eyes, to prevent it from holding a straightforward course, thus enabling the hunters to come up.

When the hawk is perfect in these lessons, she may be entered in the fields; for this purpose, after being well cleansed and sharpset, she is to be taken up the wind and let fly. If well trained she will rise high, and then "wait on," or fly round and round the falconer. When at a little distance, and on the watch, a partridge must be thrown up; the hawk will immediately stoop to take it, and must be allowed to eat it as a reward, the falconer walking round her whistling and talking. Should she lose the partridge in cover, she will rise, hovering directly over the spot, when another bird, tied to a long string, should be thrown up; this the hawk should be allowed to catch and eat, as the escape of a bird at first is very apt to disgust the hawk, and to make her "bear away her bells."

The above is the method usually adopted in reclaiming the eyess; of course it will be more difficult to tame a haggard. This has sometimes been effected by placing her in a blacksmith's shop, where the constant din has had the effect of rendering her docile. When taken, the haggard should have her beak and talons cut, and a large loose hood, called a nefterhood, put on. She must be constantly carried and stroked, and after being hooded, must be sparingly fed. Her roosting-place must be a perch, not a block like the eyess's, the haggard having been accustomed in her wild state to roost on branches. The mode of training is nearly similar to that of the eyess. It was mentioned above, that there is a little difference between the training of the slight falcon and the gos-hawk; this arises from the latter seizing its prey from the fist, and not "waiting on" in the air, as the other species. The gos-hawk is never hooded but when travelling. She roosts on a perch like the haggard, and should be accustomed to come from the perch to the fist, being tempted by the sight of meat. When she will come from some distance, a live partridge may be given her; then another fastened to a string, and a third with its wings a little cut, so that she may easily take it. Her education may then be considered as completed.

The average quantity of food for a hawk varies from a third to half a pound of beef daily. On this subject, Sir John Sebright makes the following observations, premising that hawks are to fly three days a week:—"Hawks should have a slight meal on the day before flying: it should be more or less, according to the condition and behaviour of each particular bird. They should have a plentiful meal on the day they have flown; and two whole days (on which they should be moderately fed) ought to intervene between that on which they have a *gorge* and the day of flying. It is better not to fly hawks on the successive days; it may, however, be done occasionally. They should be fed in the field the moment they have done flying. Hawks (and probably most, if not all other birds of prey), from feeding on birds and animals with their coats on, and thus swallowing a quantity of indigestible matter, relieve themselves by throwing it up in the form of castings, which are oblong balls, consisting of the hair or feathers forcibly compressed together. The condition of the hawk may be judged of by the appearance and state of cohesion of this mass; for when the bird is not in health, and the process of digestion not complete, the feathers, instead of being simply pressed into a ball, are held together by a tenacious mucus, and mixed with particles of indigested meat. When hawks are fed solely on beef, the skin of a bird with the feathers on, or that of an animal with the fur, should be given to them twice a week. Mice lately killed answer well for this purpose. when none of these can be procured, feathers may be given with the beef as a substitute. It is to be observed, that hawks, after having taken fur or feathers with their food, will not fly until they have cast." Once a week the hawk should have a bath, either in a stream or pan of water.

I trust the above directions are sufficiently clear and simple; but, at the same time, fear they may be thought rather dull and heavy: and so, with the courteous reader's permission, will endeavour to lighten them with an appropriate "merrie conceit,"from "Many Passages and Jests," quoted by Maister Strutt. "Sir Thomas Jermin, going out with his servants and brooke hawkes one evening at Bury, they were no sooner abroad, but fowle were found, and he called out to one of his falconers, 'Off with your jerkin:' the fellow being into the wind did not hear him; at which he stormed, and still cried out, 'Off with your jerkin, you knave, off with your jerkin.' Now, it fell out, that there was at that instant a plaine townsman of Bury, in a frieze jerkin, stood betwixt him and his falconer, who seeing Sir Thomas in such a rage, and thinking he had spoken to him, unbuttoned himself amaine, threw off his jerkin, and besought his worshippe not to be offended, for he would off with his doublet too, to give him content."

In raking about for a conclusion, I chanced to stoop upon the following passage in Izaak Walton, which, as it seems to have been written on purpose for the finale to this article, I make no apology for borrowing:—"Gentlemen, if I should enlarge my discourse to the observation of the eires, the brancher, the ramish hawk, the haggard, and the two sorts of lentners, and then treat of their several ayries, their mewings, rare order of casting, and the renovation of their feathers: their reclaiming, dieting, and then come to their rare stories of practice;—I say, if I should enter into these and many other observations that I could make, it would be much, very much, pleasure to me: but lest I should break the rules of civility with you, by taking up more than the proportion of time allotted to me, I will here break off."—*Metropolitan.*

LIBRARIES.

(*Continued from page* 168.)

We have no informations, to be relied on as authentic, concerning the Grecian history, before the wars of Thebes and Troy. It would be, therefore, mis-spending time, to look for books in that nation before those epochs. The Lacedemonians had no books; they expressed their meaning so concisely, and with so few words, that writing they held to be superfluous; because they trained their memories to prove sufficient for a due retaining of every thing that was necessary to be known.

The Athenians, on the contrary, who were great speakers, wrote also a great deal; and from the time that the sciences began to flourish there, Greece became soon enriched with a considerable number of performances in every kind. Valerius Maximus relates, that the tyrant Pysistrates was the first Grecian who resolved on making a collection of the works of the learned: to which design he was prompted, in all likelihood, by his policy; for, by establishing a library for the use of the public, he hoped he should conciliate to him the friendship of those who were hurt by the loss of their liberty, and groaned under the yoke of his usurpation.

Cicero informs us, that we are obliged to Pysistrates for having collected into one book the works of Homer, which before had been sung throughout Greece in detached parts, and without any order. But Plato ascribes this honour to Hipparchus, the son of Pysistrates; others, to Polen; but some to Lycurgus, and Zenodotus the Ephesian.

After the decease of Pysistrates, the Athenians made great additions to this library, and founded others; but when Xerxes was become master of Athens, he had all the books removed into Persia; yet, if we are to believe Aulugellus, Seleucus Nicanor had them brought back to Athens some centuries after.

Zuringer asserts, there was at that time a magnificent library in the isle of Cnidus, one of the Cyclades, which was burnt by the order of Hippocrates the physician, because the inhabitants refused to follow his doctrine. This event, however, is much doubted of. Clearcus, the tyrant of Heraclea, and disciple of Plato and Isocrates, founded a library in the capital of his dominions, which gained him the esteem of all his subjects, notwithstanding the many acts of cruelty he had practised on them

Camerarius mentions the library of Apamea as one of the most celebrated of antiquity: Angelus Rocha, in his catalogue of the library of the Vatican, says, that it consisted of more than twenty thousand volumes.

If the ancient Greeks had but few books, the ancient Romans had still less; but in process of time they became, like the Jews, possessed of two sorts of libraries, the one public, the other private. In the former were contained the edicts and the laws concerning the politics and government of the state: the others were composed of such contents, as are commonly to be seen in the possession of private persons, and like to that which Paulus Emilius had transported to Rome from Macedonia, after the defeat of Perseus. There were also sacred libraries, that contained nothing but what related to the religion of the Romans, and were under the absolute direction of the pontiffs and augurs.

And this is pretty near all we can learn from writers, concerning the public libraries of the Romans: as for their private, it is beyond a doubt, that no nation had more advantages or opportunities of forming such numerous or valuable ones as they, by their being masters of the greatest part of the then known world.

We read in history, that, on the taking of Carthage, the senate made a present to Regulus's family of all the books that were found in that city, and had translated into Latin, twenty-eight volumes, written by Mago, the Carthaginian, upon agriculture.

Plutarch assures us, that Paulus Emilius distributed among his children the library of Perseus, king of Macedonia, whom he led in triumph to Rome: but Isidorus positively asserts, that he gave it to the public. Asinius Pollio, did still more; he founded a library on purpose for the use of the public, consisting of a part of the spoils he had taken from all the enemies vanquished by him, as well as of a great number of books in every kind which he had purchased. Moreover, he adorned the building with the portraits of the learned, and particularly with that of Varro.

Varro had a very splendid library; and it is natural to conclude, that Cicero's was not less considerable, especially when we reflect on his vast erudition, consummate taste, and elevated rank: but what added greatly to its magnificence, was the accession of his friend Atticus's library, which he preferred to the immense treasure of Crœsus.

Plutarch mentions the library of Lucullus, as one of the most considerable in the world, both for the number of volumes which it contained, and the superb monuments with which it was decorated.

Cæsar's library was worthy of him, and nothing could contribute more effectually to the enhancing of its reputation, than the learned Varro's having the superintendence and direction of it.

Augustus founded a library on Mount Palatin, near to the Temple of Apollo. Horace, Juvenal, and Persius, make mention of it, as a place where the poets went to recite and deposit their productions.

> Scripta Palatinus quæcunque recepit Apollo.
>
> Hor.
>
> "The works received by Palatin Apollo."

Vespasian founded a library near to the Temple of Peace, in imitation of Julius and Augustus Cæsar.

But the most magnificent of all the ancient libraries, was that of Trajan, which he had called after him the *Ulpian Library*; it was founded for the use of the public; and, according to the report of Cardinal Volaterrani, the emperor had given orders that therein should be recorded all the glorious actions of the Roman princes, and decrees of the senate, written on a fine cloth to be covered with ivory. Some authors affirm, that Trajan had all the books that could be found in the cities, &c., of the people whom he had conquered immediately carried to Rome, in order to increase his library. It is more than probable, that Pliny, the younger, his favourite, advised him to take this method of enriching it.

Besides the above-mentioned, there was another remarkable library at Rome, founded by Simonicus, preceptor of the emperor Gordianus. Isidorus and Boetius give it the highest encomiums: they say it contained eight thousand chosen volumes, and that the apartment which contained them was paved with gilt marble; the walls were wainscoated with glass and ivory; the shelves, cases, presses, desks, &c., were made of ebony and cedar.

The primitive Christians, renouncing every other care but that of saving their souls, burnt all the books which they could lay hold of, that bore no affinity to religion: they laboured also under too many difficulties, from the then situation of affairs, to have sufficient leisure either to write books or to form libraries. The only books which were preserved by them in their churches were the Old and New Testament, to which were afterwards added the Acts of the Martyrs: but when they came to have more time upon their hands, they set about the forming of libraries. Those of Saint Jerome, and George bishop of Alexandria, are mentioned by severa. autnors witl. high encomiums.

There was a very famous one at Cæsarea, founded by Julius Africanus, and afterwards increased by Eusebius, bishop of that city, to the amount of seventy thousand volumes. But the honour of this increase is by some authors ascribed to Saint Pamphilius, a priest of Laodicea, and the intimate friend of Eusebius, which indeed seems to be insinuated by this historian. In this library Saint Jerome found great assistance, for his correcting the books of the Old Testament. It was there also that he found the Gospel of Saint Matthew in Hebrew. Some authors affirm, that this library was dispersed at one time, but afterwards re-established by Saint Gregory of Nazian, and Eusebius.

Saint Austin makes mention of a library at Hippona: that of Antiochia was very famous; but the emperor Jovienus, in order to please his consort, wickedly destroyed it. But to avoid entering into a detail of the libraries possessed by the first Christians, let it suffice to say, that every church had its library for the use of those who applied themselves to study; which is attested by Eusebius, who farther adds, that these libraries for the most part, with the buildings wherein they were kept, were made a prey to the flames, and barbarously destroyed by Dioclesian.

Let us now turn our thoughts to libraries of much greater importance than those we have been speaking of, viz. the libraries founded since Christianity has proved triumphant over all contradiction. That instituted by Constantine the Great, in the year 336, according to Zona, merits our attention. This prince, being desirous of making reparation for the mischief done to the Christians by the tyrant his predecessor, gave orders for the strictest research to be made after those books that had been doomed to destruction: he had them copied, and bought many more at a very considerable price, with all which he founded a very numerous library at Constantinople. The emperor Julian wanted to destroy it, and to hinder the Christians from having any books, in order to plunge them into ignorance; yet he founded two very considerable ones, one at Constantinople, the other at Antiochia. Upon each of their frontispieces were these words engraven: *Alii quidem equos amant, alii aves, alii feras; mihi verò à puerulo mirandum acquirendi et possidendi libros insedit desiderium:* which signify, "Some love horses, others birds, others wild beasts; but from my boyish days, I was always fond of collecting and possessing books."

The young Theodosius was not less anxious about increasing the library of Constantine the Great, which at first contained six thousand nine hundred volumes; but, through his care and munificence, soon amounted to the number of one hundred thousand. Leo, the Isaurian, caused above half of them to be burnt, in order to destroy all the monuments that might be quoted in proof against his heresy concerning the worship of images. In this library was deposited the only authentic copy of the first general Council of Nice. Some say it was possessed of the works of Homer, written in golden letters, which were burnt by the iconoclasts, who destroyed this library. There also, according to some authors, was deposited a copy of the Gospels, bound in plates of gold, to the weight of fifteen pounds, and enriched with precious stones.

The barbarous nations, that deluged Europe, destroyed libraries and books in general: their rage on that account is almost incredible, and has caused the irreparable loss of an almost infinite number of excellent works.

The first in those savage times, that showed any taste for letters, was Cassiodorus, the favourite and minister of Theodoric, king of the Goths; who had established themselves in Italy, and were commonly known by the name of Ostrogoths. Cassiodorus being quite wearied with the fatigue attending on ministerial employments, retired to a convent built by his own direction, and there consecrated the remainder of his days to prayer and study. He founded a library for the use of those monks who were the companions of his solitude. It was much about the same time, that the pope Hilarius, the first of that name, founded two libraries in the church of St. Stephen; and that Pope Zacharias the First re-established that of Saint Peter, according to Platinus.

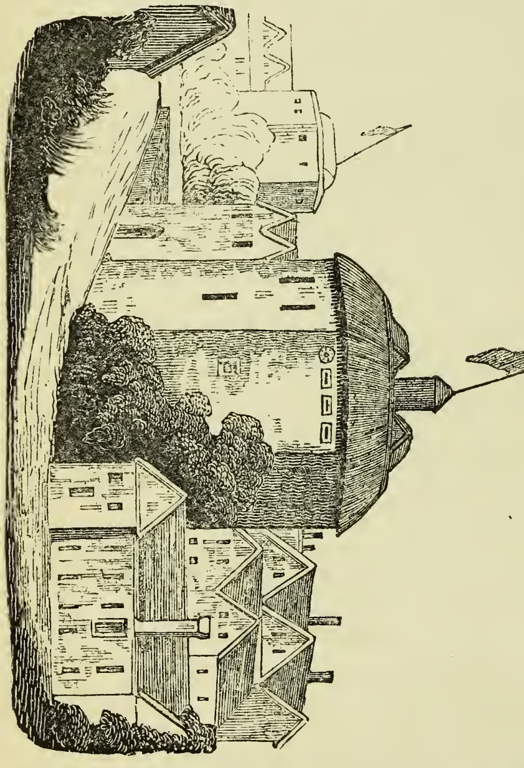
Some time after Charlemagne founded his library at l'Isle Barbe, near Lyons, Paradinus says, he enriched it with a great number of books: and Sabellicus, as well as Palmerius, affirm, that among many other curious manuscripts he had deposited there a genuine copy of the works of Saint Denis; a present which had been made to him by the emperor of

Constantinople. He moreover founded in Germany several colleges, with libraries for the instruction of youth; and that at Saint-Gal, in Switzerland, was in high reputation.

King Pepin founded one at Fulda, by the advice of pope Boniface, the apostle of Germany: it was in this celebrated monastery that Raban, Maur, and Hildebert, resided and studied as cotemporaries. There was another library at Vrissen, not far from Worms. But the library founded by Charlemagne, in his palace at Aix la Chapelle, surpassed them all; which, nevertheless, on his death-bed, he ordered to be disposed of, that the purchase-money might be distributed among the poor. Louis le Debonaire, his son, succeeded not only to the imperial throne, but also to his love of learning, which he promoted with all his power.

(To be continued.)

THE GLOBE THEATRE, AS IT APPEARED IN THE REIGN OF KING JAMES I.



The Globe Theatre was originally erected in the reign of Queen Elizabeth, and was at first a rude, inartificial building, thatched with reeds. It is supposed to have acquired its name of the Globe, from its nearly circular form, or rather from its sign, which was Atlas, bearing a Globe on his shoulders. In the year 1603, King James I, granted a patent to Shakespeare and others, (his associates) to play plays "as well within theire then usuall house, called the Globe, in the Countie of Surry, as elsewhere." Under whom it continued to flourish until the year 1613, when it was accidentally burnt, and the following year a more stately Theatre built on its site. Taylor, the Water poet, notices this event in the subsequent epigram.

> As gold is better that's in fire tried,
> So is the Bankside Globe that late was burn'd;
> For where before it had a thatched hide
> Now to a stately Theatre 'tis turn'd.
> Which is an emblem that great things are won,
> By those that dare through greatest dangers run.

The above view represents the Globe previous to the conflagration above alluded to. The Rose, another theatre in its immediate neighbourhood, is mentioned by the same poet (Taylor) in his "True Cause of the Waterman's suit concerning Players." (1613). And the site was, until of late years, called 'Rose Alley.'

VAN-SHOO-YUEN, OR PARADISE OF TEN THOUSAND.

The Chinese Emperor's Park.

I accompanied the ministers and other great colaos of the court to a pavilion prepared for us, from whence, after a short collation, we set out on horseback to view this wonderful garden. We rode about three miles through a very beautiful park, kept in the highest order, and much resembling the approach to Luton in Bedfordshire; the grounds gently undulated and chequered with various groops of well-contrasted trees in the offskip. As we moved onward, an extensive lake appeared before us, the extremities of which seemed to lose themselves in distance and obscurity. Here was a large and magnificent yacht ready to receive us, and a number of smaller ones for the attendants, elegantly fitted up and adorned with numberless vanes, pennants, and streamers; the shores of the lake have all the varieties of shape which the fancy of a painter can delineate, and are so indented with bays, or broken with projections, that almost every stroke of the oar brought a new and unexpected object to our view. Nor are islands wanting, but they are situated only where they should be, each in its proper place, and having its proper character: one marked by a pagoda, or other building; one quite destitute of ornament; some smooth and level; some steep and uneven; and others frowning with wood, or smiling with culture. Where any things particularly interesting were to be seen, we disembarked from time to time to visit them; and I dare say, that in the course of our voyage, we stopped at forty or fifty different palaces or pavilions. These are furnished in the richest manner with pictures of the emperor's huntings and progresses, with stupendous vases of jasper and agate; with the finest porcelain and japan, and with every kind of European toys and *sing-songs;* spheres, orreries, clocks, and musical automatons, of such exquisite workmanship, and in such profusion, that our presents must shrink from the comparison, and hide their diminished heads; and yet I am told, that the fine things we have seen are far exceeded by others of the same kind in the apartments of the ladies, and in the European repository at Yuen-min yuen. In every one of the pavilions was a throne, or imperial state, and a eu-jou, or symbol of peace and prosperity, placed at one side of it, resembling that which the emperor delivered to me yesterday for the king.

It would be an endless task were I to attempt a detail of all the wonders of this charming place. There is no beauty of distribution, no feature of amenity, no reach of fancy which embellishes our pleasure grounds in England that is not to be found here. Had China been accessible to Mr. Browne or Mr. Hamilton, I should have sworn they had drawn their happiest ideas from the rich sources which I have tasted this day; for, in the course of a few hours, I have enjoyed such vicissitudes of rural delight as I did not conceive could be felt out of England, being at different moments enchanted by scenes perfectly similar to those I had known there, to the magnificence of Stowe, the softer beauties of Wooburn, and the fairy-land of Paine's Hill.

One thing I was particularly struck with, I mean the happy choice of situation for ornamental buildings. From attention to this circumstance they have not the air of being crowded or disproportioned: they never intrude upon the eye; but, wherever they appear, always show themselves to advantage, and aid, improve, and enliven the prospect.

In many places the lake is overspread with the nenuphor, or lotus (nelumbium), resembling our broad-leaved water-lily. This is an accompaniment which, though the Chinese are passionately fond of cultivating it in all their pieces of water, I confess I do not much admire. Artificial rocks, and ponds with gold and silver fish are, perhaps, too often introduced; and the monstrous porcelain figures of lions and tigers, usually placed before the pavilions, are displeasing to an European eye. But these are trifles of no great moment; and I am astonished that now, after a six hours' critical survey of these gardens, I can scarcely recollect any thing besides to find fault with.

The great men who attended us two days since, in our visit to the eastern garden, now proposed to accompany us to the western, which forms a strong contrast with the other, and exhibits all the sublimer beauties of nature in as high a degree as the part which we saw before possesses the attractions of softness and amenity. It is one of the finest forest-scenes in the world; wild, woody, mountainous, and rocky, abounding with stags and deer of different species, and most of the other beasts of the chace not dangerous to man.

In many places immense woods, chiefly oaks, pines, and chestnuts, grow upon almost perpendicular steeps, and force their sturdy roots through every resistance of surface and of soil, where vegetation would seem almost impossible. These woods often clamber over the loftiest pinnacles of the stony hills; or, gathering on the skirts of them, descend with a rapid sweep, and bury themselves in the deepest valleys. There, at proper distances, you find palaces, banqueting houses, and monasteries, (but without bonzes) adapted to the situation and peculiar circumstances of the place, sometimes with a rivulet on one hand gently stealing through the glade; at others, with a cataract tumbling from above, raging with foam, and rebounding with a thousand echoes from below, or silently ingulphed in a gloomy pool or yawning chasm.

The roads by which we approached these romantic scenes are often hewn out of the living rock, and conducted round the hills in a kind of rugged staircase, and yet no accident occurred in our progress, not a false step disturbed the regularity of our cavalcade, though the horses are spirited and all of them unshod. From the great irregularity of the ground, and the various heights to which we ascended, we had opportunities of catching many magnificent points of view by detached glances; but, after wandering for several hours, (and yet never wearied with wandering), we at last reached a covered pavilion, open on all sides, and situated on a summit so elevated, as perfectly to command the whole surrounding country to a vast extent. The radius of the horizon I should suppose to be at least twenty miles from the central spot where we stood; and certainly so rich, so various, so beautiful, so sublime a prospect, my eyes had never beheld. I saw every thing before me as on an illuminated map; palaces, pagodas, towns, villages, farm-houses, plains, and valleys, watered by innumerable streams, hills waving with woods, and meadows covered with cattle of the most beautiful marks and colors. All seemed to be nearly at my feet, and that a step would convey me within reach of them.

I observed here a vast number of what we call in England, *sheet* cows; also sheet horses, many pyeballs, dappled, mottled, and spotted, the latter chiefly strawberry. From hence was pointed out to us, by the minister, a vast inclosure below, which, he said, was not more accessible to him than to us, being never entered but by the emperor, his women, or his eunuchs. It includes within its bounds, though on a smaller scale, most of the beauties which distinguish the eastern and the western gardens, which we have already seen; but, from every thing I can learn, it falls very short of the fanciful descriptions which father Attiret and Sir William Chambers have intruded upon us as realities. That within these private retreats, various entertainments of the most novel and expensive nature are prepared and exhibited by the eunuchs, who are very numerous (perhaps some thousands) to amuse the emperor and his ladies I have no doubt; that they are carried to all the lengths of extravagance and improbability those gentlemen have mentioned I very much question, as from every enquiry I have made (and I have not been sparing to make them) I have by no means sufficient reason to warrant me in acceding to, or confirming the accounts which they have given us.

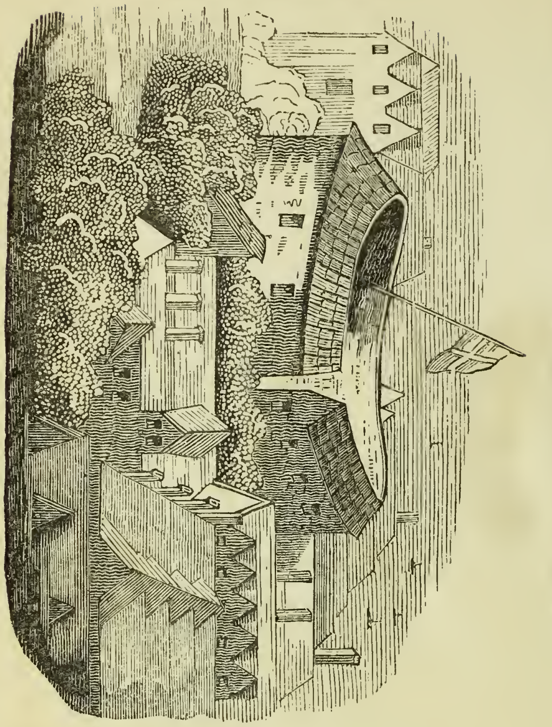
If any place in England can be said, in any respect, to have similar features to the western park, which I have seen this day, it is Lowther Hall, in Westmoreland, which (when I knew it many years ago), from the extent of prospect, the grand surrounding scenery, the noble situation, the diversity of surface, the extensive woods and command of water, I thought might be rendered, by a man of sense, spirit, and taste, the finest scene in the British dominions.

Whether our style of gardening was really copied from the Chinese, or originated with ourselves, I leave for vanity to assert and idleness to discuss. A discovery, which is the result of good sense and reflection, may equally occur to the most distant nations, without either borrowing from the other. There is certainly a great analogy between our gardening and the Chinese, but our excellence seems to be rather in improving nature; theirs to conquer her, and yet produce the same effect. It is indifferent to a Chinese where he makes his garden, whether on a spot favored or abandoned by the rural deities. If the latter, he invites them, or compels them to return. His point is to change every thing from what he found it, to explode the old fashion of the creation, and introduce novelty in every corner. If there be a waste, he adorns it with trees; if a dry desert, he waters it with a river, or floats it with a lake. If there be a smooth flat, he varies it with all possible conversions. He undulates the surface, he raises it in hills, scoops it into valleys, and roughens it with rocks. He softens asperities, brings amenity into the wilderness, or animates the tameness of an expanse, by accompanying it with the majesty of a forest. Deceptions and eye-traps the Chinese are not unacquainted with, but they use them very sparingly. I observed no artificial ruins, caves, or hermitages. Though the sublime predominates in its proper station, you are insensibly led to contemplate it, not startled by its sudden intrusion; for, in the plan, cheerfulness is the principal feature, and lights up the face of the scene. To enliven it still more the aid of architecture is invited; all the buildings are perfect of their kind, either elegantly simple, or highly decorated, according to the effect that is intended to arise, erected at suitable distances, and judiciously contrasted; never crowded together in confusion, nor affectedly confronted and staring at each other without meaning. Proper edifices in proper places. The summer-house, the pavilion, the pagodas, have all their respective situations, which they distinguish and improve, but which any other structures would injure or deform. The only things disagreeable to my eye are the large porcelain figures of lions, tigers, &c. and the rough-hewn steps, and huge masses of rock-work, which they seem studious of introducing near many of their houses and palaces. Considering their general good taste in the other points, I was much surprised at this, and could only account for it by the expence and the difficulty of bringing together such incongruities; for it is a common effect of enormous riches to push every thing they can procure to bombast and extravagance, which are the death of taste. In other countries, however, as well as in China, I have seen some of the most boasted seats, either outgrowing their beauty, from a plethora of their owner's wealth, or becoming capricious and hypocondriacal by a quackish application of it. A few fine places, even in England, might be pointed out that are labouring under these disorders; not to mention some celebrated houses where twisted staircases, window-glass, cupolas, and embroidered chimney-pieces, convey nothing to us but the whims and dreams of sickly fancy, without an atom of grandeur, taste, or propriety. The architecture of the Chinese is of a peculiar style, totally unlike any other, irreducible to our rules, but perfectly consistent with its own. It has certain principles from which it never deviates; and although, when examined according to ours, it sins against the ideas we have imbibed of distribution, composition, proportion; yet, upon the whole, it often produces a most pleasing effect, as we sometimes see a person without a single good feature in his face, have, nevertheless, a very agreeable countenance. *Barrows' Travels in China.*

Mary-bone Gardens.—Oratorios.—To Vauxhall and Ranelagh may be added another place of entertainment, not now indeed in existence, but which about thirty years back was held in some degree of estimation, and much frequented; we mean Mary-bone Gardens; where, in addition to the music and singing, there were burlettas and fire-works exhibited. The site of these gardens is now covered with buildings. There were also other places of smaller note where singing and music were introduced, but none of them of any long continuance; for being much frequented by idle and dissolute persons, they were put down by the magistrates.

The success of these musical assemblies, we presume, first suggested the idea of introducing operas upon the stage, which were contrived at once to please the eye and delight the ear; and this double gratification, generally speaking, was procured at the expense of reason and propriety. Hence, also, we may trace the establishment of oratorios in England. We need not say that this noble species of dramatic music was brought to great perfection by Handel: the oratorios produced by him display in a wonderful manner his powers as a composer of music; and they continue to be received with that enthusiasm of applause which they most justly deserve. Under this title, oratorios, are included several of his serenatas, as Acis and Galatea, Alexander's Feast, &c.; but generally speaking, the subject of the oratorios are taken from the Scriptures, and therefore they are permitted to be performed on the Wednesdays and Fridays in Lent when plays are prohibited.

THE GLOBE THEATRE.



(In the commencement of Queen Elizabeth's reign.)

This structure must have been erected previous to the year 1563, as it is represented in a Plan of London, published during that year, but excluded in another plan "published from actual survey, in 1600," though it is known that many of Shakspeare's plays were performed in it at subsequent periods. Stow records the destruction of this theatre, during the year 1613, in a particular manner. He says, "Upon St. Peter's-day last, the playhouse, or theater, called the Globe, upon the Banck-side, neere London, by negligent discharging of a peale of ordinance, close to the south side thereof, the thatch took fier, and the wind sodainly desperst the flame round about, and in a very short space the whole building was quite consumed, and no man hurt. The house being filled with people, to behold the play, viz. of Henry the 8. And the next spring it was new builded in far fairer manner then before." Ben Jonson calls the Globe Theatre the "Glory of the Bank, and the Fort of the whole parish."

ST. DAVID'S DAY.

In their national ensign, the Sons of St. David are the only Utilitarians we know. The origin of wearing the leek upon the 1st of March is, however, very obscure, even among the Welsh themselves. In the subjoined national song, some light is thrown upon the subject; and the following note from Mistress Margaret Dodd's *Cook's Manual*, gives a little more information. "The Leek is one of the most honourable and ancient of pot-herbs. It is called, *par excellence*, 'the herb;' and learned critics assert, that from the Latin *porras*, a leek, is derived our modern porridge and pottage. From Indus to Peru, the adoration of the garlic, onion, and *leek*, is universal. The leek is the badge of a high-spirited, honourable, and fiery nation—the ancient Britons. In the old poetry of the northern nations, where a young man would now be styled the *flower*, he was called the *leek* of his family or tribe, an epithet of most savoury meaning."—*Cook and Housewife's Manual.* Fifth Edition, p. 312.

When King Cadwallan, famed of old,
'Mid tumults and alarms,
With dauntless heart and courage bold,
Led on the British arms;
He bade his men ne'er fret and grieve,
Nor doubt the coming fray,
For well he knew it was the eve
Of great St. David's Day.

What though the proud invader's host
Outnumber'd far his own,
They fought not—this the Briton's boast—
For country, king, and throne!
And when at morning's early light,
They mark'd his brave display,
They trembled for the coming fight
Upon St. David's Day.

The Saxons, in the wild distress
Of this their hour of need,
Disguis'd them in the British dress,
The hero to mislead:
But soon the Welshman's eager ken
Perceived their craven play,
And gave a leek to all his men
Upon St. David's Day.

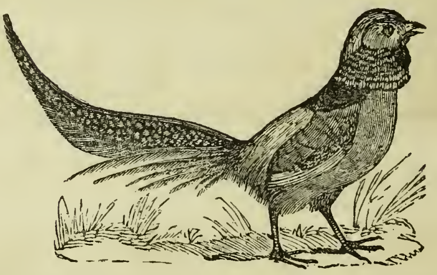
"Behold!" the gallant monarch cried
"A trophy bright and green,
And let it for our battle guide
In every helm be seen!
That when we meet, as meet we must,
The Saxon's proud array,
We all may know in whom we trust
Upon St. David's Day."

Anon arose the battle shout,
The crash of spear and bow:
But aye the green leek pointed out
The Welshman from his foe!
The Saxons made a stout defence,
But fled, at length, away;
And conquest crown'd the British Prince
Upon St. David's Day.

We'll cherish still that field of fame,
Whate'er may be our lot,
Which, long as Wallia hath a name,
Shall never be forgot;
And braver badge we ne'er will seek,
Whatever others may,
But still be proud to wear the leek
Upon St. David's Day.

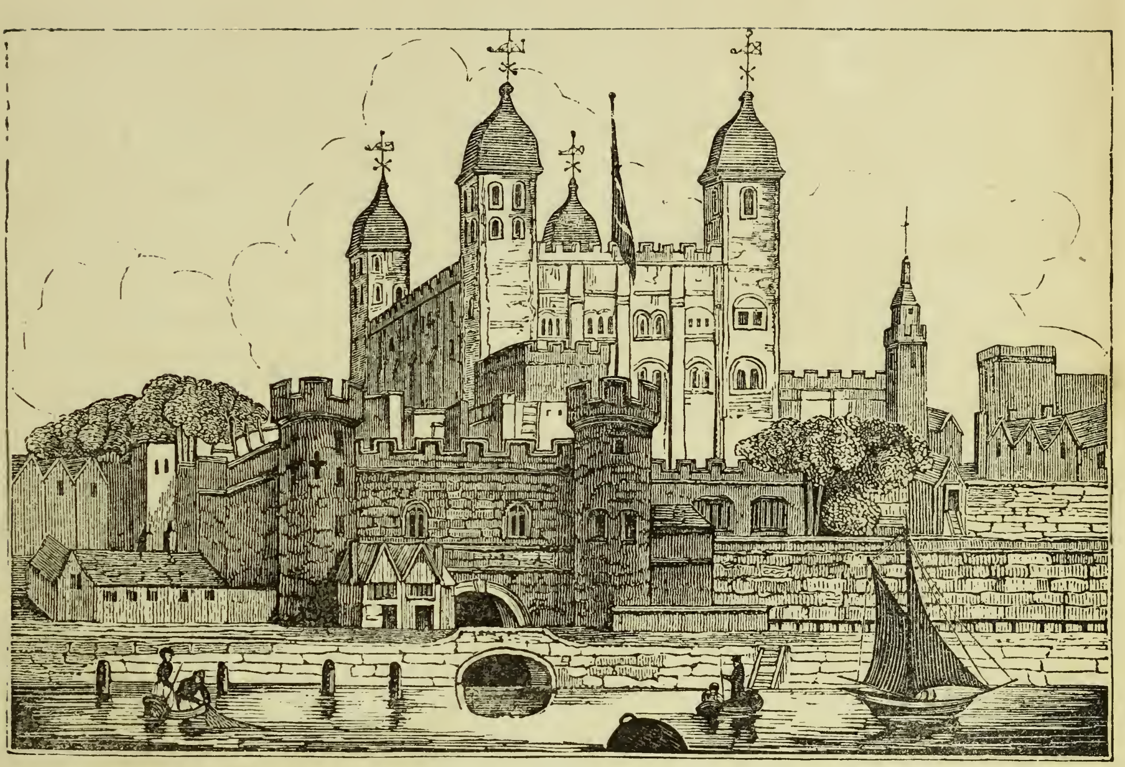
Johnstone's Magazine.

THE MENAGERIE.—The Golden Pheasant.



Of the pheasant, as of all other domestic fowls, there are many varieties. There are white pheasants, crested pheasants, spotted pheasants; but, of all others, the golden pheasant of China is the most beautiful. It is a doubt whether the peacock itself can bear the comparison. However the natives of China would not have us consider it as their most beautiful bird, though covered all over with eyes, resembling in miniature those of the peacock. By their accounts, it is far exceeded by the fongwang, an imaginary bird, of which they give a most fantastic description. It is thus that the people of every country, though possessed of the greatest advantages, have still others that they would persuade strangers they enjoy, which have existence only in the imagination.

A Yorkshire Way-bit.—That is, an overplus not accounted in the reckoning, but which sometimes proves as much as all the rest. Ask a countryman how many miles it is to such a town, and he will commonly answer, so many miles and a "way-bit;" which way-bit is enough to make the weary traveller surfeit with the length thereof. But it is not "way-bit," though generally so pronounced, but "wee-bit," a pure Yorkshirism, which is a small bit in the northern language.—*Ray's Proverbs*



THE TOWER OF LONDON

Antiquaries are very eager to give to the Tower of London a Roman origin; and from the circumstance of an ingot of silver having been discovered, in digging the foundations for a new ordnance-office, have inferred, that it was not only the capital fortress of the Romans, but their treasury and their mint. One historian, more minute than the rest, even considers this identical ingot as a portion of the last treasures sent into Britain for the payment of the Roman forces !

That the Romans might have fortified the banks of the Thames on this spot is by no means improbable ; but there is not the slightest evidence that they ever did so ; nor is there any proof of a building having been erected here until the time of William the Conqueror, who raised that portion of the present fortress which has long been known by the name of the White Tower.

In an age when ecclesiastics were the principal architects, and bishops exchanged their crozier for a baton, and marched at the head of armies, it was not surprising that those who possessed the talents should employ them in military architecture. Hence the Tower was built by Gundulph, bishop of Rochester; but so obscure is every thing connected with the early history of this fortress, that the date of its erection is unknown, though it must have been begun about the year 1080. Whether any thing more than the White Tower was built in the reign of William the First, seems also doubtful ; but his successors, William Rufus and Henry the First, are known to have made considerable additions to the original structure, and the former surrounded the Tower by a wall in the year 1097.

Though the first object of the Tower might be as a fortress, yet its history is much more interesting as a palace and as a state prison. As a fortress, it has never had to defend itself against a foreign enemy, though in the domestic troubles, which at an early period of our history agitated the metropolis, the Tower was always considered of importance, and its garrison sometimes called into action ; and Mandeville, in whose family the custody of the Tower was at first made hereditary, defended it successfully against the Londoners in the time of Stephen, and even made a sortie from it as far as Fulham, carrying off the Bishop of London from his palace.

The haughty Longchamps, bishop of Ely, who was made keeper of the Tower during the absence of Richard the First in the Holy Land, found it a place of refuge when his tyranny had roused the nobles to resistance. Longchamps increased its fortifications, and surrounded them by a deep ditch ; and had he not been as cowardly as he was tyrannical, might have maintained a long resistance ; he however surrendered the fortress, and sought personal safety in flight, disguised as a female.

Prince John, who had assisted the barons in overthrowing the despotism of Longchamps, assuming the tyrant himself, had no sooner gained the throne than he had to defend the Tower against them. At the commencement of hostilities, the barons, to whom the citizens had given charge of the capital, laid siege to the Tower, which, though feebly garrisoned, defended itself until the promise of a charter of liberties was wrested from the reluctant monarch. The archbishop of Canterbury was appointed to hold the Tower, in trust, until the king fulfilled his promise and signed Magna Charta. In his subsequent attempts to violate the compact he had signed, he was not able to gain possession of this fortress, which was kept by the archbishop until the arrival of Prince Lewis of France, who had been invited to the English throne, and to whom the Tower was given up. While John lived, and England was torn by intestine wars, the French Prince entertained hopes of the crown ; but on the death of that weak but perfidious monarch, loyalty to the native princes returned, and Lewis was compelled to give up the Tower to Henry III., who augmented its fortifications by an additional line, and built the great hall, the royal chapel, a state chamber, &c.

This monarch was anxious to make it suitable as a royal residence, by the splendour and convenience of its apartments; he was equally careful to render it secure as a place of retreat from the growing turbulence of the barons. Some works of considerable magnitude had been raised, and were barely completed, when, on St. George's day, in the year 1240, the foundations gave way, and the walls and bulwarks, wi[illegible] grand portal, fell down: they were immediately rebuilt, when, if we are to believe that excellent historian, Matthew Paris, on the following year, and on the same day and hour, the whole again fell down.

After this accident, all design of enlarging or strengthening the Tower was suspended for some time; and indeed the king was unable to keep possession of it, for in 1258 the parliament of Oxford wrested the sceptre from his feeble hands, and established a government of twenty-four barons, and seized upon the Tower. The measure was, however, too violent, and the king resumed his authority; but the Tower was now rather a fortress, where he could defend himself, than a palace; and he at length yielded to the demands of the refractory barons, by subscribing conditions more humiliating than even the parliament of Oxford had demanded. He yielded up all the castles and fortresses, and consented that all foreigners who were obnoxious to the twenty-four barons who were thus reinstated in power, should be banished.

The queen, who possessed more spirit than her husband, indignant at a treaty which banished aliens, quitted the Tower before the barons entered, and endeavoured to reach Windsor, where her son, Prince Edward, had a strong garrison of foreign troops. She left the Tower in a barge; but had scarcely reached London-bridge, when a mob collected, and not only assailed her with the most indecent language, and cries of "drown the witch," but they actually pelted her with every thing they could lay hold of, which compelled her to return to the Tower.

On the restoration of Henry to his authority, Otho, the pope's legate, fixed his residence in the Tower, and had soon to sustain a very vigorous attack made by the Earl of Gloucester, whose new insurrection again endangered the king's crown. Otho assisted by the Jews, who had taken refuge in the Tower, maintained the fortress until relieved by the king, who had marched from Cambridge, and being joined by his son from the north, invested the city with sixty thousand men. He threw succours into the Tower, and carried off the legate; but it was not until a large fleet of Gascoigns sailed up the Thames, and lay before the Tower, that the rebels sued for peace, which was granted.

King Edward the First completed the fortifications commenced by his father, erected some additional outworks to the west, and enlarged the moat considerably. His son and successor, Edward II., fearing attacks from the barons, who had become provoked by his favoring the oppression of Piers Gaveston and the De Spencers, endeavoured to make the Tower impregnable by additional fortifications, and by reinforcing the garrison. He did not, however, venture to defend it against the conspiracy of Mortimer and Queen Isabella, but on their approach to the capital, having failed in rousing the Londoners to resistance, he left the Tower in charge of the Bishop of Exeter. The citizens only waited for the king's departure to display that rebellious spirit which was too manifest; they took the Tower by surprise, seized the amiable prelate and several other persons attached to the king, and cut off their heads.

The king was soon afterwards made prisoner, and the two De Spencers hung. The queen entered the city in triumph, accompanied by Prince Edward, and a parliament was called, which transferred the crown from Edward II. to his son.

During the victorious reign of Edward III. the Tower is only interesting on account of its illustrious prisoners, the kings of France and Scotland, who for some time were its inmates. The commencement of the reign of Richard II. was distinguished by the formidable insurrection of Wat Tyler, which, but for the spirit displayed by the youthful sovereign, and Sir William Walworth, threatened the most serious consequences.

When the less formidable in appearance, but more fatal insurrection of Gloucester threatened the power of Richard II., and the Tower was blockaded, he invited the leaders to a conference within its walls. They refused, fearing they might be surprised; until the weak monarch, in order to remove all suspicions, sent them the keys of the gates and the strong turrets, and offered to admit two hundred armed men. The proposal was too favorable to be refused, and the rebels agreed to the conference. The king received them in a splendid pavilion, and agreed to go to Westminster, where he was compelled to submit to the execution of many of his most faithful followers: he soon saw the result of his weakness, and although he returned to the fortress, it was only as a prisoner, to abdicate the throne to his rival.

Jack Cade, whose insurrection has already been noticed, on entering London, attempted to besiege the Tower; but it was, at that time, defended by a strong garrison, and commanded by a brave governor, Lord Scales, who was very active in putting down the insurrection.

During the wars between the houses of York and Lancaster, the Tower was vigorously besieged by the Yorkists. Sir John Wenlock carried on the siege on the eastern side of the fortress; artillery was planted to the south, on the opposite side of the river; and Lord Cobham, with some city aldermen, conducted the siege on the west. Lord Scales, unable to defend the place against such a force, left the Tower by water, but he was seized and killed, and his naked body thrown on the bank of the river.

From this time the Tower of London ceases to be interesting as a fortress, for, during the civil wars, it was successively occupied by the different parties, without a sword being drawn or a shot being fired; and when James II. quitted the capital, the Tower was secured immediately for the Prince of Orange In times of alarm, measures have been taken for strengthening the city fortress, as was the case so late as 1792, when the garrison was increased: "several hundred men," says Bayley, in his History of the Tower, "were employed in repairing the fortifications, opening embrasures, and mounting cannon; and on the western side of the fortress, a strong barrier was formed with old casks, filled with earth and rubble; the gates were closed at an early hour, and no one but the military allowed to go upon the ramparts."

From the time that the Tower was first erected, until the reign of Queen Elizabeth, it was frequently used as a palace, where our monarchs "kept open household and frank resort," and where the royal court, and even parliaments, were held. From the Tower all processions and pageants generally proceeded, whether it was to a tournament or a coronation: and the kings of England, from the time of Richard II. to the accession of James II., always proceeded from the Tower to Westminster to be crowned, in grand procession, with the exception of Charles I., who was prevented by the plague.

The most splendid coronation pageants were those of Queen Elizabeth and Charles the Second. On the coronation of Elizabeth, the streets through which her majesty had to pass were lined with the several companies in their best array, while the houses were covered with costly draperies. Triumphal arches were constructed in several places: from one a child addressed the queen, who rode in an open chariot, in a flattering oration; another triumphal arch was decorated with emblematic figures of the union of the houses of York and Lancaster: a third was called "the seate of worthy gövernaunce," and represented the eight beatitudes, with the cardinal virtues trampling on the opposite vices, particularly ignorance and superstition. At the standard in Cheapside, the recorder presented her majesty with a thousand marks of gold, in a purse of crimson velvet, as a token of the city's love, and implored her protection. Here also a child, representing truth, descended as from heaven, and presented her majesty with a bible. At some distance was another triumphal arch, where a female, robed like a queen, and bearing the insignia of royalty, sat under a palm-tree, with this inscription, "Deborah, the judge and restorer of the house of Israel." At Temple Bar the queen was welcomed by the giants, Gogmagog and Corineus, who, to aid the city pomp, were sometimes wont to

"Walk from their pedestals to take the air."

They displayed a long scroll in Latin verse, explaining the whole of the city pageants.

Gorgeous as the procession of Queen Elizabeth appears to have been, it was surpassed at the coronation of Charles II.; at least, so Heath would have us believe, for he assures us, in his Chronicle, that "all the world that saw it, could not but confess that what they had seen before was but solemn mummery to the most august, noble, and true glories of this great day: even the vaunting French confessed their pomps of the late marriage with the infanta of Spain, at their majesty's entrance into Paris, to be inferior in state, gallantry, and riches, to this most glorious cavalcade from the Tower."

The fortifications of the Tower of London occupy a space of about twelve acres, and consist of a citadel, or keep, encompassed by an inner and outer ward, and surrounded by a moat supplied with water from the Thames. There are four entrances: the principal one is over a stone bridge at the south-west angle of the inclosure, where there was formerly a large draw-bridge. In addition to the two draw-bridges on the south side, which separate the fortress from the quay, or terrace, on the banks of the Thames, there is also a private entrance by water, under a strong tower, which is called the Traitors' gate, on account of its being the way by which state prisoners were brought to the Tower. The barbican, which formerly stood beyond the ditch on the west, no longer exists. The entrance to the principal bridge is protected by a strong tower flanked with bastions; and the fortress is so constructed, as to afford many precautions against sudden surprise, or a full capture of the place, even if the outerworks should be occupied.

The principal royal apartments were in the inner ward, which was formerly enclosed by a lofty wall of stone about forty feet high, and from nine to twelve feet thick. It was also embattled and strengthened with thirteen small towers, most of which, as well as a considerable part of the wall, still remain.

(*To be continued.*)

ORIGINAL STORY OF KING LEAR.

THE commentators on Shakespeare have generally agreed in ascribing the story of Lear to Geoffrey of Monmouth as its original author; from whom, or from some old legends borrowed from his book, they conclude that our great poet derived the story. In this latter point they are no doubt correct; but they have all erred in assigning the parentage of this history to Geoffrey of Monmouth. The work that goes under his name is merely a Latin translation, and an extremely corrupt one, of an ancient Welch history, entitled "*Brut y Brenhinoedd*," or Chronicle of the Kings, written by Tysilio, a Welsh bishop, at the close of the seventh century; and so called, because it gives a history of all the kings of Britain, from Brutus down to Cadwaladr, the last nominal sovereign, who abdicated the throne in the year 686. There are several MS. copies of this Chronicle, and some of them of great antiquity, from which it may be proved, that Geoffrey's version abounds in unwarrantable interpolations and other errors.

The following is a literal translation of that part of the Chronicle which contains the story of Lear; that genuine and original account to which all others must be ultimately traced: and yet, strange to say, not one of the English commentators seems to have been aware even of the existence of such a document. The translation is made from a very old MS. (though the most ancient extract) preserved in the Cottonian collection in the British Museum. The names, as they occur in the original, are preserved in the translation; but such notes are added as are necessary for their explanation, or for elucidating other parts that require it. It will be seen, that Shakespeare's tragedy varies in several particulars from the chronicle of Tysilio. Llyr, or Lear, was, according to Tysilio's account, the eleventh king of Britain.

"After Bleiddud came Llyr,* his son, to be king, and he governed in peace and tranquillity for five and twenty years; and he built a city upon the river Soram, which he called Caer Llyr, and in another language, Leir Cestyr.† And he had no son, but three daughters, whose names were Goronilla, Regan, and Cordeilla;‡ and their father had excessive fondness for them, yet he loved the youngest daughter more than the other two. Thereupon, he considered how he might leave his dominions amongst his daughters after him. Wherefore, he designed to prove which of his daughters loved him the most in particular, so that he might bestow upon that one the best part of the island. As he called to him Goronilla, his eldest daughter, and asked her how much she loved her father? Whereupon, she swore to heaven and to the earth, that she loved her father dearer than she loved her own soul; and he believed then that this was true, and bequeathed to her the third part of the island, and the man she should most prefer in the isle of Britain to be her husband. After that, he called to him Regan, his second daughter, and asked her how much she loved her father? and she too swore by the powers of heaven and earth, that she could not, by her tongue, declare how much she loved her father. He then believed this to be the truth, and left to her the third part of the isle of Britain, together with the man she should choose in the island for her husband. And he then called to him Cordeilla, his youngest daughter, and whom he loved the most of all, and he asked her how much she loved her father? to which she answered: I do not think there is a daughter who loves a father more than she ought; and I have loved thee through life as a father and will love thee still. And, sir, if thou must know how much thou art loved, it is according to the extent of thy power, and thy prosperity and thy courage.' And thereat he was moved with anger, and said, 'Since it is thus that thou hast despised my old age, so as not to love me equally with thy sisters, I will adjudge thee to have no share of the isle of Britain.' Thereupon, without delay, he gave to his two eldest daughters the two princes; namely, the prince of Cornwall and that of Scotland,§ and half the kingdom with them, whilst the king lived; and, after his death, the island in two parts between them. And, when the rumour of this was spread over the face of the countries, Aganippus, king of France, heard of the wisdom of Cordeilla, and of her form and beauty; he, therefore sent ambassadors to the isle of Britain, to demand of the king, Cordeilla, his daughter to be his wife. And he promised her, and declared to the ambassadors, that he should not have any territory or other wealth with her from the isle of Britain. And Aganippus said, that he was not in want of his territory or his riches, but of his noble and illustrious daughter, to beget of her honourable heirs; but there was no delay before Aganippus took the maid in marriage; and no one in that age beheld a maid so fair and so wise as she.

"After a length of time had elapsed, and Llyr was beginning to be feeble from age, his sons-in-law came with his two daughters, and subdued the island from one sea to the other, and they divided the island and the government between them two. This was after the deluge, 1460 years. Thereupon, Maglon, prince of Scotland, took the king to him, with forty knights in his train, to be maintained at his own charge. But two years were scarcely concluded, before Goronilla grew displeased on account of her father's retinue; and she came to him, and desired that he would dismiss the whole of such retinue except twenty knights, observing that the number was sufficient for a person who was not concerned in wars, or any weighty affairs. Thereupon, Llyr became enraged with his daughter for slighting him to such a degree, and he quitted the court of Maglon, and repaired to that of Henwyn, prince of Cornwall, expecting to have his dignity and rank better supported there than in the court of Maglon. And Henwyn received him joyfully, and treated him honorably, as he ought. But a year and a month had not quite elapsed before Regan his daughter grew angry with him on account of the greatness of his train, and desired him to send away the whole thereof, except five knights, and declared, that she would maintain only so many in his retinne, and which she deemed sufficient. After he had been obliged to dismiss his knights, he became grieved for the loss of his former dignity, and he returned a second time to his eldest daughter, expecting that she would have compassion on him, and would preserve him his dignity. And, thereupon, she swore by the powers of heaven and earth, that she would maintain only one knight with him, and that was enough for her to do, as the knights of her lord were at his command. And, since he could obtain nothing by his entreaties, he sent away all his knights excepting one, who continued with him. Then, after meditating upon his former rank, which he had lost, he became oppressed with cares, and sorrowful almost unto death. The words of his daughters and their professions came upon his mind; and thereupon he knew, that what was said to him by Cordeilla, his daughter, was true, and, according to his prosperity, his power, and his courage, would he be beloved.

"On this, he bethought himself, that he would visit Cordeilla, his daughter, to implore her mercy, and to see if he could obtain any kind of assistance from her, towards recovering his dominion. And, after he had gone off to sea with three attendants, bewailing his affliction and wretchedness, he exclaimed, with weeping and groaning, after this manner:—'Oh, heavens! why did ye exalt me to the summit of honor, since it is more painful to remember honor, after it is lost, than to suffer want without the experience of prosperity! Gods of heaven and earth! let the time yet arrive, when I may be able to retaliate upon the persons who have reduced me to this distress. Ah! Cordeilla! my beloved daughter, how truly didst thou say to me—as my power, and my possessions, and my wealth might be, so should I be respected; and for what thou didst speak, I became offended with thee. Oh! my beloved daughter! in what way shall I be able, for shame, to approach thee now, after having suffered thee to go away from the isle of Britain, so destitute as I have done?' Continuing to lament his pain and wretchedness in this manner, he came near to Paris, the city wherein his daughter was; and he sent a messenger to her to announce that he was coming,—a poor, weak, afflicted man, to implore her mercy to see her. When she heard this, she wept, and enquired how many knights there were with him. The messenger declared, there was but one squire: she then wept more bitterly than before, and sent him gold and silver, desiring he should go privately as far as Amiad,‖ or to some other city that he might think proper, to take perfumes, and baths, and precious ornaments, and to change his condition, his ornaments, and garments, and to take with him forty knights, in the same dress as himself. And, when they should be completed and ready, he was to send a messenger to Aganippus, king of France, to announce to him his coming, after having been disgracefully expelled by his two sons-in-law from the isle of Britain, and to implore his aid to gain possession of his dominions.

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* Lear.

† Most probably Leicester, which Nonnins, in his "Historia Brittonum," calls Caer Lleirou, a name not unlike the one here used.

‡ Shakespeare has softened these names into Goneril, Regan, and Cordelia.

§ The Welsh name for Scotland, used in the original, is Alban, from whence came the Albany of Shakespeare. The name of the prince, however, as appears from the equel, was Maglon, and the prince of Cornwall was named Henwyn.

"All that did Llyr do, as Cordeilla his daughter had desired him. And, when the messenger came to announce to the king, that Llyr was coming to have an interview with him, he was rejoiced; and he came to meet him with a fair and splendid retinue, to a great distance from the city, proceeding till Llyr met him; and thereupon, they alighted, and embraced affectionately, and proceeded to Paris. And there they dwelt together for a long time, happily and joyfully. When the disgrace of Llyr, in the isle of Britain, was told to Aganippus, he was greatly affected; and thereupon, it was agreed in council to assemble the armies of France, and to subdue the island again. And then, Aganippus gave the government of France to Llyr, whilst he should be assembling the remote parts. When their forces and necessaries were ready, it was agreed in council to send Cordeilla with Llyr, lest the French should not be obedient to Llyr. And Aganippus commended the French, as they valued their souls, and at their peril, to be as obedient to Llyr and to his daughter as they would be to himself.

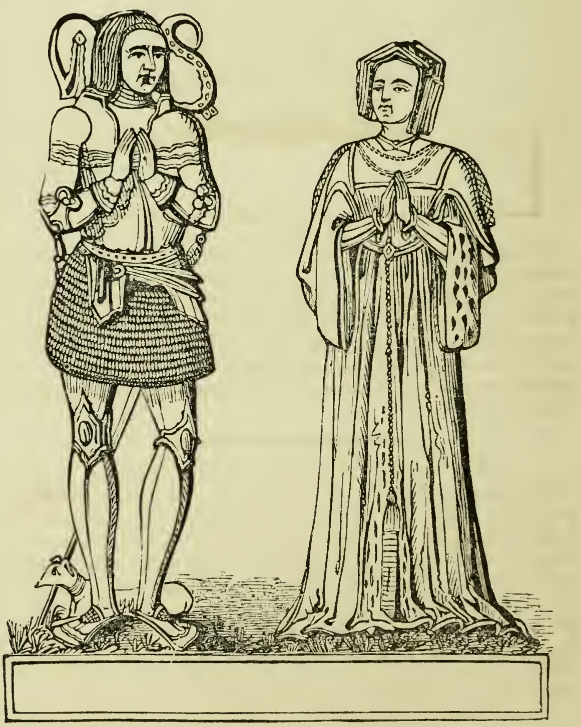
"When they had taken leave, they set off towards the isle of Britain. And against them came Maglon, prince of Scotland, and Henwyn, prince of Cornwall, with all their power, and fought gallantly and severely with them; but, owing to the French being so numerous, it did not avail them, for they were put to flight and pursued, and a multitude of them slain. And Llyr and his daughter subdued the island before the end of the year, from one sea to another, and chased his two sons-in-law away out of the island.

"And, after the isle of Britain had been conquered by Llyr, a messenger came from France, to inform Cordeilla of the death of Aganippus; and she took that very heavily to heart, and from thenceforth she preferred dwelling in the isle of Britain, with her father, than return to France on her dowry. Whereupon, after they had reduced the island to them, they governed it for a long time in peace and quietness until Llyr died. And, after his death, he was honorably buried in a temple, which he had himself built in Caer Llyr, under the river Soram, to the honor of some god, who was called *Janus Bifrons*. And, upon the festival of that temple, all the craftsmen of the city used to come to honor it, and then they would begin every work, that was to be taken in hand to the conclusion of the year.

"After the decease of Llyr, Cordeilla took the government of the isle of Britain; and she managed it for five years in peace and tranquillity, and in the sixth year rose her two nephews, sons of her sisters, who were young men of great fame, namely, Margon, the son o Maglon, prince of Scotland, and Cunedda, the son of Henwyn, prince of Cornwall. And they assembled an army, and made war on Cordeilla; and, after frequent conflicts between them, they subdued the island, and took her and confined her in prison. And, when she thought of her former grandeur, which she had lost, and there remained no hopes that she should be again restored, out of excessive anguish she killed herself, which was done by stabbing herself with a knife under her breast, so that she lost her soul. And, thereupon, it was adjudged, that it was the foulest death of any for a person to kill himself. This happened a thousand and five hundred years after the deluge."

It can scarcely be necessary to notice the various parts of this story, which have not been preserved in the tragedy, as they must be sufficiently obvious to all readers of Shakspeare, as must those passages in the play which have been engrafted upon the original; such, for instance, are the episode of Gloucester and his sons, taken from Sydney's "Arcadia," and the character of the Steward, borrowed from the "Mirrour of Magistrates." It may be requisite, however, to remark, that the poet has not adhered to the genuine story in killing Cordelia as he has done, during the life of her father, on which account Tate's version has the merit, not only of being more consonant as Johnson properly observes, but also of being more faithful to the original.

MONUMENTS IN MIDDLE-CLAYDON CHURCH, BUCKS

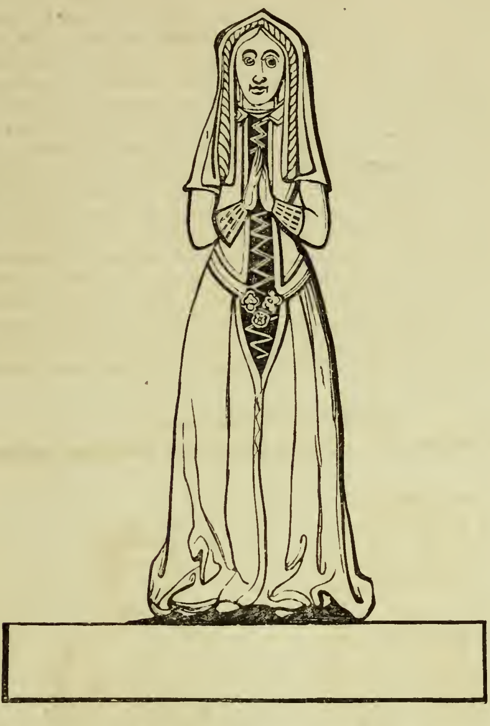


In the middle of the nave are effigies in brass of a gentleman and a lady, and under them those of their thirteen sons and seven daughters. The man in plate-armour, bare-headed, reposing on his helmet; his hands with gauntlets, devoutly elevated to his breast: scapularies and elbow pieces escaloped: in a belt, a long sword, of which the pommel of the hilt touches the left elbow, and the point of the scabbard, passing diagonally behind the effigy, reaches to the right foot: on that side a dagger, or coutel: skirt of chain-mail: escaloped genouillieres, a toyle or tilt, jambs and solerets very wide and round at the toes: spurs with rowels of five points: at the feet a greyhound couchant, collared.

At his left hand the lady, with pointed head-dress, richly embroidered, her robe fastened with jewels; a chain with square links, in festoons twice round the neck: large ermined sleeves, ruffles, hands pressed together and elevated: from a jewel at the girdle, a long chain of pearls or beads terminates in a tassel below the knee: the robe hiding the feet. These effigies are five feet high; and on a plate of brass, 41 inches in length, below them, are these words, in the old text:

‖ It seems doubtful what town is here meant, unless it be Amiens

Cff yo' charyte p'y for the sowlles of Roger Gyffard, Esq'er, and Mary his wyffe, whiche Roger dep'tid this transitorie lyffe y^e xxiiii day of January, in y^e yere of o^r Lord God m. v^o. xlii. and in y^e xxxiii. yere of y^e reigne of our Sou'rayne Lorde Kyng Henry y^e Eyght, and y^e sede Mary dep'tid y^e....day ....A^o D'ni m'v^o..o' whose sowll^s J'hu haue m'cy.



On another brass is a female figure praying; with a pointed head-dress, long lappets and hood, laced vest, open before, robe with close sleeves, and large cuffs turned up with ermine: a broad embroidered girdle, fastened with three large roses: a long train descending to the feet: and below, 'Orate pro anima Isabelle Giffard, q^e obiit morte' xxii^o die mensis Nouembris, an. D'ni mill'mo ccccxxiii^o. cujus anime propicietur Deus. Amen."

WHAT IS LIFE BUT A ROMANCE?

Where is the man, (I speak of him who from birth and education mixes with society,) who has not met with some of those extraordinary events, which nobody believes if found in a book, but which are given full credit to when related by the hero himself?—Travel in a diligence or stage coach: at first you look about you, and say nothing: soon afterwards you get a little acquainted with your fellow travellers; and at length, after mutual observations and discoveries, in order to amuse one another, you tell, by turns, all the wonderful accidents that have happened to you through life.

This gentleman escaped being killed by a most miraculous interposition of Providence. The one opposite him has been shipwrecked at least half a dozen times; taken by corsairs, and carried to Tunis as a slave; from whence, after employing a thousand ingenious devices, he succeeded in regaining his freedom. His neighbour on the right hand informs you with great modesty that, when he was upon his travels, having to cross a desert, his horse and himself lived eight days without eating or drinking.

A lady then gives a circumstantial account of falling into a fish-pond when she was a child; that she had sunk twice, and was going down the third time, when she was rescued from a watery grave by a large Newfoundland dog of her father's, who leaped into the pond, and brought her out in safety. A military gentleman seated next her, takes the opportunity of the discourse turning on highwaymen, to express his contempt of them; and assures the company that he was once attacked on such a road by banditti; that he alone resisted the whole body, killed four with his own hand, and put the rest to flight.

The conversation at length turns upon the fair sex; and a dashing blade, of about two and twenty, asserts that, God forgive him, he has deceived ten women at a time, that the only one he ever really loved, was seduced by his rival; and that at last he had married one, who had fully revenged her sex by her ill qualities, which had obliged him to live separate from her.

Doubtless the reader has sometimes passed his evenings at one of those houses where there is not the amusement of cards, but where the mistress, who has for some time been *post meridiem*, supported by large cushions, with her foot negligently placed on a damask stool, is surrounded by old courtiers, ruined speculators, antiquated coquettes, and others of both sexes, who know not how to drag on the burden of their existence.—If so, when politics, the news of the day, and slander have had their turn, and are exhausted, he has probably heard the amiable mistress, to entertain her guests, go into a history of her early adventures, paint emphatically the dominion of the passions, and console herself for the present by the remembrance of the past; boast of the heroic deeds of those knights who were proud to wear her chains. Twenty of them were killed in duels; an officer of the dragoons set fire to a convent to procure her liberty, and carry her off to a foreign country; a burgomaster, in despair at her indifference, put an end to his life by poison; the emperor of Russia was deeply smitten with her—his ministers were no less struck with her beauty: a bashaw with three tails offered her all the gold and diamonds of the eastern world—she rejected every thing with noble disinterestedness. What attacks were not made on her virtue! An artist, a young Italian painter, became enamoured of her charms; the pencil of Apelles prevails over the treasures of Crœsus. But time flies, the days of pleasure pass rapidly away, the rose loses its fragrance, and the painter forsakes his new Sophronima, in order to go and copy the ruins of ancient Greece.

The unfortunate damsel afterwards marries a rich financier, who dies in a state of insolvency, and the poor widow is at length reduced to talk of her former splendor in the midst of a circle of grey-beards; who in reply relate the battles they have fought, the sieges they have undertaken, the assaults they have sustained, the embassies which have been entrusted to them, the money they have squandered, and the success they still meet with, (alluding to the fair sex,) notwithstanding their grey hairs.

A person present, whose errand there is to make observations, listens attentively, collects all these circumstances, arranges the materials, and gives to the public, disguised as fabulous, the history of these ridiculous personages.—The vices, the faults, the virtues, the crimes and the noble actions, all is huddled together: it resembles falsehood, it is called a novel or romance, and yet every part is founded on reality.

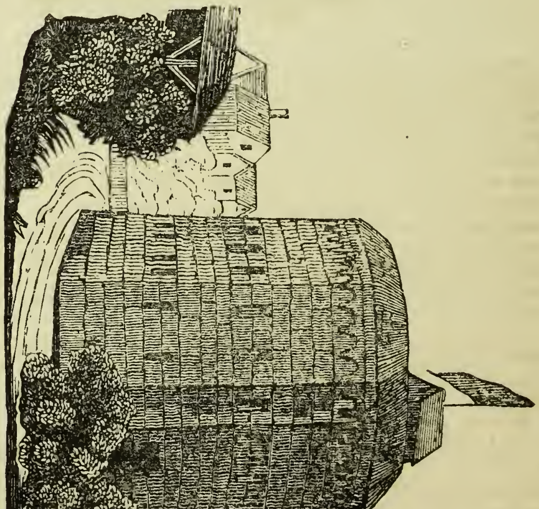
ANNALS OF LONDON FROM THE ACCESSION OF HENRY IV. TO THAT OF ELIZABETH.

At the coronation of the new king, the mayor, as usual, officiated as chief butler. The citizens were gratified by the repeal of some obnoxious statutes, and an extension of their privileges. In 1401, an act was passed for "burning obstinate heretics," entirely aimed at the Lollards, or followers of Wickliffe. The first victim was William Santree, parish priest of St. Osyth, in Syth-lane, London. In 1407, the plague again ravaged the kingdom, and swept away more than 30,000 of the inhabitants of the metropolis. In 1409, "a great play, of Matter from the Creation of the World," was acted at Skinner's-Well, near Clerkenwell. The exhibition lasted eight days; at which were present the king and most of the nobility and gentry of the realm. In the following year, John Bradley was condemned as a Wickliffite, and burnt in Smithfield, with circumstances of peculiar cruelty. In this year Guildhall was erected; the city hall before being a mean cottage in Aldermanbury. The return of king Henry V. after the glorious victory obtained at Agincourt in 1415, was celebrated in London with great magnificence. Neither this reign nor the following produced any events of peculiar import to the city, till the year 1450, when a new insurrection arose, of so formidable a nature, that for some weeks all the power of the crown was insufficient to quell it. This tumult is supposed to have been raised by the instigation of the duke of York, in order to sound the inclination of the people, and prepare the nation for his design of seizing that sceptre which Henry swayed so feebly. By the secret instructions of the duke, Jack Cade, who had served under him in the French wars, assumed the name of Mortimer, and collected a strong body of malcontents, under the popular pretext of redress of grievances. They entered the city in triumph, and for some time bore down all opposition; and beheaded the lord treasurer, lord Say, and several other persons of note. The insurgents at length losing ground, a general pardon was proclaimed, and Cade, finding himself deserted by his followers, fled: but a reward being offered for his apprehension, he was discovered, and refusing to surrender, was killed. The remainder of this reign was filled up with the dreadful contest between the Lancastrians and Yorkists, which ended in the deposition of Henry and the establishment of Edward IV. on the throne. The year 1472 will ever be memorable in the annals of the metropolis, for the introduction of printing into this country by William Caxton, citizen and mercer. The history of the kingdom during this reign and that of Richard III. does not in any particular manner effect the concerns of the city. Soon after the accession of Henry VII. in 1485, an epidemical disorder of a very singular nature, called the *sweating sickness*, raged with great violence in London. Those attacked by it were thrown into a violent perspiration, which generally occasioned their death within twenty-four hours. It appears from Hall's Chronicle, that two mayors and six aldermen died of this complaint in one week. This reign was particularly marked by oppression and extortion on the part of the king; and the tumults and insurrections occasioned thereby, particularly that in support of Perkin Warbeck, who was asserted to be Richard, duke of York, and the heir to the throne. In this event, though highly interesting to the kingdom, the city was not immediately concerned. In 1500 the kingdom was again visited by the plague, of which 30,000 persons died in the metropolis and its vicinity. In the reign of Henry VIII. when he attempted to raise money without the aid of parliament, the citizens made such determined opposition to the measure, and their example had such an influence through the kingdom, that the king, in full council, abandoned his design, and granted a pardon to all who had opposed him. On the king's marriage with Anne Boleyn, in 1533, she was conveyed from Greenwich to the Tower, and thence through the city to Westminster, with all the magnificence and pageantry which unbounded prodigality could devise. The remainder of this reign was notorious for the tyranny and cruelty of the king, who, having thrown off the pope's supremacy, sacrificed all who adhered to it: yet professing a zealous attachment to the doctrines of the church of Rome, he put to death those persons who presumed to differ from him. Hence, the promoters of reformation, and its opposers, perished in the same flames; the blood of the Catholic and Protestant was shed upon the same block; and Henry, whilst vehemently contending against the pope's infallibility, supported his own with the most vindictive cruelty. In these sanguinary scenes, London had its full share; great numbers, of all ranks, were continually executed, either for heresy or treason. The suppression of the monasteries now took place: opposition to the king's will was fatal; and the partial insurrections which broke out in consequence, only served to forward his measures, by giving the colour of necessity to the vengeance that was inflicted. Many improvements were made during this reign in the city and its suburbs. The police was better regulated, nuisances were removed, the streets and avenues were amended and paved, and various regulations were carried into effect for supplying the metropolis with provisions, to answer the demands of an increasing population. In the short reign of Edward VI. the reformation proceeded with steadiness and regularity: but on the accession of Mary the church of Rome again gained the ascendancy. On the projected union between the queen and the king of Spain, a formidable insurrection ensued, in which the city was particularly affected: the suppression of this revolt was followed by a dreadful scene of sanguinary triumph. The statutes against heretics were now also enforced with great severity. A number of persons were burnt in Smithfield: in the whole kingdom upwards of 200 were brought to the stake.

Tricks of Trade.—None suffer so much from fraudulent dealers as the very poor. They are ignorant, or their poverty compels them to submit to frauds which they see through, but which they dare not expose or resist. The manner in which balances are made to operate fraudulently against one interest to the advantage of another, is plainly exposed in a late work, we believe by Dr. Lardner:—

"Balances, in commerce, are sometimes constructed either fraudulently or by inaccurate workmanship, so as to make unequal weights produce equilibrium. This effect is produced by making the arms of the balance, though apparently equal, really unequal. In this case the weight suspended from the longer arm will balance a greater weight suspended from the shorter arm, and the proportion of the weights which will thus balance each other will always be the same as the proportional length of the arms of the balance. Suppose the longer arm is expressed by the number of fifty-one, and the shorter by the number fifty; then a weight of fifty ounces suspended from the longer arm will exactly balance a weight of fifty-one ounces suspended from the shorter arm. When such a balance is used in commerce for the purposes of fraud by the seller, he will put the article to be weighed in the scale attached to the longer arm and the weights or counterpoise in the scale attached to the shorter; the weight indicated will then be one ounce in every fifty-one ounces greater than the true weight of the commodity; but if it be used by a fraudulent buyer, he will, on the contrary, suspend the commodity which he is about to buy from the shorter arm, and counterpoising weights from the longer arm; in which case fifty-one ounces of the commodity bought will appear to weigh only fifty ounces. Nothing is more easy than to detect a fraudulent balance of this description. Let the commodity be removed to the dish in which the weights are placed, and the weights to the dish in which the commodity is placed. If the balance be fraudulent, the equilibrium will be no longer maintained; and, on the other hand, if the equilibrium continue, it may be inferred that the balance is a just one. The effect of heat in expanding iron is well known; any very partial alteration in the temperature of a delicate scale-beam is therefore productive of a sensible deviation from accuracy in weighing under such circumstances. Place a sovereign, for instance, in one scale of a delicate balance, and the proper weights in the other scale; the money is light weight; but hold that arm of the beam to which the gold is suspended for a moment over the gas or the flame of a candle, and the heated side of the balance will presently preponderate."

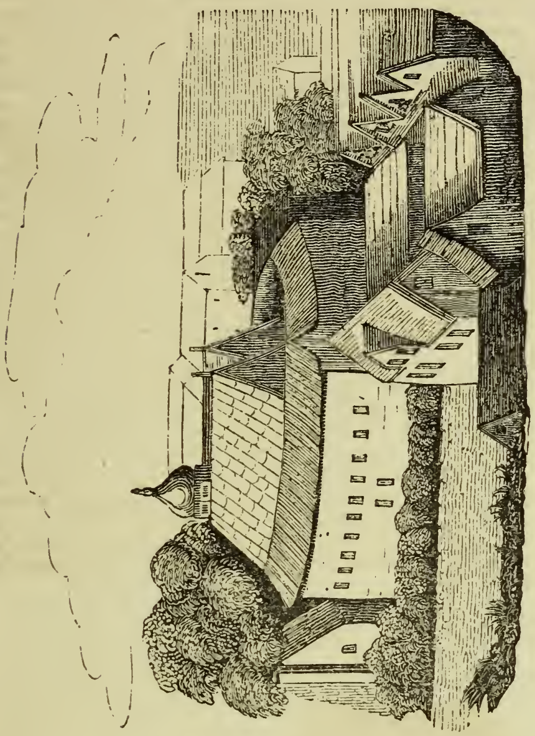
THE NEW BEAR GARDEN.



This was of an irregular form, and probably, before it was used for the purpose of sports, had been literally a garden. We are not informed when this building was erected, though this and the Circus, denominated the Bull Baiting, appear in Aggas's plan, as well as in Braunii Civitates Orbis Terrarum, both published about the year 1574. The sports of Bull and

Bear baiting were very different among our ancestors, compared with those of the ancient Romans. The former were contented to enjoy the ingenuity of the victim when chained to a stake, in eluding the attacks and manœuvres of the worrying dogs; whilst the *polished* Romans enjoyed the sight of their human bestiarii, engaged with wild beasts, and uttering shouts of joy when a limb was torn from either of the devoted combatants.

THE OLD BEAR GARDEN.



The south bank of the river Thames, from Winchester palace to Paris garden, abounded with circi, and theatres of various denominations. Among these, the Old Bear Garden was appropriated for the keeping of "bears, bulls, and other beasts, to be baited, and also mastives, in their several kennels, were there nourished to bait them: these bears and other beasts were kept in plots of ground, scaffolded about, for the beholders to stand safe." But though such precaution was used, a terrible slaughter happened in 1582, by the fall of a scaffold that had been prepared for the public, but was overloaded. This was considered as a judgment from heaven, on account of the exhibition having been on Sunday.

Formerly bear baiting was an amusement for the higher classes of persons; and even Queen Elizabeth entertained the French ambassadors, with the bloody spectacles exhibited at this place.

Howes, in his continuation of Stow's Chronicle, gives a very curious description of a bear-baiting, which took place in 1608, at the Tower, in presence of James I., his queen, princess Elizabeth, princes Henry and Charles, and a great number of the nobility.

At the back of the Stews stood another building, called the New Bear Garden. The amphitheatre for "bowle baytynge," was situated at the back of the houses on Bank Side, and Paris Garden was a small hamlet, consisting of a theatre and a few cottages, nearly facing Blackfriars, to which there was a ferry across the Thames.

High Life, or true Etiquette.—In associations, with individuals who might be supposed by some too inferior, it is exceedingly difficult to draw the line. On *principle*, it would be with those who excel in intellectual, moral, or religious attainments. But in *practice*, these are not the criteria. When *interest* or *convenience* influence, even a peer may associate with a banker if he will allow him to overdraw his account—or even with a tradesman who will discount his bill. When neither improvement nor interest would influence, it has been difficult to decide. We have, however, at length, just discovered that the only distinction is between *wholesale and retail.* We affirm this on the authority of a much admired dowager duchess, who in general moves only in the highest circles, and whose conduct, on these occasions, constitutes law. The daughter of her ladyship recently completed her education at a very superior establishment, not a mile distant from Portland-place, where she became intimately acquainted with the daughter of Sir G——, an eminent brewer and magistrate at a borough town, not one hundred miles distant from the metropolis; though his occupation in trade was unknown to her ladyship, and who, therefore, allowed her daughter to accept a very pressing invitation from her *cidevant* school-fellow. After about a week's absence, mamma received a letter from her lively sprig of title, giving a narrative of her proceedings, and, especially, of a dance given by Sir G—— the night before, adding, "and what do you think, mamma, I danced with a *woollen draper!!*" The duchess exclaiming, "Good heavens, ruined, and myself eternally disgraced," went off into hysterics, and, when recovering, ordered four horses immediately to ——, to rescue her daughter from such impending ruin; when arrived, the astonished Sir G. rushed to the door, and conducted the scornful duchess to a sofa, where, half choked with indignation and excitement, she exclaimed, "I must insist on my daughter immediately leaving; I never thought your assumed friendship would come to this," pointing to the last words of her daughter's letter. Upon which, Sir G. began explaining, that in the country, especially in a borough town, we should be without society if we confined our visiting to titled acquaintance; and that, besides, the gentleman alluded to was highly respected, very opulent, and likely even to be the borough member. Duchess—"Oh, Sir G. but a woollen draper—a woollen draper!!" Sir. G. resuming, assured her ladyship that he was not a petty retail dealer, but a manufacturer—a wholesale dealer, and contractor with government. "Oh, Sir G." exclaimed the duchess, "if you will pledge your honor that he does not cut, I will be friends again." Sir G. plighted his faith—hands were shaken—and the duchess herself actually danced the next night with this self-same wholesale woollen-draper.—*Town.*

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WILLOW SONG.

Willow! in thy breezy moan
I can hear a deeper tone:
Thro' thy leaves come whispering low,
Faint sweet sounds of long ago,---
Willow, sighing willow!

Many a mournful tale of old
Heart-sick love to thee hath told;
Gathering from thy golden bough
Leaves to cool his burning brow,---
Willow, sighing willow!

Many a swan-like song to thee
Hath been sung, thou gentle tree!
Many a lute its last lament
Down thy moonlit stream hath sent,---
Willow, sighing willow!

Therefore wave and murmer on,
Sigh for sweet Affection gone,
And for tuneful voices fled,
And for Love whose heart hath bled,
Ever, willow, willow!

BY A MOUNTAIN STREAM.

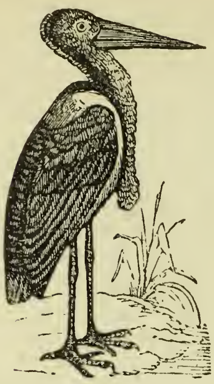
By a mountain stream, at rest,
We found the warrior lying,
And around his noble breast
A banner clasp'd in dying;
Dark and still
Was every hill,
And the winds of night were sighing.

Last of his noble race,
To a lowly bed we bore him;
'Tis a deep-green, solemn place,
Where the mountain heath waves o'er him;—
Woods alone
There make moan,
Rushing streams deplore him.

Yet from festal hall and lay
Our sad thoughts oft are flying
To those dark hills far away,
Where in death we found him lying;
On his breast
A banner prest,
And the night-wind o'er him sighing.

Mrs. Hemans.

THE MENAGERIE.—The Gigantic Crane.



The extraordinary magnitude of this bird renders it the most conspicuous of the heron genus, the tribe to which it appears at least the nearest allied, if we can form a correct opinion from the descriptions Marsden, Ives, and other authors afford us. The height of this bird, when standing erect, is about seven feet and a half, and the expansion from tip to tip of the wing above fourteen feet; the bill is sixteen inches round at the base, of various colours, and nearly triangular; the feathers of the back very strong and of an iron colour; those of the breast long; over the belly a great deal of down of a dirty white: the legs and half the thighs naked; and the naked parts full three feet in length. This monster, as Mr. Ives terms it, inhabits Bengal, and is also found at Calcutta, at which latter place it is called hargill, or argill. It stalks, he says, majestically along before one, and appears at first like a naked Indian. The common opinion is, that the souls of the Bramins possess these birds. On opening one of these, a terapin, or land tortoise, ten inches long, was found in its craw, and a male black cat was found entire in its stomach.

A gigantic bird of this kind, and supposed to be of the same species, is mentioned by Mr. Smeathman as an inhabitant of Africa; he describes the height of an adult bird, when standing erect, at about seven feet. The plumage, according to this writer, agrees with the description of the argill given by Mr. Ives; to which is added that the gape is monstrously wide; the head covered with white down, thinly dispersed, appearing not unlike a grey-headed man; on the middle of the neck before, a long conic membrane, like a bladder, sprinkled very thinly with short down rising or falling as the animal moves the beak, and always appearing inflated. These birds are met with in companies, and when seen at a distance near the mouths of rivers, coming towards an observer, which they do with their wings extended, may be mistaken for canoes upon the surface of a smooth sea, or if walking on the sands, for human beings. One of these, a young bird about five feet in height, was brought up tame, and presented to the chief of the Bananas, where Mr. Smeathman lived, and being accustomed to be fed in the great hall, soon became familiar, duly attending that place at dinner-time, placing itself behind its master's chair frequently before any of the guests entered. The servants were obliged to watch it narrowly, and to defend the provisions with switches in their hands; but notwithstanding this, it would frequently snatch off some part of the provisions, and was once known to have purloined a whole boiled fowl, which it swallowed in an instant. Its courage is not equal to its voracity, for a child of eight or ten years old could soon put it to flight with a switch, though at first it seems to stand on its defence by threatening with its enormous bill widely extended, and crying out with a loud hoarse voice, like a bear or tiger. It is an enemy to small quadrupeds, as well as birds and reptiles, and destroys fowls and chickens, though it dare not attack a hen with her young openly: it preys also on rats, young chickens, and the like, and has been known to swallow a cat whole. A shin bone of beef being broken asunder, served it but for two morsels. The individual above-mentioned used to fly about the island, and roost very high among the silk cotton trees, from whence, at two or three yards distance, it could spy the servants carrying the dinner across the yard, when darting from its station it would enter promiscuously with the women who carried in the dishes. In sitting it was observed to rest itself upon the whole length of the hind part of the leg. It sometimes stood near for half an hour after dinner, with the head turning alternately, as if listening to the conversation; and during this time would every three or four minutes mute first on one leg and then on the other, observing invariably, that if he had muted on the left leg last, he would be sure to do the same on the right the next time, never making any mistake.

INSTINCT DISPLAYED IN THE PAIRING OF BIRDS, AND IN THEIR NEST-BUILDING.

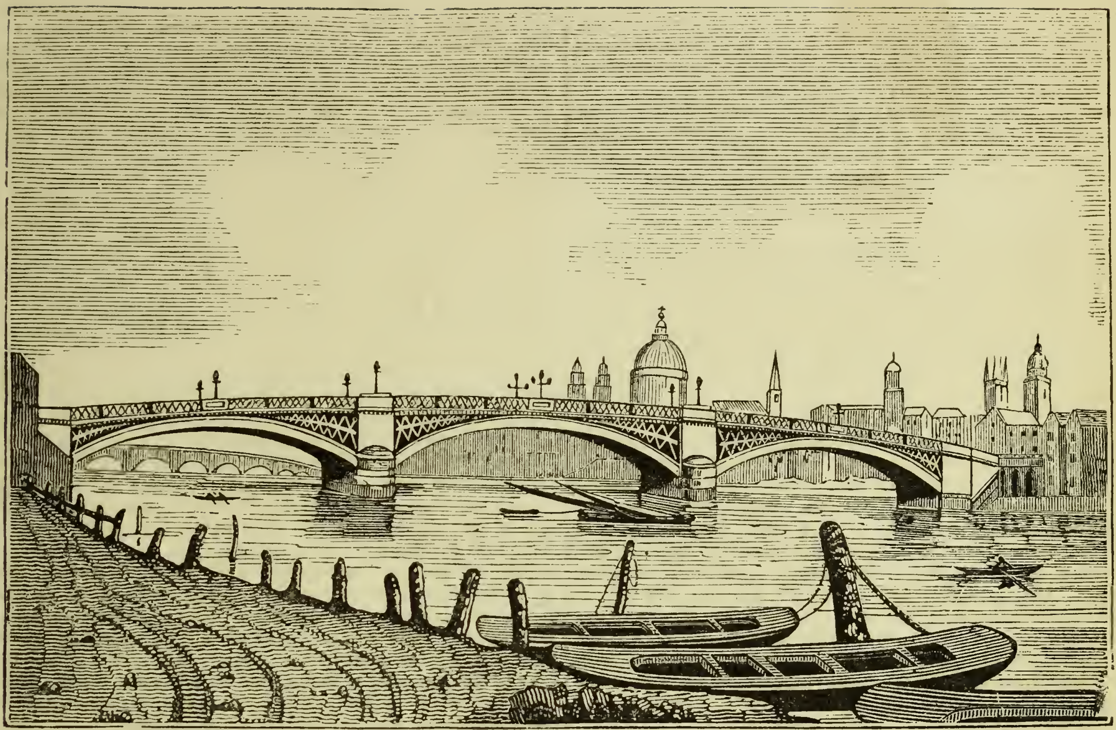
Most birds prepare their nests with much care; and many of them discover ingenuity in the design, and neatness in the execution. But the ingenuity and the neatness belong to the species, and in no degree characterize individuals. They have no need of an apprenticeship. The nest of those birds which have paired for the first time is not more rude or inconvenient than that of those which have repeated the labor of nidification for a number of years. There is no deficiency in the first from want of instruction and practice, and the last have gained nothing by observation and experience.

The crow and the magpie, the lark and the linnet, and every other kind, has each a peculiar manner of building its nest; and every individual of the same species, in similar circumstances, follows the same model, and uses similar materials. The instinctive propensity seems, in various instances, to accommodate itself to peculiar circumstances, both in building the nest, and in the process of incubation. In countries infested by monkeys, some birds, which in other countries build in bushes or in the clefts of trees, suspend their nests upon a slender twig, and so elude the mischievous propensities of the monkey. With us, ravens build on trees; but in the cold climates of Iceland and Greenland, they construct their nests in the holes of rocks.

The nest is always suited to the size of the bird, and to the number of its eggs and young. Many small birds display much sagacity in concealing their nests by tufts of grass, or by twigs and leaves. In the nest we see a receptacle provided for eggs before they come to maturity, yea before the bird knows that it is to lay them. Each species lays a determinate number; and it appears that, in this process, some birds at least do not act under the influence of physical necessity, but have, to a certain extent, an instinctive volition. The solan goose, if undisturbed, lays only one egg, but if that be taken away, she lays a second; if the second be removed, she lays a third; but no more for the season. In a number of instances, if one egg be daily abstracted from the nest, the bird continues laying till she obtain her complement. In this way a swallow has been made to lay nineteen eggs in one season.

In general, the smallest kinds of birds are most prolific; but from this general rule there are some exceptions. The eagle lays one, sometimes two eggs; the crow four or five; the titmouse seven or eight; the small European wren fifteen: the humming bird, however, a very little creature, lays only two; and yet the humming birds are more numerous in America than the wrens in Europe, being protected by the smallness of their size, the rapidity of their flight, and their daring courage. After the complement of eggs is provided, a new and interesting scene is exhibited. All the former habits of the bird seem at once to forsake it. The animal that before was almost in perpetual motion, hopping from twig to twig, flitting from tree to tree, rising into the air, flying to considerable distances, chirping and singing, becomes at once motionless and mute. She takes possession of her nest, and with assiduity broods on her eggs. In some instances, as in rooks and in crows, the male supplies her with food; and in this way the small eggs, which otherwise would soon lose their heat, are always kept at the due temperature. We may add, that the albumen, or white of the egg, is a female conductor of caloric, and consequently tends to preserve, during the occasional absence of the parent bird, that equable temperature which is so necessary to the evolution of the ovular embryo.

The eggs of the larger birds, on account of their greater size, retain heat longer than those of the smaller birds; accordingly, the larger birds occasionally leave their nests for some time, without injury to the process of incubation.



SOUTHWARK BRIDGE,

LONDON.

The great extension of buildings in the Borough of Southwark, St. George's Fields, and other parts on the south of the river bearing immediately on London Bridge and Blackfriars, and consequent increase in the thoroughfare over these bridges, suggested the expediency of erecting an intermediate one from the bottom of Queen-street, Cheapside. The projectors of the undertaking were at the pains to obtain an accurate account of the persons, vehicles, and horses, that passed over these two bridges in the course of a day, and the following were the returns; the first taken on the 16th of October, and the second on the 22d of October, 1810.

London Bridge.

Persons	56,180
Coaches and Chaises	871
Gigs and Taxed Carts	520
Waggons	587
Carts and Drays	2,576
Horses	472

Blackfriars Bridge.

Persons	37,280
Coaches and Chaises	626
Gigs and Taxed Carts	526
Waggons	389
Carts and Drays	1,269
Horses	433

Calculating that one-sixth of these passengers would prefer the new bridge, the projectors saw in the toll that might fairly be imposed an ample return for the capital required for its erection. A toll of one penny from that proportion of foot-passengers alone would produce upwards of 60,000*l.*, which would be more than sufficient to pay fifteen per cent. on a capital of 400,000*l.*, for which sum Mr. Rennie estimated that a bridge of cast iron with stone piers might be executed, which, though of less costly materials, would rival in magnificence and splendour that of Waterloo itself.

An act of parliament was accordingly obtained in 1811, for the erection of the proposed bridge; but a provision was inserted, that operations should not be commenced until 300,000*l.* of the 400,000*l.* admitted to be required were subscribed. The unexpected calls which had been made on the Waterloo Bridge Company had however so far damped the ardour for such speculations, that three years elapsed before the requisite sum was made up, and the work actually begun.

The Southwark Bridge consists of three immense arches of cast iron; the span of the centre one is two hundred and forty feet, and of the two side ones two hundred and ten. The abutment is of fine masonry connected by dowels to prevent its sliding; and rests on gratings of timber supported by oblique piles. The piers stand on foundations nine or ten feet below the present bed of the river, and are abundantly secured by a flooring of timber placed on piles.

"When we consider," says M. Dupin, "the extent and elevation of the arches of the bridge, and the magnitude of the elements that compose it, what an idea does it not give to us of the power of man! We exclaim involuntarily, while we gaze on the *chef d'œuvre*, 'Behold the Bridge of Giants!'"

The subscribers are allowed by their act of incorporation to receive ten per cent. annually on their shares; and the remainder of the receipts is to be laid by and to accumulate until it shall become sufficient to pay each proprietor double the sum he subscribed, after which the bridge is to be made free to the public.

The Percy Histories.

ON THE GENERAL PROPERTIES OF MATTER.

Two hundred years have scarcely elapsed since the clouds of prejudice, which had long overspread the world, began to clear up, and men were convinced, by cultivating the sciences and attending to nature, that no fanciful conjectures could ever lead them to the true causes of those various phenomena that incessantly, and every where, meet the observer's eye; and that the narrow limits of the human understanding confine the course of our researches to one single path—namely, that of experiment, or the use of our senses. Yet, in this short period, natural philosophy has arisen to a high pitch of improvement; and may, with truth, be said to have made much greater advances towards perfection, since the experimental method was introduced, than in many ages before.

Because many bodies are reducible to water, this fluid has been thought, by many able philosophers, to be the primary origin of all matter; and that bodies differ only as they contain more or less particles or pores differently disposed. We find, indeed, the decomposition of bodies finite, being unable to carry it beyond a certain limit; if we attempt to go further, we are always stopped by substances in which we can produce no change, which are incapable of being resolved into others, and which stand as so many firm barriers obstructing our progress. These substances, or principles, have been generally pronounced to be earth, air, fire, and water, though it is well known that water can be formed by inflaming hydrogen and oxygen gas in a close vessel, and modern chemistry has adopted many other elements.

Whatever the elements of matter may be, the particles of that matter are conceived to be infinitely divisible; too small to be seen, though magnified by the most powerful optical instruments. A candle will put in motion a sphere of light of four miles in diameter, in a second of time. Two ounces of assafœtida, nicely weighed, may lie exposed to the air, and have its particles carried off by it for a fortnight together, and yet it will not lose a thousandth part of a grain of its original weight. One pound of gold is capable of covering a wire of silver that will circumscribe the globe. A grain of copper, dissolved in a gill of diluted aquafortis, will cover as much polished iron with a fine skin of copper as the aquafortis will wet. Nay, Lewenhoeck discovered, with his microscope, more living animalculæ in the milt of one cod-fish, than there are men, women, and children on the whole earth.

2ndly. The matter of which these elements are formed is impenetrably hard. If we pound the most brittle substance to the most impalpable powder, its original particles still remain unhurt. If water has no bed of air to fall upon, it will fall upon the glass in which it is enclosed like a piece of iron, and make a loud click; a column of air falling on the plate of an air-pump, will give a report as loud as a gun; nay, elementary fire, subtle as it is, strikes the bones in the electric shock, like a solid body: and lightning penetrates the hardest substances.

3rdly. Matter is inert, *i. e.* can neither move, nor stop, of itself. A ball on the whirling table neither begins to move, when the table moves, nor stops when the motion of the table is stopped. Give a sudden push to a bowl of water, and the fluid will fly over that bowl in a contrary direction; if you run swiftly with the bowl in your hand, and stop suddenly, the water will fly over the bowl the way it was going. The *inertia* increases as the quantity of matter. A man lying with a large anvil on his breast, will not be hurt when a blacksmith strikes upon it with a large hammer with all his strength; but if he had an anvil only a pound weight upon his breast, the first stroke of the blacksmith would kill him. The *vis inertiæ* of the large anvil makes its resistance nearly equal to the stroke or momentum of the hammer, so that the anvil may be said to strike the hammer as forcibly as the hammer strikes it: and hence the difficulty of putting large bodies in motion. These are but small instances of those three laws of nature which Sir Isaac Newton found universal, viz.—That matter is perfectly indifferent to either rest or motion. 2ndly.—That bodies move in proportion to the force that acts on them. And 3rdly.—That action and re-action are equal, and contrary.

4thly. Matter attracts and is attracted, *i. e.* all parts of terrestrial matter have a tendency towards each other. A plumb-line on the side of a mountain is drawn out of its perpendicular by the attraction of the mountain. Two cork balls swimming on water, run together with an accelerated motion, and stick together. Water rises above its level against the sides of the bowl which holds it; and also in capillary or small tubes: and hence the reason why water rises in spongo, and between glass panes, &c. for all these may be conceived as made up of capillary tubes. Two planes of lead, marble, glass, iron, &c., thrust together, stick so closely, that excessive force alone can separate them. It is this attraction of cohesion that makes all bodies cohere, or maintain any distinct form; and as some parts of matter attract more forcibly than others, iron becomes heavier and more compact than wood: gold and platina have more particles in less room than any other metal; lead is different from stone, because its particles attract one another more forcibly; so that all that variety which we see in both mineral, animal, and vegetable substances, arises from the different combinations of the elements of matter, the different degree of attraction in the particles of each, and in the different disposition of the pores, or interstices, that are between the particles of which they are composed; for the individual particles of the heaviest and lightest bodies are all the same weight, as may be proved by dropping a piece of gold and a feather down a tall glass that has no air in it to resist their passage. Fire can destroy this cohesive quality in bodies for a time, but makes no alteration in the original particles of bodies. It will insinuate itself into gold, and separate its particles so as to make it into a fluid. Water and air are kept in a state of fluidity by heat. Fire increases (perhaps causes) the repulsive qualities of all bodies. Metals swell with a small degree of heat, as may be proved by the pyrometer. All nature is kept in motion by it; even blocks and stones swell by the heat of the day, and contract by the cold of the night. It gives water so repulsive a quality, that it flies off in steam. Air is so swelled by it, that, to keep up its equilibrium, it is perpetually agitated by winds and storms. Fire is the only essential fluid, and the cause of fluidity in other bodies, by separating their parts. It is said, "where the sphere of attraction ends, repulsion begins." The north pole of a magnet, at one-tenth of an inch from a suspended needle, attracts it; but at five-tenths from it repels it. A glass tube rubbed with a dry hand, will alternately attract and repel feathers, leaf gold, and other light bodies. A small needle will lie on the surface of water by its repulsion; flies run over it without wetting their feet; and a drop of oil will be sustained by its repulsion, without ever touching the surface of the water; the rays of light are said to be repelled from the surface of a looking-glass, &c.; but fire, either in an active or latent state, is the general cause of both repulsion and elasticity.

5thly. Elective attraction, or the tendency which one part of matter has to unite with some other particular part, in preference to every other part of matter, forms the grand basis of chemistry.—Thus water rushes into union with spirit, but not with oil. Acids have the strongest affinity to fire and alkali. Air attracts water with greater avidity that salt, so that fresh water is absorbed by it from the surface of a salt sea, &c. Of the elective kind of attraction, also, is that of the magnet, because it only attracts iron, steel, and itself. Some hold magnetism and electricity as relations, because steel struck by lightning, or a strong shock of electricity, acquires polarity and magnetic attraction. One Magnus, a shepherd, it is said, first discovered this wonderful stone from its sticking to the iron on his sandals, and from him it had its name. Its attraction is at two opposite parts, called its poles, and if the stone were broken into a thousand pieces, each piece would have its attracting pole. This attraction is strongest in contact, and diminishes by a proportion not yet found out; but that point of a stone which attracts one end of a touched needle will repel the other. Flavius Gio, of Naples, about 400 years ago, first discovered that a piece of steel rubbed on it, and then suspended, had the property of pointing north and south, and thence applied it to navigation. A hundred years after, it was found by Sebastian Cabot to have varied above 11 degrees east. It continued to vary towards the east at the rate of about one degree in seven years, till the needle formed an angle with the meridian of 30 degrees. It then returned toward the west at the same rate; so that about the year 1620, the line of no variation passed over England, the needle pointing then directly north and south. Since that time it has continued varying toward the west; and with us, at this time, the needle points 24 degrees west of the north. It is probable it will continue to vary westward, till it makes an angle with the meridian of 30 degrees (as it did at its eastern extremity), and then return eastward, finishing its revolution in a period not yet well ascertained. A line of no variation at present passes serpentinely northward up the Atlantic Ocean, touching Brazil, and passes over the Bahama Islands, through South Carolina, Canada, over the Western Lakes, and terminates at the north of the magnetic pole. From thence, the line of no variation proceeds over or near the earth's north pole, inclining easterly over Siberia, Tartary, China, the Ladrone Isles, and New Holland, and then arrives at the south magnetic pole, situated to the south-east of Van Diemen's Land, about latitude 60° south, and 150° east longitude from London. These lines, as well as poles, move westward at present; and Captain Cook, in his last voyage, came so near to the south magnetic pole, that his compass needle turned half round in twenty-four hours' sailing, and the dipping needle stood almost perpendicularly. If a piece of steel, of spring temper, be balanced on a point horizontally, so soon as it has received magnetic virtue, it dips or inclines, so as to point in a chord, towards the north or south magnetic pole of the earth; but if equidistant from both it continues horizontal, like a balanced bar. Moved from one end to the other of a long artificial magnet, it exhibits the same appearance.

The theory of making artificial magnets, is derived from an effluvium supposed to flow from one pole of the magnet to the other, the existence of which is made very probable, by steel filings scattered over a plate of window glass, with a bar magnet under it, when the effluvium, in its passage from one pole to the other, influences the filings into many parallel and beautiful curves. If two pieces of steel, spring temper, made in shape of horse-shoes, have their ends put together, and then two bar magnets just separated, and of opposite poles, or a horse-shoe or natural magnet be rubbed over them all the same way, polarity and attraction well be communicated to the steel: but if the two pieces be put together, so that the two repelling ends are joined, they attract strongly; and hence several bars thus united form a very strong magnet.—If a piece of iron, as a conductor, be put between the two poles, the magnet will long retain its virtue, particularly if it hang loose so that it can turn itself north and south.—Lay four small bars of steel, touching one another, in a line, lengthwise; slide one pole of a magnet from the right hand to the left several times, and they will be good magnets: but if then you slide the same pole over them from the left hand to the right, the magnetic virtue will be entirely taken from them. Fire and rust destroy the power of these magnets, and time will weaken it, if a conductor of iron or steel do not form a magnetic circuit for the effluvium to pass through. To recall the decreased virtue of a magnet, hang a large sand-bag to the iron adhering to it, and keep every day increasing the sand. To give the virtue to a knife, draw it over either pole from hilt to point several times.

That the earth is magnetical is more than probable, from the vast quantity of ferruginous matter it contains; and because the magnetic poles (though not opposite) affect a dipping needle in the same manner as an ordinary magnet. The dip in England is about 75 deg. below the horizon; and all iron standing with that inclination or perpendicularly acquires magnetism; probably by standing in the direction of the earth's magnetic effluvium. A poker held *above* a small compass needle, and inclining 57 deg. towards the north, will attract by its knob the south pole of the needle; but held *under* the compass, with the same inclination, the knob will repel it: for the poles of the poker become changed by their change of position.

Fire is the most powerful agent in nature, and principally in the decomposition of bodies. It is the only *essential fluid* in nature, and the cause of fluidity in other bodies: hence even air itself might become solid if deprived of the fire it contains, as bodies of the most difficult fusion become fluid when penetrated by a sufficient quantity of the particles of fire. *All* bodies become hot by the approach of ignited bodies and by friction, because both excite the latent fire of the body to be ignited; for fire is a part of all combustible bodies, but is not sensible, *i. e.* it will not burn the hand till it is called into action by friction, by an ignited body, or by stronger affinity. We find, however, that *light, heat,* and *electric fluids,* have so many qualities in common with *fire,* that hereafter it may probably be found they are all but modifications of the same principle. Rubbing, or friction, in *all* bodies, produces *heat* and *electricity;* and both these dilate bodies, help vegetation, germination, evaporation, motion of the blood, and the hatching of eggs. Heat and electricity both reduce and melt metals; and bodies that receive *heat* with difficulty receive *electricity* so, &c. May not the rays of the sun be electricity in their emanation from the sun, and become light in our atmosphere, and fire in the earth, by a chemical combination with the particles of the earth and air? All bodies have more or less affinity to fire: May not this diluted fire be absorbed by various bodies, and lie in a concrete form in them, till called forth from them by friction or combustion? Experiments that favour this hypothesis are these. 1st. Rays, collected in the focus of a burning-glass, produce on opaque bodies the most intense heat that is producible by the art of man. 2d. Living vegetables imbibe light (as nutrition) from the air, and part with it back again into the air, in the act of combustion, boiling, or putrefaction; for rotten wood, putrid fish, the ignis fatuus, indeed all animal and vegetable substances, are luminous while decompounding by putrefaction, which is but parting with the *inflammable principle* that was a constituent part of these bodies whilst in health. 3d. Bodies in the act of *delivering* fire to the air or any other affinitive menstruum, are *universally hot*—hence the heat of common fire, inflamed gunpowder, &c.; the heat of effervescent mixtures, such as diluted vitriolic acid and iron filings, copper and diluted nitrous acid, iron filings, water, sulphur, &c.

The principle called caloric, in the language of modern chemistry, is the grand antagonist of the attraction of cohesion. These two opposing powers keep nature in a state of perpetual motion. When the attractive force is strongest, the body continues in a state of solidity; but if, on the contrary, heat has so far removed the particles of it, as to place them beyond the sphere of attraction, they lose their adhesion and the body becomes fluid. Water when cooled below 32 deg. of Fahrenheit's thermometer becomes solid, and is called ice, Above that temperature, its particles not being held together, it becomes liquid; but when raised to the height of 212 deg. its particles give way to the repulsive power of fire, and fly off in vapour, and assume an aeriform state: the same may be affirmed of all bodies in nature. But as no vessels can contain this subtle fluid, as it escapes through every thing, it is difficult to define it, but by its effects; the pressure of the atmosphere checks it in part, and prevents fluids from flying off in steam or gas along with it. By surrounding bodies, and being interspersed among the particles of bodies (according as those particles are arranged or disposed by that polarity which takes place when a body passes from the fluid to the solid state), the body is said to have a capacity for receiving, retaining, or parting with caloric or fire. When this repulsion overcomes the adhesion of fluid, and the pressure of the atmosphere, the caloric flies off with the vapour, and the fluid is cooled;—hence, the cold produced by evaporations of all kinds. Æther, beer, &c. boil when in an exhausted receiver, and sink the thermometer. Spirit of wine boils in vacuo, by the heat of the hand, producing intense cold. Snow and sea-salt mixed, attract heat from neighbouring or touching bodies, producing ice in a hot room; and by Glauber and ammoniacal salts being mixed with nitrous acid, quicksilver may be frozen into a hard metal. Hence we see why fire, going into a latent state, produces cold; and into an active state, heat: and why the blood in a healthy state retains the same heat in cold and hot situations; for evaporation cools both the earth and the human body.

From some things feeling colder than others, we find a difference in the conducting powers of bodies, for some convey the heat from the hand, and almost benumb it, as water, metals, &c.; while others feel warm, as wool, cotton, &c.; though, when tried by the thermometer, they may be found all of the same temperature.

SLAVISH CONDITION OF THE VILLAINS AND COPYHOLDERS IN THE DAYS OF FEUDAL TYRANNY.

The Customs of the Manor of Gissing, in the County of Norfolk; extracted from the Extent Roll in 1372 (*Anno* 2 Edw. III.

A Villain cannot divide his tenements, but all shall remain to the eldest issue; and if such issue withdraws out of the homage, he forfeits his tenements.

A prepositor and messor to be yearly chosen out of the tenants, the messor to have the custody of the fields, meadows, and woods: he shall sow all the lord's seed, and give an account of all trespasses to the lord, and shall keep a man all seed-time to fright the vermin. The messor shall come to the lord's diet (or maintenance) the first day of harvest, and shall be maintained all harvest-time: he is to collect the lord's rents and profits of court, and to warn the labourers and all others to their duty, and is to be paid his wages by the tenements that are eligible into that office.

The bondmen to fine for their marriage at the lord's will.

The tenement of every copyholder at each death is heriotable by the best beast; and if they have no beast they shall give 5*s*.

The heir of the tenant shall take his inheritance by fine, at the will of the lord,

And shall give for leyerwite* 2*s*. 8*d*.

All bond tenants also shall make redemption of their blood, and shall not put themselves under the protection of any other lord.

Every heir (according to the custom) is of full age at fourteen years.

The lord hath belonging to this manor liberty of faldage and closure through the whole town of Gissing, as well in other men's lands as in his own;

And also free warren in his own lands,

And the correction of the assize of bread and ale of all his tenants; all which were allowed the said Sir Thomas de Hastyngs in an eyre at Norwich, before Hugh Abbot of Bury, and his fellow justices, in the 12th of Henry III. which liberties the lord hath, and now doth peaceably enjoy.

In the rolls of the 39th of Edward III. the jury present, that William Goodwin, a villain by blood (of the lord), was a rebel, and ungrateful towards his lord, for which his tenement and all his goods in the lordship were seized; his offence was, that he falsely and maliciously said, that the lord received and maintained a thief, and knowingly kept four stolen sheep in his fold, by which the lord was damaged 30*l*.

In the 22d and 23d of Edward III. it appears, that all the tenements are heriotable, and thirty one tenants paid their heriots this year.

Robert Roos *(testator cervisiæ)*, or ale-conner, was amerced for not doing his office.

Alice le Ward paid the lord 1*s*. for license to marry.

Another paid 20*s*. that she might live out of the lordship, and marry whoever she would.

In 42d Edward III. a tenant forfeited all his copyhold, only because he claimed to hold it freely.

The widow of the copyholder, during the nonage of the heir, is his guardian by custom.

16th, Edward IV., the manner of the lord's taking stray is thus set forth: a horse came within the jurisdiction of the manor, and was seized as a stray, and proclaimed according to custom, and nobody challenging him in a year and a day, he was appraised in open court and sold.

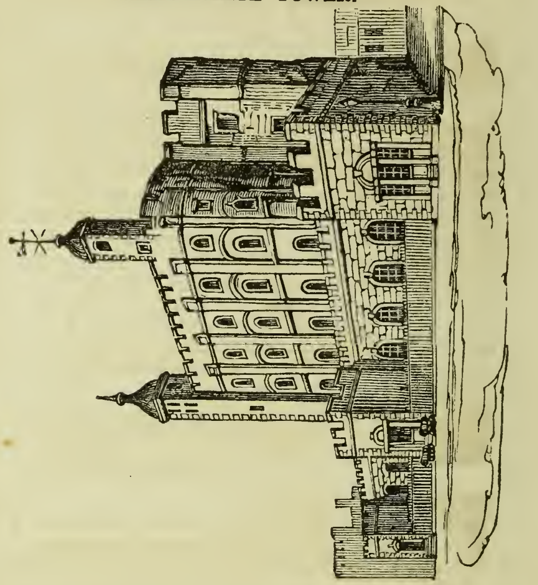
Origin of Sadlers-wells.—We meet with what is said to be "a true account of Sadler's Well," in a pamphlet which was published by a physician at the close of the seventeenth century. "The water," says he, "of this well, before the Reformation, was very much famed for several extraordinary cures performed thereby, and was thereupon accounted sacred, and called Holy-well. The priests belonging to the priory of Clerkenwell using to attend there, made the people believe that the virtues of the water proceeded from the efficacy of their prayers; but at the Reformation the well was stopped, upon the supposition that the frequenting of it was altogether superstitious; and so by degrees it grew out of remembrance, and was wholly lost until then found out; when a gentleman named Sadler, who had lately built a new music-house there, and being surveyor of the highways, had employed men to dig gravel in his garden, in the midst whereof they found it stopped up and covered with an arch of stone. After the decease of Sadler, one Francis Forcer, a musician and composer of songs, became occupier of the well and music-room; he was succeeded by his son, who first exhibited there the diversion of rope-dancing and tumbling, which were then performed abroad in the garden.

DESCRIPTION OF THE TOWER OF LONDON.

(Continued.)

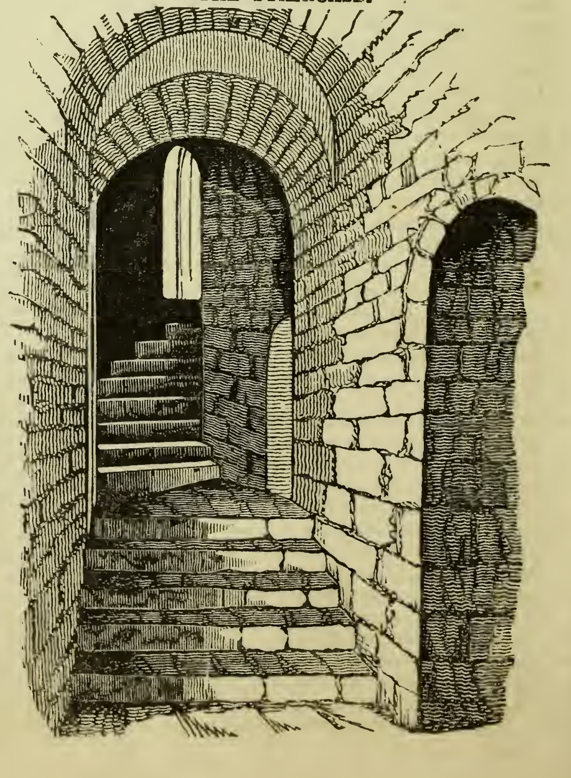
The White Tower, though the largest, the most ancient, and the most complete, is, by no means, the most interesting part of this fortress. It is a massive edifice of a quadrangular form, 116 feet long, 96 broad, and 92 feet high; it is embattled, and has a turret at each angle: one of these turrets was used by Flamstead as an observatory, previous to the establishment of the royal observatory at Greenwich. On the first floor of the White Tower are two large rooms, one of which is, at present, used as a repository for cavalry arms, and the other as a tool house. There are also a vaulted room and a cell evidently intended for prisons: and tradition relates, that in one of these cells Sir Walter Raleigh wrote his History of the World. Here, too, were confined several of the persons connected with Sir Thomas Wyat's rebellion in 1553—4, two of whom have left the following inscriptions on the sides of the door-way leading to the cell. "He that indvreth to the ende shall be saved. m. 10. R. Rvdston Dar. Kent. Ano. 1553."—"Be faithfvl vnto the deth and i wil give the a crowne of life. T. Fane 1554," and underneath the inscription is "T. Cvlpepper of Darford."

THE WHITE TOWER.



On the second floor are two rooms used as armouries, and an apartment commonly called Cæsar's chapel, which Mr. Bayley, to whose History of the Tower we acknowledge ourselves indebted, says, "may justly be said to exhibit one of the finest and most perfect specimens of the Norman style of architecture now extant in this country."

THE STAIRCASE.



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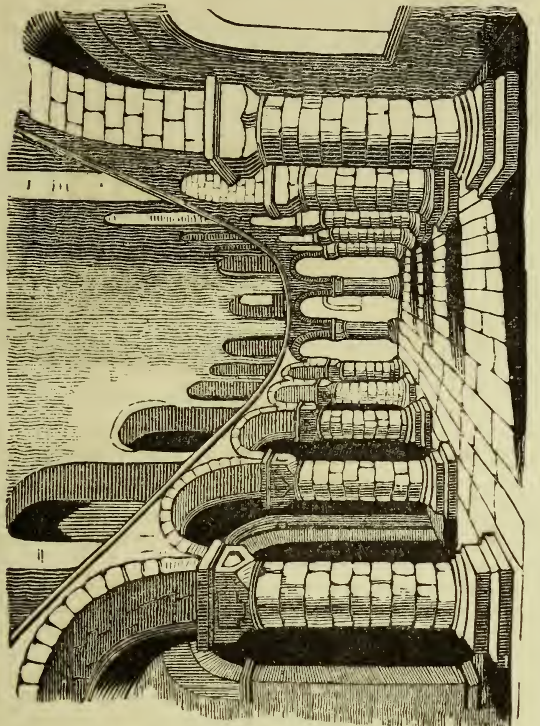
* A fine paid by the tenant to his lord for defiling a bondwoman.

When the sovereign held his court in the Tower, this chapel was used for the private devotions of the royal family and household. A chaplain regularly performed service here, whose salary, in the reign of Henry III., who greatly ornamented the chapel, was fifty shillings a year. The chapel, which was dedicated to St. John the Evangelist, has long ceased to be a sacred room, and is now appropriated as one of the rooms of the record office.

ST. JOHN'S CHAPEL.



The uppermost story of the White Tower exhibits a massive timber roof of great antiquity. The principal room on this floor is traditionally reported to have been the council chamber; and here the Duke of Gloucester, afterwards Richard III., is said to have ordered the execution of Lord Hastings, and the arrest of the Archbishop of York, the Bishop of Ely, and Lord Stanley.

In addition to the chapel already noticed, there is another in the fortress which was erected in the reign of Edward the First, and was dedicated to St. Peter ad Vincula. It is a plain building quite destitute of ornament, and derives its sole interest from its being the cemetery where so many noble and distinguished personages at last found repose, after falling the victims of the tyranny or jealousy of Henry the Eighth, whose soul must have been appalled at the recollection of the chapel of St. Peter, could the consciousness of guilt appal it.

Here rest the remains of the lovely Anne Boleyn, whose absence, the monarch once declared, gave "greater pains to his heart, than angel or scripture could express;" and yet he sent her, and her innocent brother, George Boleyn, Lord Rochford (who is also buried here), to the block. If the spirits of the dead could be disturbed by the vicinage of crime, those of the queen and her brother might be so, for here the wife of the latter, the wretched agent of the king, in their death, is buried. She was an accomplice in the crimes of Queen Catharine Howard, another of Henry's wives, and with her was executed and buried.

The pious prelate, John Fisher, Bishop of Rochester, who was reduced to the melancholy situation of begging food, a shirt, and other clothes, and who, when found to survive this treatment, was beheaded, sleeps in the same tomb as his patron, Thomas Cromwell, Earl of Essex, so long the favourite of the king; and with them rests, in eternal peace, the virtuous Sir Thomas More, Lord Chancellor. All these were sacrificed to the tyranny, jealousy, or caprice of Henry VIII.

The last of the Plantagenets, Margaret, Countess of Salisbury; Edward Seymour, Duke of Somerset, Lord Protector, who was executed in 1552, and his brother, the haughty Thomas Seymour, Baron Sudley, whom he had three years before sent to the block, sleep in peaceful amity, together with the ambitious John Dudley, Duke of Northumberland, the enemy of their house, who raised himself on the ruin of Somerset, and, like him, fell a victim to his ambition.

Here, also, reposes the victim of paternal and fraternal affection, Gerald Fitzgerald, ninth Earl of Kildare, Lord Deputy of Ireland, who died of a broken heart, a short time before his son, and five of his brothers, were executed for participating in the treason with which he was charged.

Here, also, are entombed two of the victims of Queen Elizabeth's jealousy, Thomas Howard, Duke of Norfolk, executed for aspiring to an union with Mary Queen of Scots; and the once favourite Essex, whom a heartless princess sent to the block, mangling the neck on which she had so often hung. The ill-fated James, Duke of Monmouth, is also buried here, as are the three Scottish peers, who joined in the rebellion of 1745, the Lords Kilmarnock, Balmerino, and Lovat, who are all buried in the same grave. The leaden plates which had been fixed on their coffins are still preserved in the chapels, and bear similar inscriptions, with the alteration of the name and age of the parties. That on Lord Lovat is as follows:—

Simon Dominus
Frazer de Lovat
Decollat. Apr. 9, 1747
Ætat. suæ, 80.

Several officers of the Tower are also interred in this chapel, and, among others, that faithful guardian of the regalia, Talbot Edwards, who defeated Colonel Blood's attempt to steal the crown.

The advowson of this chapelry is in the crown; the annual stipend is 115*l*. 5s.

In the lieutenant's house, a large and inconvenient old building, usually occupied by the major, or resident governor, there is a monument recording the gunpowder plot conspiracy.

The Bell Tower is of a circular form, with a curious vaulted roof. It was in this tower that Fisher, Bishop of Rochester, was confined; and tradition, without any good ground, also marks it as the place of Queen Elizabeth's confinement. It is now used as one of the domestic offices of the governor.

Connected with the Bell Tower, by a paved footway, is the Beauchamp, or Cobham Tower, which has always been one of the principal state prisons. It takes its double name from Thomas de Beauchamp, Earl of Warwick, a prisoner here in 1397, and from the Cobhams, who were also its inmates for Wyat's conspiracy. The Beauchamp Tower consists of two stories, whose walls bear numerous records of the misery of those who were confined within them, and, destitute of books or paper, beguiled the time in inscribing memorials of their sufferings on the walls.

Among the distinguished prisoners in this tower was Philip, Earl of Arundel, son of the Duke of Norfolk, whose execution has already been noticed. The earl, who had been arrested on frivolous charges, and condemned on very questionable evidence, was reprieved by Elizabeth, and, after lingering ten years in confinement, died on the 19th of October, 1595, in the fortieth year of his age. His principal crime was that of being a staunch papist; and it is said, that the descendants of the family consider him so much a martyr to the Roman Catholic religion, that a late duchess procured the skull, and had it enchased in gold, as a valuable relic and stimulant to devotion. This earl has left several inscriptions on the walls of the Beauchamp Tower, expressive of his innocence, and of his consciousness that he was punished for his religious opinions alone.

John Dudley, Earl of Warwick, who died in this tower in 1553, has left a piece of well-executed sculpture near the fireplace, representing the bear and ragged staff (the family arms), surrounded with a border of oak sprigs, roses, and other flowers.

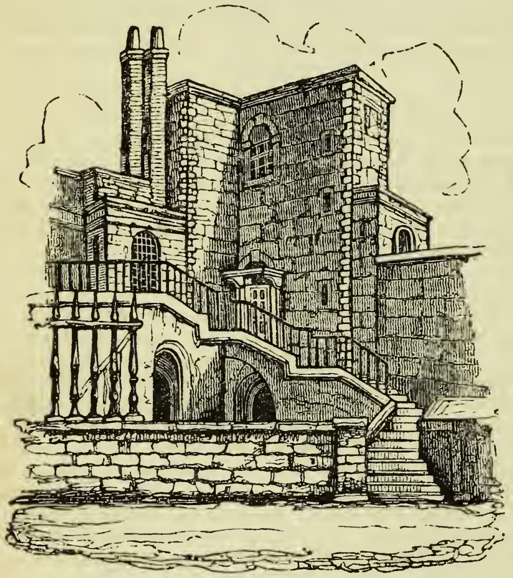
Another prisoner, Charles Bailly, an adherent of Mary Queen of Scots, who once suffered the tortures of the rack without making any disclosure of importance, has left some moral reflections neatly inscribed on the walls of his prison. Here Dr. Story, who was executed at Tyburn in 1571, has also inscribed his name on the walls. A singular circumstance attended his execution: he was cut down before his senses had left him; and is reported to have struggled with the executioner, while the latter was carrying into effect that revolting part of the punishment of traitors (now repealed) tearing out his bowels. One of the charges against Dr. Story was, for consulting with a noted magician against the queen's life, and for having cursed her daily in his grace at meals!

Pious ejaculations, moral reflections, worldly advice, and records of personal suffering, form the subjects of nearly all the inscriptions; and but one individual has left a memorial of his attachment to the sex; it is that of a prisoner whose name is only known from the circumstance, and of whose crime there is no record. A bleeding heart, with the initials T W and P. A., are subscribed with the following words: "Thomas Wyllingar goldsmith--My hart is yours till dethe."

The Beauchamp Tower is traditionally said to have been the prison of Anne Boleyn and Lady Jane Grey; but, though there is no evidence to support it, it is by no means improbable, as it was long more used as a prison than any of the towers. Some of the state prisoners of 1794 were confined here.

The Jewel Tower, where the regalia are now kept, was formerly known by the name of the Martin Tower.

THE JEWEL TOWER.



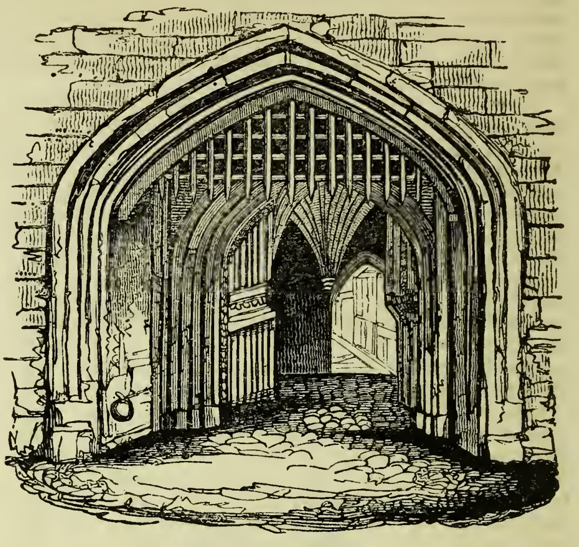
The Broad Arrow Tower is of smaller dimensions than the Beauchamp Tower, but, like it, has been much used as a prison, and its walls contain numerous inscriptions, few of which are of interest; indeed, our prison albums are much less interesting than those discovered in the Bastile. on its demolition in 1789.

The Salt Tower contains a very singular and hieroglyphical device by one "Hew Draper, a tavern keeper at Bristol," who was committed here on the 21st of March, 1650, on the accusation of "one John Man, an astronomer, as a suspect of a conjurer or sorcerer, and thereby to practise matter against Sir William Lowe and my ladie;" a lamentable instance of the facility with which life and liberty could, in those days, be sacrificed.

The Lanthorn Tower was of considerable antiquity, and formerly contained the king's bed chamber. It communicated with the great hall, the scene of many a royal banquet in the reigns of our Henries and our Edwards. The Lanthorn Tower was considerably damaged by fire in 1788, and soon after its remains were taken down. The site of this tower, and of several other parts of the ancient palace, are now occupied by the buildings of the Ordnance office.

The Bloody Tower is thought to have derived its appellation from the circumstances of the two princes, Edward V., and his brother, Richard, Duke of York, who are supposed to have been put to death here, by order of their uncle, the Duke of Gloucester. Mr. Bayley, who doubts whether the royal brothers were murdered in the Tower, and ridicules the idea of calling it bloody when the children were smothered, infers, that if they were put to death in this fortress at all, it must have been at a different part of it; as the bones discovered in the time of Charles the Second, which, on account of their appearing to be those of children, had afterwards royal interment in Henry the Seventh's chapel, were found on the south side of the White Tower, which is at a considerable distance from the place where the deed is supposed to have been perpetrated.

GATEWAY OF THE BLOODY TOWER.



(*To be continued.*)

THE PARTICULARS OF THE FIRST SIEGE OF CORFE CASTLE,

Gallantly defended by the Lady Banks and Captain Lawrence, against the powers, plots, and policies of Sir Walter Earle, and his adherents.

When the torch of civil discord is once kindled, it is not in the power of human foresight to calculate the dire result, especially if fanned by the breath of religious zeal; even the very monuments which the living have raised to the dead—even those memorials of our affection that promised to outlive the silent touches of time, are wrapt in the general blaze, and the few good men that escape the flames can only deplore what is past, and deprecate the return of such days. The barbarous outrages committed during the civil war in this country, will be found, perhaps, more fully detailed in a scarce work entitled, Mercurius Rusticus, than in any other. This publication was written by Bruno Ryves, Dean of Chichester, and after the restoration, Dean of Windsor and Wolverhampton, in the reigns of Charles I. and II. He died on the 23rd of July, 1677, in the 81st year of his age. For a more particular account of this writer, see Wood's Athenæ Oxonienses, A. D. 1721, vol ii. p. 584.

There is in the isle of Purbeck a strong castle, called Corfe Castle, seated on a very steep hill, in the fracture of a hill in the very midst of it, being eight miles in length, running from the east end of the peninsula, to the west: and though it stand between the two ends of this fracture, so that it may seem to lose much advantage of its natural and artificial strength as commanded from thence, being in height equal to, if not overlooking the tops of the highest towers of the castle; yet the structure of the castle is so strong, the ascent so steep, the walls so massy and thick, that it is one of the most impregnable forts of the kingdom, and of very great concernment in respect of its command over the island, and the places about it. This castle is now the possession and inheritance of the Right Honorable Sir John Banks, Chief Justice of the Common Pleas, and one of his Majesty's most Honorable Privy Council, who, receiving commands from the king to attend him at York, in Easter term, 1642, had leave from the two Houses to obey those commands. After the unhappy differences between the king and the two houses, or rather between the king and the faction in both Houses, grew high, it being generally feared that the sword would decide the controversy, the lady Banks, a virtuous and prudent lady, resolved with her children and family, to retire to this castle, there to shelter themselves from the storm which she saw coming, which accordingly she did. There she and her family remained in peace all the winter, and a great part of the spring, until 1643, about which time the rebels, under the command of Sir Walter Earle, Sir Thomas Trenchard, and others, had possessed themselves of Dorchester, Lyme, Melcombe, Weymouth, Wareham, and Pool, (Portland Castle being treacherously delivered to the rebels), only Corfe Castle remaining in obedience to the king: but the rebels, knowing how much it concerned them to add this castle to their other garrisons, to make all the coast wholly for them, and thinking it more feasible to gain it by treachery than open hostility, resolved to lay hold on an opportunity, to see if they could become masters of it.

There is an ancient usage that the major and barons (as they call them) of Corfe Castle, accompanied by the gentry of the island, have permission from the lord of the castle, on May-day, to course a stag, which every year is performed with much solemnity, and great concourse of people. On this day some troops of horse from Dorchester, and other places, came into this island, intending to find other game than to hunt the stag, their business being suddenly to surprise the gentlemen in the hunting, and to take the castle. The news of their coming dispersed the hunters, and spoiled the sport for that day, and made the lady Banks to give order for the safe custody of the castle gates, and to keep them shut against all comers. The troopers having missed their prey on the hills (the gentlemen having withdrawn themselves), some of them came to the castle under a pretence to see it, but entrance being denied them, the common soldiers used threatening language, casting out words implying some intention to take the castle; but the commanders, who better knew how to conceal their resolutions, utterly disavowed any such thought, denying that they had any such commission; however, the lady Banks very wisely, and like herself, hence took occasion to call in a guard to assist her, not knowing how soon she might have occasion to make use of them, it being now more than probable that the rebels had a design upon the castle. The taking in this guard, as it secured her at home, so it rendered her suspected abroad: from thenceforward there was a watchful and vigilant eye to survey all her actions; whatsoever she sends out, or sends for in, is suspected; her ordinary provisions for her family are by fame multiplied, and reported to be more than double what indeed they were, as if she had now an intention to victual and man the castle against the forces of the two houses of parliament. Presently, letters are sent from the committees of Poole to demand the four small pieces in the castle, and the pretence was, because the islanders conceived strange jealousies that the pieces were mounted and put on their carriages. Hereupon the lady Banks dispatched messengers to Dorchester and Poole, to entreat the commissioners that the small pieces might remain in the castle for her own defence; and to take away the ground of the islander's jealousies, she caused the pieces to be taken off their carriages again; hereupon a promise was made, that they should be left to her possession. But there passed not many days, before forty seamen (they in the castle not suspecting any such thing, came very early in the morning to demand the pieces: the lady in person, early as it was, goes to the gates, and desires to see their warrant; they produced one, under the hands of some of the commissioners; but instead of delivering them, though at that time there were but five men in the castle, yet these five, assisted by the maid servants, at their lady's command, mount these pieces on their carriages again, and lading one of them, they gave fire, which small thunder so affrighted the seamen, that they all quitted the place and ran away. They being gone, by beat of drum she summons help into the castle, and upon the alarm given, a very considerable guard of tenants and friends came in to her assistance, there being withal some fifty arms brought in to the castle from several parts of the island. This guard was kept in the castle about a week: during this time, many threatening letters were sent unto the lady, telling her what great forces should be sent to fetch them, if she would not by fair means be persuaded to deliver them, and to deprive her of auxiliaries, all or most of them being neighbours thereabouts, they threaten, that if they oppose the delivery of them, they would fire their houses. Presently their wives come to the castle; there they weep and wring their hands, and with clamorous oratory persuade their husbands to come home, and not by saving others to expose their own houses to spoil and ruin; nay to reduce the castle to a distressed condition, they did not only intercept two hundred weight of powder provided against a siege, but they interdict them the liberty of common markets. Proclamation is made at Wareham (a market town hard by), that no beer, beef, or other provision should be sold to the lady Banks, or for her use; strict watches are kept, that no messenger or intelligence shall pass into, or out of, the castle. Being thus distressed, all means of victualling the castle being taken away, and being but slenderly furnished for a siege, either with ammunition or with victual, at last they came to a treaty of composition, of which the result was, that the lady Banks should deliver up those four small pieces, the biggest not carrying above a three pound bullet, and that the rebels should permit her to enjoy the castle and arms in it, in peace and quietness.

And though the wise lady knew too well to rest satisfied or secured in these promises, their often breach of faith having sufficiently instructed her what she might expect from them, yet she was glad of this opportunity to strengthen herself by that means, by which many in the world thought she had done herself much prejudice; for the rebels being now possessed of her guns, presumed the castle to be theirs, as sure as if they had actually possessed it. Now it was no more than ask and have. Hereupon they grew remiss in their watches, negligent in their observations, not heeding what was brought in, nor taking care, as before, to intercept supplies, which might enable them to hold out against a siege: and the lady making good use of this remissness, laid hold on the present opportunity, and as much as the time would permit, furnished the castle with provisions of all sorts. In this interval, there was brought in an hundred and a half of powder, and a quantity of match proportionable; and understanding that the king's forces, under the conduct of prince Maurice and the Marquis Hertford, were advancing towards Blandford, she, by her messenger, made her address to them, to signify unto them the present condition in which they were, the great consequence of the place, desiring their assistance, and in particular, that they would be pleased to take into their serious consideration, to send some commanders thither to take the charge of the castle. Hereupon they sent Captain Lawrence, son of Sir Edward Lawrence, a gentleman of that island, to command in chief; but he coming without a commission, could not command monies or provisions to be brought in till it was too late. There was likewise in the castle, one Captain Bond, an old soldier, whom we should deprive of his due honour not to mention him, having a share in the honour of this resistance. The first time the rebels faced the castle, they brought a body of between two and three hundred horse and foot, and two pieces of ordnance, and from the hills played on the castle, fired four houses in the town, and then summoned the castle; but receiving a denial for that time, they left it, but on the three and twentieth of June, the sagacious knight Sir Walter Earle, that hath the gift of discerning treasons, and might have made up his nine-and-thirty treasons, forty, by reckoning in his own, accompanied by Captain Sydenham, Captain Henry Jarvis, Captain Skuts, son of arch-traitor Skuts of Poole, with a body of between five and six hundred, came and possessed themselves of the town, taking the opportunity of a misty morning, that they might find no resistance from the castle. They brought with them to the siege a demi-cannon, a culverin, and two sacres; with these and their small shot, they played on the castle on all quarters of it, with good observation of advantages, making their battery strongest where they thought the castle weakest; and to bind the soldiers by tie of conscience to an eager prosecution of the siege, they administer them an oath, and mutually bind themselves to most unchristian resolutions, that if they found the defendants hesitate not to yield, they would maintain the siege to victory, and then deny quarter unto all, killing without mercy, men, women, and children. As to bring on their own soldiers, they abused them with falsehoods, telling them, that the castle stood in a level, yet with good advantages of approach; that there were but forty men in the castle, whereof twenty were for them; that there was rich booty, and the like: so during the siege, they used all base unworthy means to corrupt the defendants to betray the castle into their hands: the better sort they endeavoured to corrupt with bribes; to the rest they offer double pay, and the whole plunder of the castle. When all these arts took no effect, they then fall to stratagem and engines. To make their approaches to the wall with more safety, they make two engines; one they call the sow, the other the boar, being made with boards, lined with wool to dead the shot. The first that moved forward was the sow; but not being musket proof, she cast nine of eleven of her farrows; for the musketiers from the castle were so good marksmen at their legs, the only part of all their bodies left without defence, that nine ran away, as well as their battered and broken legs would give them leave; and of the two which knew neither how to run away, nor well to stay, for fear, one was slain. The boar of the two (a man would think) the valianter creature, seeing the ill success of the sow to cast her litter before her time, durst not advance. The most advantageous part for their batteries was the church, which they, without fear of profanation, used, not only as their rampart, but their rendezvous: of the surplice they made two shirts for two soldiers; they broke down the organs, and made the pipes serve for cases to hold their powder and shot; and not being furnished wish musket bullets, they cut off the lead of the church, and rolled it up, and shoot it without ever casting in a mould. Sir Walter and the commander were earnest to press forward the soldiers; but as prodigal as they were of the blood of their common soldiers, they were sparing enough of their own. It was a general observation, that valiant Sir Walter never willingly exposed himself to any hazard, for being by chance endangered with a bullet, shot through his coat, afterwards he put on a bear's skin; and to the eternal honour of the knight's valour be it recorded, for fear of musket shot (for other they had none), he was seen to creep on all four, on the sides of the hill, to keep himself out of danger. This base cowardice in the assailant added courage and resolution to the defendants; therefore not compelled by want, but rather to brave the rebels, they sallied out, and brought in eight cows and a bull into the castle, without the loss of a man, or a man wounded. At another time, five boys fetched in four cows. They that stood on the hills, called to one in a house in the valley, crying, "Shoot, Anthony;" but Anthony thought it good to sleep in a whole skin; and durst not look out, so that afterwards it grew into a proverbial jeer from the defendants to the assailants, "Shoot, Anthony." The rebels having spent much time and ammunition, and some men, and yet being as far from hopes of taking the castle as the first day they came thither; at last, the Earl of Warwick sends them a supply of an hundred and fifty mariners, with several cart-loads of petars, granadoes, and other warlike provision, with scaling-ladders, to assault the castle by scaladoe. They make large offers to him that should first scale the wall; twenty pounds to the first, and so by descending sums, a reward to the twentieth; but all this could not prevail with these silly wretches, who were brought thither, as themselves confessed, like sheep to the slaughter, some of them having but exchanged the manner of their death, the halter for the bullet: having taken them out of gaols. One of them being taken prisoner, had letters testimonial in his hand whence he came; the letters, we mean, when he was burnt for a felon, being very visible to the beholders; but they found that persuasion could not prevail with such abject low-spirited men. The commanders resolve on another course, which was to make them drunk, knowing that drunkenness makes some men fight like lions, that being sober, would run away like hares. To this purpose they fill them with strong waters, even to madness, and ready they are now for any design: and for fear Sir Walter should be valiant against his will, like Cæsar, he was the only man almost that came sober to the assault: an imitation of the Turkish practice, for certainly there can be nothing of Christianity in it, to send poor souls to God's judgment-seat, in the very act of two grievous sins, rebellion and drunkenness; who to stupify their soldiers, and made them insensible of their dangers, give them opium. Being now armed with drink, they resolve to storm the castle on all sides, and apply their scaling-ladders, it being ordered by the leaders, (if we may without solecism call them so, that stood behind, and did not so much as follow), that when twenty were entered, they should give a watch-word to the rest, and that was old Wat, a word ill-chosen by Sir Watt Earle; and considering the business in hand, little better than ominous; for if we be not deceived, the hunters that beat bushes for the fearful, timorous hare, call him Old Wat. Being now pot-valiant, and possessed with a borrowed courage, which was to evaporate in sleep, they divide forces into two parties, whereof one assaults the middle ward, defended by valiant Captain Lawrence, and the greater part of the soldiers; the other assault the upper ward, which the lady Banks (to her eternal honor be it spoken), with her daughters, women, and five soldiers, undertook to make good against the rebels, and did bravely perform what she undertook; for by heaving over stones, and hot embers, they repelled the rebels, and keep them from climbing their ladders, thence to throw in that wild-fire, which every rebel had ready in his hand. Being repelled, and having in this siege and this assault lost and hurt an hundred men, old Sir Watt, hearing that the king's forces were advanced, cried, and ran away crying, leaving Sydenham to command in chief, to bring off the ordnance, ammunition, and the remainder of the army, who afraid to appear abroad, kept sanctuary in the church till night, meaning to sup, and run away by star-light but supper being ready, and set on the table, alarm was given that the king's forces were coming. This news took away Sydenham's stomach; all this provision was but messes of meat set before the sepulchres of the dead. He leaves his artillery, ammunition, and (which with these men is something) a good supper, and ran away to take boat for Poole, leaving likewise at the shore about an hundred horse to the next takers, which next day proved good prize to the soldiers of the castle. Thus, after six week's strict siege, this castle, the desire of the rebels, the tears of Old Sir Watt, and the key of those parts, by the loyalty and brave resolution of this honorable lady, the valour of Captain Lawrence, and some eighty soldiers (by the loss only of two men), was delivered from the bloody intentions of these merciless rebels, on the fourth of August 1643. From the *Mercurius Rusticus*, 1646.

SONNET.

When love, with unconfined wings,
Hovers within my gates;
And my divine Althea brings
To whisper at my grates;
When I lie tangled in her hair,
And fetter'd with her eye,
The birds that wanton in the air
Know no such liberty.

When flowing cups run swiftly round,
With no allaying Thames,
Our careless heads with roses crown'd,
Our hearts with loyal flames;
When thirsty grief in wine we steep,
When healths and draughts go free,
Fishes, that tipple in the deep,
Know no such liberty.

When linnet like confined, I
With shriller note shall sing
The mercy, sweetness, majesty
And glories of my king:
When I shall voice aloud how good
He is, how great should be,
Th' enlarged winds that curl the flood
Know no such liberty.

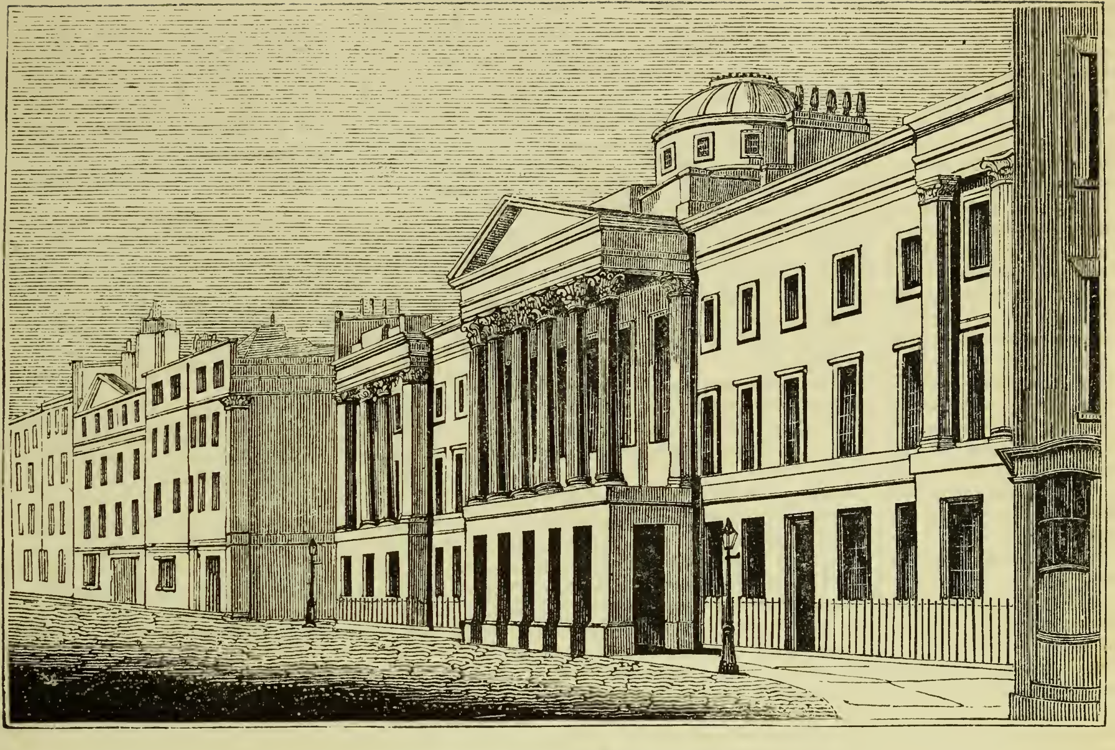
Some walls do not a prison make,
Nor iron bars a cage,
Minds innocent and quiet take
That for a hermitage.
If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty.

Richard Lovelace.

A Prudent Lover.—A Connecticut Jonathan taking a walk with his dearest, came to a toll bridge, when he, as honest as he was wont to be, said, after paying his own toll, (which was one cent,) "Come, Suke, you must pay your own toll, for jist as like as not I shan't have you, arter all."

American Gallantry.—During the President's visit at Philadelphia, a hale, buxom young widow greeted him with a hearty shake of both hands, at the same instant exclaiming, "My dear General, I am delighted to see you; I have walked six miles this morning to enjoy this rare felicity." To which the President replied with an air of dignified gallantry, "Madam, I regret that I had not known your wishes earlier—I would certainly have walked half-way to meet you."

Eccentric Advertisement.—"A young woman of about twenty-five years of age, who is possessed of an annuity of 30*l*. a-year, is willing to alter her condition, provided she can find a worthy honest man, who must be one of those despised people called methodists. The young woman cannot boast of the beauty of her person; she had rather be esteemed for the beauty of her mind. He must be a man that loves to do his duty, endeavour to be a good Christian, and must not be ashamed of scoffings and revilings for righteousness' sake. Thirty pounds a-year may be a comfortable assistance to a man in trade, and may enable an honest couple joined in the Lord to pass with some degree of happiness through this transitory life, this vale of tears. Letters directed for S. L. to be left at the Chapter coffee-house, shall, if approved, be answered."—*Daily Advertiser*.



ST. PAUL'S SCHOOL,

LONDON.

This school was founded by Dr. John Colet, the Dean of St. Paul's Cathedral, whose eloquence in the pulpit was so powerful, that Henry VIII. sought to enlist him on his side when he was commencing a war with France, and endeavoured to persuade him to represent it as a defensive and not an aggressive contest, from the pulpit.

So early as the reign of Henry I. there was a school at St. Paul's; and indeed a school appears to have been an appendage to every cathedral, for, at a general council held at Rome, in 1176, it was decreed that "Every Cathedral Church should have its school-master to teach poor scholars, and others as *had been accustomed*, and that no man should take any reward for license to teach."

Upon the foundation of this ancient school, Dean Colet erected the present seminary, in 1509, for the education of 153 boys. For this purpose he conveyed the whole of his estate in London, to the Mercers' Company, to whom he left the perpetual care of the school; and when asked the reason of committing such trust to them, he observed, "that there was no absolute certainty in human affairs; but, for his mind, he found less corruption in such a body of citizens than in any other order or body of mankind." The confidence of the worthy Dean was not misplaced, for under the prudent management of the Mercers' Company, St. Paul's School has not only flourished and been a great benefit to the metropolis, but by their good management of the revenues, they have always possessed a fund, from which they were enabled to assist the more indigent scholars.

The rules for the government of the school, which are very minute, were drawn up by the Dean himself, who directed, that in the grammar-school there should be a high master, chosen by the warden and assistants of the Mercers' Company; he was to be "a man hoole in body, honest and vertuous, and learned in good and cleane Latin literature, and also in Greke, if such may be gotten." If a priest, he was to be one who had "no benefice with cure, and no service that may lett the due business in the schole."

Although Dean Colet only lived ten years after he had founded the school, yet he had the satisfaction of seeing its prosperity, and of receiving the congratulations of Sir Thomas More, who, in a letter to him, compared it "to the wooden horse of Troy, out of which the Grecians issued to sacrifice the city;" adding, "out of this your school, many have come that have subverted and overthrown all ignorance and rudeness."

St. Paul's School is free, the only charge being one shilling on the admission of each scholar. After a classical education on the foundation, the Mercers' Company have an indefinite number of exhibitions, of 50*l*. a year to each, to either of the Universities. In addition to the original fund of Dean Colet, the school has had several bequests of considerable amount, and a donation of 16,000*l*. three per cents, by Viscount Camden, for exhibitions of 100*l*. a year each, at Trinity College, Cambridge.

The original school was destroyed by the great fire, and was rebuilt by the Mercers' Company; but the latter structure has given way to the mouldering hand of time, and is succeeded by a more elegant and more convenient building.

St. Paul's School has been eminent in its scholars, and among those who received their education at this establishment, were Camden the antiquary, Milton the poet, the great Duke of Marlborough, the philosophic Earl of Orrery, Strype, the editor of Stow's London, Dr. Edmund Halley, the celebrated astronomer; and several other distinguished persons.

SWIMMING, AS A BRANCH OF PHYSICAL EDUCATION.

Mr. Editor.—The importance of physical education is now universally conceded; I mean in theory. In practice it is still greatly neglected, though some of its branches are beginning to receive attention; and we hail with peculiar pleasure the introduction of labor of various kinds, as well as of calisthenic and other gymnastic exercises, into a few of our schools. Along with exercise, these of course involve more attention to air than formerly. But there is one branch of physical education to which the public attention has as yet been but little directed—I mean bathing and swimming. The approaching season, the importance of the subject, and the wants of parents and teachers, as well as the solicitations of some, have led to the following remarks.

A Physician.

It was once customary among the Romans, when they wished to speak of an individual as an useless member of society, to say, he could neither read nor swim. This clearly shows what value they attached to the latter art, as a branch of education. Nor do the Romans stand entirely alone in this respect. Individuals, at least, of every age and nation, have viewed its importance in the same light.

Mr. Locke in his 'Thoughts concerning Education,' seems to take it for granted that no young man will consider his education complete, until he has learned to swim. ''Tis that,' says he, 'saves many a man's life.'

Swimming schools are very common in Europe. Some of the most respectable are found at Paris, Vienna, Münich, Berlin, and Breslau. Whether we consider it in a physical, or a moral point of view, it is obviously one of the most important branches of gymnastics.

Besides securing all the advantages of mere cold bathing, in developing, invigorating, and giving health to the body, it has the following additional recommendations.

I. It puts in our power the means of preserving our lives, and perhaps those of others, in those situations of peculiar peril, from which none of us can claim an exemption. It has been objected, I know, that the swimmer will be likely to expose himself, in some instances, unnecessarily; but this is an objection to which every thing truly valuable is open. The gifts of Providence are always liable to misapplication, perversion, and abuse. But how many valuable lives have been saved by a knowledge of this art, for one which has been lost by improper and unnecessary exposure, or fool-hardy adventure!

II. It counteracts the ill effects which might otherwise arise from cold bathing. There are few who bathe who will be contented with a single plunge into the water, or with a few repetitions of this plunge. And it may be easily shown, that the debilitating effects which we sometimes feel from cold bathing, are less likely to follow from remaining a short time under the water, than from spending an equal amount of time in repeated plunging. But what shall we do in the water? Shall we stand still, or shall we use exercise? And if the latter, what better exercise in the water than swimming?

III. Swimming is a much better exercise than simple bathing. It strengthens the lower extremities, the muscles of the chest, and the abdomen, the lungs, the spine, the neck, and the arms, and indeed the whole system. It also increases our courage, and furnishes us with an agreeable excitement.

IV. The pleasure which every one feels in being able to master a new element, as well as the delight which is felt in the exercise itself, is an argument in its favor. If art never can give us wings to mount the atmosphere, the combination of nature and art certainly has given, or may give, to every individual, the power to sustain himself on the watery element, for a period of time which would surprise those who are not familiar with the subject.

It may be said that if the Creator had intended man for swimming, he would probably be able to do so without the assistance of art; whereas, it is well known that few infants can swim when first placed in the water. But if this objection prove anything, it proves too much. Mankind, in the earliest period of infancy, are helpless in every respect. We can no more procure our necessary food, without aid, than we can swim. There are also many of the arts of life to which we could never attain, if life were extended to a thousand years, without friendly help. The mere fact that we cannot swim as soon as we are born, like animals in whom instinct is substituted for reason, no more proves that we ought not to be taught to swim, than the fact that we cannot procure our food or practice the mechanic arts, proves that we ought to starve, or spend our lives in idleness.

V. The facility with which this art is acquired, is another argument in favor of making it a part of education. If it were to cost us seven years' apprenticeship, the case would be altered. But in a properly conducted swimming-school I cannot learn that any one who has made a fair experiment, has ever failed of becoming an expert swimmer in one term, or about four months; that is, by spending from ten to fifteen minutes a day during this period. Out of more than 200, at Boston, in the United States, the number that attended last summer, there was not one who failed to acquire the art of maintaining himself above the water, with the utmost ease, for half an hour at a time. And a very large proportion of this number acquired this degree of skill in from eight to twelve lessons. It should also be observed, that those who are taught swimming, according to the most approved rules of the art, ever after swim with more ease as well as dexterity, than those who are not.

Mankind generally act from motives. Now, almost all persons who learn to swim derive very great pleasure, as has been observed before, from this mode of exercise. It is very difficult to induce people to use the cold bath, merely from a sense of its importance to health. But only establish in them the habit and love of swimming, and you secure to them, generally, the cold bath, for at least four or five months of the year: for they who are fond of swimming will be sure to find their way into the water.

I cannot but hope that this subject will find a place among the subjects which attract the notice of the friends of education and of humanity, whether they are parents or teachers. I hope they will, at least, be led to the inquiry, whether swimming is or is not a means of promoting health and happiness; and whether or not the time has come to introduce swimming schools, extensively, into this country. If they are obviously needed, and yet the time has not come to introduce them, then we are compelled to do without a necessary in life. But is it true, that in this land of abundance, we are all so poor as not to have it in our power to procure the necessaries of life?

In order to combine the advantages to be derived from cold bathing, with the exercise of swimming, and invigorate the system in the greatest possible degree; nay, even in order to secure ourselves from positive danger to health and life, the following general rules should be observed:—

I. The proper hour for swimming or cold bathing is between nine and eleven o'clock in the forenoon; that is, if we rise with the sun, as nature intended.

II. We ought always to go into cold water when the stomach is nearly or quite empty. If we breakfast early, however, this rule will necessarily follow the observance of the former.

III. We should enter while the temperature and vigor of our bodies is evidently increasing, but never when either is declining.

IV. We should go in naturally, not by plunging in head foremost; although there is a very common prejudice in favor of the latter method.

V. As regards the frequency and duration of bathing and swimming, three times a week is generally sufficient; more than once each day would be positively injurious; and the time spent in the water should never exceed thirty minutes; generally ten to fifteen is quite long enough. In any case, however, should fatigue or chills come on, we must leave the water immediately, whether we have been in one minute or thirty.

The following anecdote illustrates in a clear but striking manner, the importance of the foregoing rules. It may be relied on as authentic, for it is from the pen of Dr. Currie.

'On the first of September, 1778, two students of medicine, at Edinburgh, set out on foot for a journey—a considerable part of which lay along the Tweed. They started by sunrise, and proceeded with alacrity in the cool of the morning. At the end of eight miles they breakfasted, rested for an hour, and then resumed their journey.

'The day grew warm as it advanced, and after a march of eight miles more they arrived heated, but not fatigued, on the banks of the river, at eleven in the forenoon. Urged by the fervor of the day, and tempted by the beauty of the stream, they stripped instantly, and threw themselves into the river. The utmost refreshment followed, and when they came to the neighbouring inn, this was succeeded by a disposition to sleep, which they indulged.

'In the afternoon they proceeded, and travelling sixteen miles further, at a single stretch, came to the inn where they were to sleep, a little after sunset. The afternoon had been warm, and they sweated profusely; but the evening was temperate, and rather cool. They had travelled for some miles slowly, and arrived at the end of their journey, stiffened and wearied with their exercise.

'The refreshment they had experienced in the morning from bathing induced one of them to repeat the experiment, and he went perfectly cool into the same river, expecting to relax his limbs in the water, and afterwards to enjoy profound sleep. The consequences were, however, very different. The Tweed, which was so refreshing in the morning, now felt extremely cold, and he left the water hastily. No genial glow succeeded; but a feverish chill remained for some time, with a small, frequent pulse, and flying pains over the body. Warm liquids and friction brought on at length considerable heat, and towards morning perspiration and sleep followed.

'The next day about noon they proceeded on foot, but the traveller who had bathed was extremely feeble; and though they had to perform a journey of a single stage only, as some part of it was difficult and mountainous, he was obliged to take the assistance of a passing carriage. It was several days before he recovered his usual vigor.'

This anecdote sufficiently illustrates several of the rules I have laid down, and shows that the power of bearing the cold water without injury, is in exact proportion to the ratio of increase of animal heat and vigor previous to and at the time of using it. The subject is an important one. It deserves the attention of parents and teachers, and a more extended explanation than my present limits will permit.

THE TRAGEDY OF OTHELLO.

The story, on which Shakspeare's Tragedy of Othello is founded, is taken from Cynthio's novels, the seventh in the third decade. Whence Shakspeare obtained the name of Othello cannot now be ascertained, as no English translation of this work, so early as the time of Shakspeare, is known. There is a French translation of Cynthio, by Gabriel Chappreys, printed at Paris in 1584, which is, however, not a faithful one; but it is probable that this was the medium through which it came into English. That many small and interesting pamphlets have been lost between that time and the present, cannot be doubted; and, if there was an English translation of this novel, it must have been among the number.

In "God's Revenge against Adultery," by John Reynolds, History the Eighth, there is an argument of his, as follows: "She marries *Othello*, an old German soldier." In this history, also, which professes to be an Italian one, the name of *Iago* occurs. It may perhaps be urged, that those names were adopted from the tragedy before us; but every reader, in the least conversant with the peculiar style and method in which the work of honest John Reynolds is composed, will acquit him of even the slightest familiarity with the scenes of Shakspeare.

The date of the occurrence of the story, on which this play is founded, may be ascertained from the following circumstances. Selymus the Second formed his design against Cyprus in 1569, and took it in 1571. This was the only attempt the Turks ever made upon that island after it came into the hands of the Venetians (which was in the year 1473), wherefore the time must have been in some part of that interval. We learn from the play, that there was a junction of the Turkish fleet at Rhodes, in order to the invasion of Cyprus. These are real historical facts, which happened when Mustapha, Selymus's general, attacked Cyprus in May 1570, which must have been in the time of the play.

TRUE HISTORY OF MACBETH.

About the lineage and station of Macbeth, whose misdeeds have been dramatized, writers have written variously, as their purposes were either narrative or dramatic. The fabulous Boece was the first, who said, that Macbeth's father was thane of Angus, and married Doada, the second daughter of Malcolm II. Buchanan, without inquiry, adopted the fables of Boece; Holingshed followed Boece, as to the station of Macbeth; and Shakspeare repeated the echoes of Holingshed. The more veracious Wyntown calls Macbeth the thane of *Crumbachty*, which is the Gaelic name of Cromarty: and in the well-known story of the Weird Sisters, the chronicler makes the first witch hail Macbeth thane of Crumbachty; the second, thane of Moray; and the third, king. These intimations lead directly up to the several fictions of Boece, Holingshed and Shakspeare. Macbeth was, by birth, the thane of Ross; by marriage with the Lady Gruoch, the thane of Moray; and, by his crimes, the king of Scots. Finley, as we may learn from Torfæus, was maormor, or, as the Norwegian historian calls him, *jarl* of Ross, who, at the commencement of the eleventh century, carried on a vigorous war, in defence of his country, against the incursions of that powerful vikingr, Sigurd, the earl of Orkney and Caithness. With his dominions, the district of Finley was contiguous, while the country of Angus lay southward, at a great distance. Finley lost his life about 1020, in some hostile conflict with Malcolm II. This fact alone evinces, that Finley would scarcely have fought with his wife's father, if he had been the husband of Doada. The Lady Gruoch, when driven from her castle by the cruel fate of her husband, the maormor of Moray, naturally fled, with her infant son, Lulach, into the neighbouring country of Ross, which was then ruled by Macbeth, who married her, during the reign of Duncan. We have now seen distinctly, that Macbeth was maormor of Ross, the son of Finley, and the grandson of Rory, or Roderick; and that he was the husband of Gruoch, who was the daughter of Boedhe, and the grand-daughter of Kenneth IV. Macbeth thus united in himself all the power which was possessed by the partisans of Kenneth IV., all the influence of the Lady Gruoch, and of her son Lulach, together with the authority of maormor of Ross, but not of Angus. With all these powers, in addition to his own character for address and vigour, Macbeth became superior to Duncan and the partisans of his family. Macbeth had to avenge the wrongs of his wife, and to resent, for himself, the death of his father. The superiority of Macbeth, and the weakness of Duncan, were felt, when the unhappy king expiated the crimes of his fathers, by "his most sacrilegious murder;" and Macbeth hastily marched to Scone, where he was inaugurated as the king of Scots, supported by the clans of Moray and Ross, and applauded by the partisans of Kenneth IV. If Macbeth had been in fact, what fiction has supposed, the son of the second daughter of Malcolm, his title to the throne would have been preferable to the right of Duncan's son, according to the Scottish constitution, from the earliest epoch of the monarchy. Whatever defect there may have been in his title to the sullied sceptre of his unhappy predecessor, he seems to have been studious to make up for it, by a vigorous and beneficent administration. He even practised the hospitality, which gives shelter to the fugitive. During his reign, plenty is said to have abounded; justice was administered; the chieftains, who would have raised disturbances, were either overawed by his power, or repressed by his valour. Yet, injury busied herself in plotting vengeance. Crian, the abbot of Dunkeld, who, as the father of Duncan, and the grandfather of his sons, must have been now well stricken in years, put himself at the head of the friends of Duncan, and made a gallant, but unsuccessful attempt, to restore them to their rights. The odious crime, however, by which Macbeth acquired his authority, seems to have haunted his most prosperous moments. He tried, by distributing money at Rome, by largesses to the clergy, and by charity to the poor, to obtain relief from "the affliction of those terrible dreams that did shake him nightly." Macbeth, and the lady Gruoch, his wife, gave the lands of Kirkness, and also the manor of Bolgy, to the Culdees of Lochleven. Yet, the friendship of the pope, and the support of the clergy, did not ensure Macbeth a quiet reign. His rigour increased with his sense of insecurity. The injuries of Macduff, the maormor of Fife, constantly prompted the sons of Duncan to attempt the redress of their wrongs. With the approbation, perhaps by the command, of Edward the Confessor, Siward, the potent earl of Northumberland, and the relation of Malcolm, conducted a numerous army into Scotland, during the year 1054. The Northumbrians, led by Siward and his son Osbert, penetrated, probably, to Dunsinane. In this vicinity, were they confronted by Macbeth, when a furious conflict ensued. The numbers of the slain evince the length of the battle, and the bravery of the combatants. Osbert was slain: yet Macbeth, after all his efforts of valour, and vigour of conduct, was overcome. He retired into the north, where he had numerous friends, and where he might find many fastnesses. Siward returned into Northumberland, and died, at York in 1055. Meantime

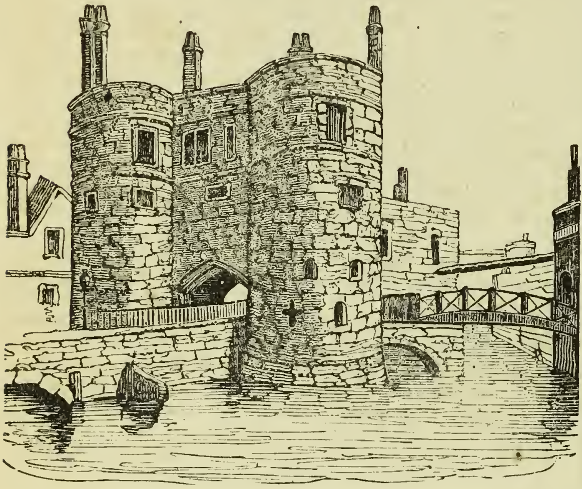
Macbeth continued his bloody contest with Malcolm: and this uncommon character was at length slain, at Lumphanan, on the 5th of December, 1056, by the hand of the injured Macduff.

DESCRIPTION OF THE TOWER OF LONDON.

(Concluded from our last.)

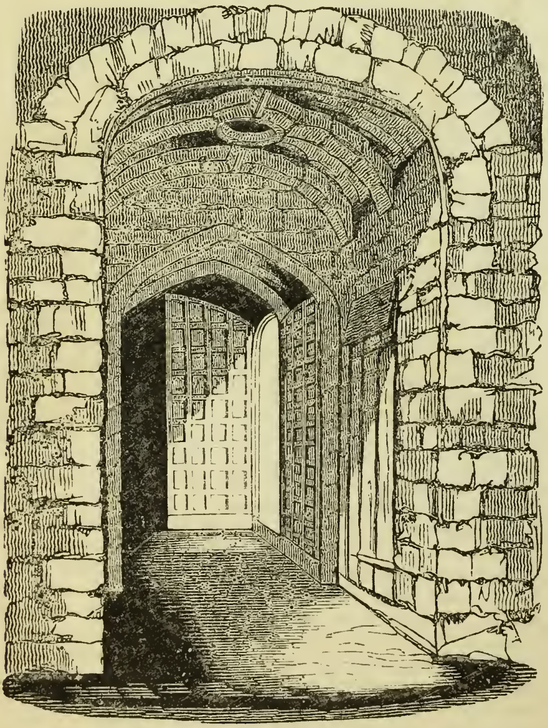
In addition to the towers thus described, there were several others, of some of which nothing but the foundation remains; nor is the history of them interesting even in their ancient state

THE BY-WARD TOWER.



The history of the Tower of London forms a black page in the early annals of this country, as, on account of the security it presented, the most illustrious prisoners have always been confined within its walls.

DOOR-WAY NEAR THE BY WARD TOWER.



A lamentable catastrophe attended one of the first prisoners of royal blood that tenanted the Tower. This was Gryffydd, the eldest son of Llewelyn, prince of Wales, who attempted to make his escape from this prison in 1244. He had formed a rope of the hangings, sheets, and table cloths, with which he let himself down from the top of the Tower, but, being a very corpulent man, the rope broke, and he was dashed to pieces. In the reign of Edward III., two sovereigns, taken prisoners in two distinct wars, were confined in the Tower—John, king of France, and David, king of Scotland; both were treated with the highest respect, and even with delicate attention, by Edward, and his gallant son, the Black Prince

It was in the Tower, that lady Arabella Stuart died the victim of grief. This amiable princess was an object of unjust suspicion with both Elizabeth and James, though guilty of no other crime than that of marrying a man she loved, William Seymour, grandson of the Earl of Hertford. For this offence she was committed to the Tower, while her husband was also committed to prison. Both the prisoners contrived to escape, and intended to pass over to France, but were seized and brought back to prison. The lady Arabella was more strictly watched than ever, and it appears by her autograph letters, of which there are several in the possession of lord Weymouth, as well as in the British Museum, that she was even deprived of necessary comforts. In a letter to viscount Fenton, she entreats his lordship to make known to the king her " most discomfortable and distressed state;" and in another part of the letter, which she had afterwards cancelled, she complains, that she cannot get any thing but ordinary diet, and that unfit for a person suffering under sickness, as she was. It was in vain that she presented memorials to the king, and sought the good offices of the queen, and such of the nobility as she thought had influence with his majesty—for the relentless James left her to perish in the Tower. In the Harleian MSS. vol. 7003, there is a fragment of one of her letters to the king, which exhibits her own humility, and the unfeeling character of James, whom she thus addresses: " In all humility, the most wretched and unfortunate creature that ever lived, prosmates itself at the feet of the most merciful king, that ever was, desiring nothing but mercy and favour, not being more afflicted for any thing, than for the loss of that, which hath been this long time the only comfort it had in this world; and which, if it were to do again, I would not adventure the loss of for any other worldly comfort; mercy it is I desire, and that for God's sake."

During the civil wars of Charles I., the Protectorate, and after the restoration of Charles II., the Tower was not wanting in inmates.

In a collection of pamphlets, which were presented by his late majesty to the British Museum, there is a folio sheet, printed in September, 1647, which gives us a list of the prisoners in the Tower at that time. It is entitled, " A Loyall Song of the Royall Feast, Kept by the Prisoners in the Towre, in August last, with the names, titles, and character of every prisoner. By Sir F. W., Knight and Baronet, prisoner."

The song, which contains twenty-five stanzas, is curious, as showing the staunch loyalty of the prisoners, and the humour of one of them at least, even in his confinement. It thus commences:

" God save the best of kings, King Charles,
The best of queens, Queen Mary,
The ladies all, Gloster and Yorke,
Prince Charles so like old Harry:

God send the king his own again,
His Towre and all his coyners,
And bless all kings who are to reigne
From traytors and purloyners.

The king sent us poor traytors here
(But you may guess the reason,)
Two brace of bucks to mend the cheere;
Is't not to eat them treason ?"

The writer of the song, which is an imitation of the ballad of Chevy Chace, enumerates the names of the prisoners, all of whom he eulogizes for their good conduct. The prisoners named, are the marquis of Winchester, the bishop of Ely, judge Jenkins, sir Frank Wortly, (the author of the ballad, we presume,) sir Edward Hales, sir John Strangways, sir John Hewet, sir Thomas Lunsford, Colonel Cleaveland, Giles Strangways, esq., sir John Marlow, sir William Morton, sir Henry Vaughan, John Lilburne, and several others. Two stanzas, descriptive of the two last-mentioned persons, will show the spirit of the ballad.

Sir Henry Vaughan looks as grave
As any beard can make him,
Those come poor prisoners for to see,
Doe for our patriarch take him:

Old Harry is a right true blue,
As valiant as Pendraggon,
And would be loyall to his king,
Had King Charles ne'er a rag on.
The king sent us, &c

John Lilburne is a stirring blade,
And understands the matter,
He neither will king, bishops, lords,
Nor th' house of commons flatter;

John loves no power prerogative,
But that deriv'd from Sion,
As for the mitre and the crown,
Those two he looks awry on.
The king sent us, &c.

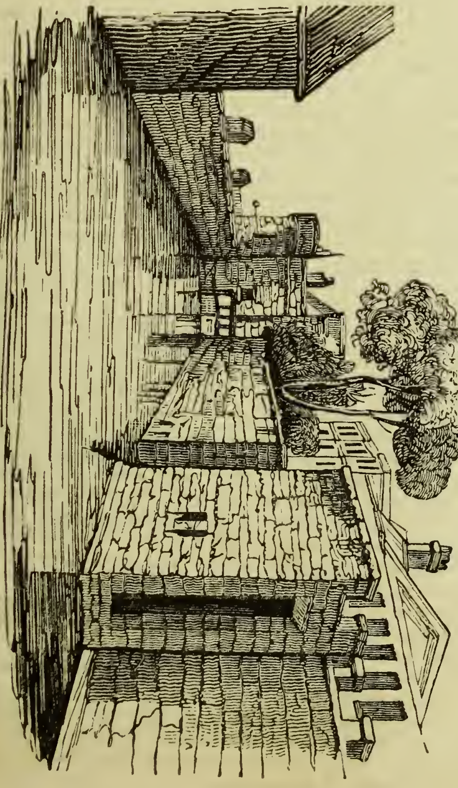
The Tower still continues to be used as a state prison, here the last victims of attachment to the exiled house of Stuart perished; and here, in 1794, Mr. Horne Tooke, Hardy, and the other persons charged with high treason, were confined: one of them, John Augustus Bonney, has inscribed, on the walls of his prison, an epitaph on a cat, which with true republican feeling, he called citizen, and the following epitaph on a goldfinch.

"Where Raleigh pin'd, within a prison's gloom,
I cheerful sang, nor murmured at my doom;
Where heroes bold, and patriots firm could dwell,
A goldfinch in content his note might swell;
But death, more gentle than the laws decree,
Hath paid my ransom from captivity.

Buried, June 23, 1794, by a fellow-prisoner, in the Tower of London."

The last time that the Tower of London was used as a state prison, and may it long continue the last, was in the year 1820, when Thistlewood, and his associates in the plot, known by the name of the Cato Street Conspiracy, for massacring the whole of the king's ministers, were confined here. During their trial they were brought every morning from the Tower to the Old Bailey, and conveyed back again in the evening. When five of them had been found guilty and sentenced to death, they were executed in front of Newgate, and not on Tower Hill, as was formerly the custom.

TRAITORS' GATE.



Within the walls of the Tower are the Mint, the Jewel Office, the Armoury, the Ordnance Office, the Record Office, and the Menagerie.

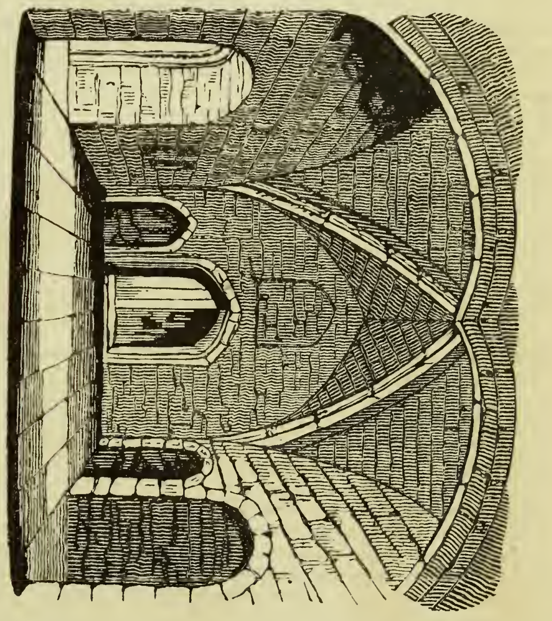
The Ordnance Office, of which his grace, the duke of Wellington, is, at present, master, superintends the supplying of arms, ammunition, and other warlike stores required in the service. When the principal arms consisted in the bow, the officers of this establishment were called the bowyer, the cross-bowyer, the armourer, &c. In time of war, the number of officers, clerks, and wardens, in the Ordnance Office, exceeds three hundred, exclusive of porters, servants, and other attendants.

The Record Office contains the parliamentary rolls, from the reign of King John to that of Richard III.: a survey of the manors of England, and a register of the ancient tenures of all the lands; ancient perambulation of forests: a collection of charters granted to colleges and corporations; the book of prayer under the great seal, printed and sanctioned by Charles II., on his restoration, together with several state papers and documents of great antiquity.

The public records of Scotland, which Oliver Cromwell seized on, were placed in the Tower, where they remained until the restoration, when Charles II., intending to return them to Edinburgh Castle, sent them in a vessel, which was wrecked near Holy Island, and the valuable documents were lost.

The Royal Menagerie in the Tower, where our monarchs formerly amused themselves with seeing the combats of wild beasts, was not remarkable either for the number or the rarity of the animals it contains, and, as a collection of natural history, was unworthy of a great nation, whose fleets and armies would enable them to collect all that is wonderful in nature or art from every clime. The collection has lately been transferred to the gardens of the Zoological Society.

INTERIOR OF BOWYER TOWER.



The government of the Tower is vested in a constable, a lieutenant, and other subordinate officers. The opening and shutting of the gates, in the morning and evening, is done with great ceremony, and is almost the only circumstance that reminds the inhabitants of London, that they have a fortress within their walls regulated by a military government. The warders, who attend at the Tower, and wear the livery of the yeomen of the guard, were appointed to their office by Henry VIII. The king, after residing in the Tower some months on the death of his father, left fifteen of his body guard, and gave them the name of warders: and, afterwards, in consequence of their attention to the protector, duke of Somerset, when confined there, he procured them the honour of wearing the same livery as the yeomen of the guard.—*Percy Histories.*

THE FESTIVAL OF EASTER,

As convivially celebrated by the Kings and Nobility from the Fourteenth Century to the Reign of Queen Elizabeth.

The festival of Easter was anciently commemorated by the kings and great nobility of England, with the utmost expense and magnificence. Our ancient annalists apparently considered it as one indispensable part of their office, to record where and how the sovereigns of this realm celebrated this periodical season of conviviality; and we learn from Bede, Holingshed, and Stubs, that one portion of the gaiety and amusement on this occasion consisted in the exhibition of plays, mummeries, maskings, and other disguisings. That the convivialities of this periodical festival might be conducted in a suitable manner, and proceed in uninterrupted succession, it was the constant practice to appoint a temporary officer to preside over the festivities of the capital during the Easter week, and who was styled the *Lord of Misrule.* This mock officer, as might be expected, was looked on rather as a promoter of mirth than the preserver of decorum during the festival. So lately as the reign of Edward VI., in the year 1551, this magistracy was in so high repute, that George Ferrers, one of the most considerable writers in that celebrated repository of English poetry "The Mirror of Magistrates," was appointed by the privy council to exercise it during the Easter week, "who," says the old chronicler Holingshed, "being of better credit and estimation than commonlie his predecessors had been before, received all his commissions and warrants by the name of 'the king's pastime.' Which gentleman so well supplied his office both in show of sundrie sights and devices of rare inventions, and in acts of divers interludes, and matters of pastime played by persons, as not onlie satisfied the common sort, but also were verie well liked and allowed by the councell, and others skilled in the like pastimes: but best of all by the young king himselfe, as appeared by his princelie liberalitie in rewarding that service."

A whimsical account has been preserved of the election and mode of proceeding of an officer bearing the same title,—not resident at court,—but chosen by persons of inferior rank dwelling in their several parishes. This deserves to be cited, as an instance of the extravagance of the times, and as particularly illustrative of the taste and manners of our ancestors. From Stubs' "Anatomy of Abuses, 1595," we make the following extract:—"First of all," says the author, "the wilde heades of the parish, flocking togither, chuse them a graund captaine of mischiefe, whom they innoble with the title of *Lord of Misrule;* and him they crowne with great solemnitie, and adopt for their king. This king anointed chooseth forth forty, threescore, or an hundred, like to himself, to wait upon his lordlie majestie, and to guard his princelie person. Then everie one of these men he investeth with his liveries of greene, yellow, or some other light, wanton colour; and, as though they were not gaudy ynough, they bedecke themselves with scarffes, ribbons, and laces, hanged all over with gold ringes, pretious stones, and other jewels. This done, they tie about their legge twenty or fortie belles, with rich handkerchiefes in their handes, and sometimes laid acrosse over their shoulders and neckes. Thus all thinges set in order, then have they their hobbie horses, their dragons, and other antickes, together with their baudie pypers, and thundering drummers, to strike the devil's daunce with all. Then march this heathen companie towards the church, their pypers pyping, their drummers drumming and thundering, their belles jyngling, their handkerchiefes fluttering about their heades like maddemen, their hobbie horses, and other monsters skirmishing among the throng; and in this sorte they go to the church,—though the minister be at prayer or preaching,—and there they fall to singing with such a confused noise that no man can heare his own voyce; and thus these terrestrial furies spend the sabbath day. Then they have certaine papers wherein is painted some babelerie or other of imagerie work, and these they call *My Lord of Misrule's* badges or cognizances. These they give to everie one that will give them money to maintain them in this their heathenish devilrie; and who will not show himself buxome to them, and give them money, they shall be flouted shamefully; yea, and many times carried upon a cowlstaffe, and dived over heade and eares in water, or otherwise most terribly abused."

The coarseness of manners, the broad humour, and the ribaldry displayed on these occasions, are essential features of the character of our ancestors in those early ages. Historians, who, from a misjudged delicacy of sentiment, suppress them, by no means discharge the office with that degree of faithfulness which modern students require; and critics who do not bear these features in their memory, are by no means qualified to do justice to our ancient poets; and will often impute their flat or indecorous passages for a fault, where, if they saw the subject in its full extent, they would be impressed with admiration and awe of the men, who, in the midst of so much rudeness and ill taste, preserved, in so high a degree, the purity of their thoughts. Z.

THE CHEAP AND DEAR PERIODICALS.

We have watched the experiment of cheap monthly publications with anxious eyes: and have been not a little encouraged to make the important financial reduction announced in our opening paper, by its complete success so far as regards Scotland; and by the presumption we see of equal success, in due time, in the more distant, but far wealthier markets of England. The experiment was attended with some doubt. To secure a large circulation, it is not enough that a work be very good and very cheap. There must be a large number of people who look to reading for a regular source of gratification and whose intelligence and means correspond with the contents and price of the work presented. The issue of the experiment has proved that there is a very large class who have intelligence enough to relish the comparatively long and elaborate papers of a monthly periodical, as much as the short and more simple articles of a weekly, and who can afford eightpence per month, in one payment, for their intellectual gratification.

The experiment, as to weekly publications, at a penny or three half-pence, had been tried about twelve months earlier, in the cases of Chambers' Edinburgh Journal, and the Penny and Saturday Magazines, &c. and with a result which bids fair to alter the whole form and pressure of our periodical literature. There was an immediate inundation of cheap reading. The success of these publications was instantaneous, and it is no exaggeration to say, prodigious. Had worthy Dominie Sampson lived to see this literary tide setting in, with the rapidity and volume of the Solway, his favorite exclamation would not have been without ample warrant, in both the nature and the extent of the influx. In a few months purchasers were regularly found for cheap weekly publications to the number of two hundred thousands. A new era in literature had evidently commenced. And this immense supply of periodical reading was little indebted for its reception to forcing, by advertisements, or any of the other means of procuring sales, well understood by publishers. It was welcomed as is the genial shower by the parched land. In comparison with this abundant shower, the old periodical literature appeared little better than laborious, expensive, and partial irrigation, which might saturate particular spots with fertilizing moisture, but could not do otherwise than leave the far greater portion of the extensive field barren and unprofitable.

The effect of this new supply of reading, regular, extensive, and cheap, upon the other descriptions of literary publications, was speedily felt. The regular booksellers resisted, as was natural, this rushing influx of what they called cheap trash, which threatened to sweep away all those higher priced articles in which they dealt,—to render useless that knowledge of bookselling craft by which they had their bread, and force them to compete with every man, woman, or child, who should open a booth for the sale of cheap periodicals, with perhaps, a capital stock amounting to one pound, in addition to the shop-fittings, and with no other knowledge of literature or bookselling than the faculty of distinguishing, by the shape or general appearance, Chambers' Journal from the Penny Magazine, *et e contra.* The resistance of "the Trade" was vain. It had no perceptible effect on the sale of the "Trash." As the trash was in demand, venders of it were quickly found; and the trade had the mortification to see that they had diverted the stream of custom from themselves to a shoal of new rivals, whom they would scarcely acknowledge as booksellers. They had no power to stop the current. Equally vain is it to wait until the flood of cheap weekly publications shall exhaust itself. It will run for ever, let who will wait on the brink.

Another tide, if we mistake not the signs of the times in all that respects literature, is setting in. There will be cheap Monthly, as well as cheap Weekly periodicals. The Monthly current, will, from its nature, neither be so large nor so rapid as the Weekly, but it is no less certain to flow, and to endure. —*Tait's Edinburgh Magazine.*

GODDESSES AND FEMALE SAINTS COPIED FROM BEAUTIFUL WOMEN.

Venus rising out of the sea was the picture of Campaspe, mistress to Alexander the Great, or else that of the courtezan Phryné. Whilst Phryné was young she served for an original to all those who drew the goddess Venus. The Venus of Cnidus was copied from the face of a courtezan whom Praxiteles was passionately fond of. Pliny mentions a painter who always drew the goddesses after some or other of his mistresses. "Fuit Arellius" says he, "Romæ celeber, paulo ante divum Augustum, nisi flagitio insigni corrupisset artem semper alicujus fœminæ amore flagrans, et ob id deas pingens, sed dilectarum imagine.—"Arellius," says he, "was eminent at Rome a little before the time of Augustus Cæsar, but he basely prostituted his art, being always mad after one woman or other, and for that reason painting goddesses in the form of his favorites." Nor are the Christians free from this licentiousness; see the thesis of Voetius: "Aperit Molanus in libro de picturis sacris, cap. 29.. Visæ inquit quandoque in locis ubi non decuit divorum imagines viventium adhuc hominum ora vultusque referre, ut hoc umbratico velamento illorum quos amabant effigie pascerent oculos. Ad quas selectas et procacitur venustas formas pingi solere imagines deiparæ virginis probe norunt pictores. Molanus, in his treatise of holy paintings, shows what practices have been used. 'Pictures,' says he, 'have been seen in very improper places, representing saints whose features have exactly answered to those of persons still living, that under this symbolical dress they might feed their eyes with the effigies of those they loved. From what select and beautiful, but dishonest originals, the pictures of the virgin mother have been drawn, painters well know.'" I shall conclude with a passage out of the News from the Republic of Letters. "The author explains a medal of Julian the apostate, upon which on one side is seen Serapis perfectly resembling Julian, and on the other the figure of a Hermanubis. It was no unusual thing to see statues of men altogether like those of some god; flattery or vanity has often been the cause of this disorder. Pliny mentions a painter who always drew the goddesses like the mistresses he was in love with. This might give Justin Martyr occasion to say, laughing at the pagans, that they worshipped their painters' mistresses. But I know not whether it is very fair to make the heathens responsible for the fancies of a Xeuxis or a Lysippus. What would be said of a man that should pretend that those who believe they worship the image of St. Charles Borromeo, worship nothing but a picture made at pleasure, and the caprice of a painter? I say this, because though that saint was very homely, he is painted very handsome. This is an unavoidable thing in all religions where images are used: you must submit to the licence of workmen, and must depend upon them for the air and shape of the objects of devotion. 'Deos ea facie novimus quâ pictores et fictores voluerunt. We know the gods only by such faces as the painters and sculptors please to give them,' said the men of sense among the pagans; yet this ought not to encourage such abuses: for instance, it was not to be borne that the image of the virgin should be made at Rome from the picture and resemblance of a sister to pope Alexander VI, who was indeed very beautiful, but not very virtuous."—*Bayle, Art.* Flora.

CHARACTER OF THE AMERICANS.

The American is mild, polite, but proud, as it befits a freeman to be; he does not pretend to any superiority, but he will in no respect submit to be treated as an inferior. Every one considers that he carries on a trade that he may live; and, far from coveting idleness, he despises it: he thinks all honest trades equal in dignity; although requiring, as they do, different degrees of talent, he sees no injustice in their being unequally recompensed. The servant of a lawyer or a physician, for instance, perceives no material difference between himself and his employer (for the word master is only used by people of colour). One brushes clothes, the other pleads causes, or feels pulses, or preaches, or judges, or makes laws, or governs—and all for money. There is not so much difference; each tries to do his duty in the best way he can. Thus the domestic will be very attentive and submissive. Whenever his situation no longer suits him, he will leave his master; and in no case will he suffer on his part either insult or violence. Let him fall ill, or have a lawsuit, and he will give his custom to his master, pay him like any body else, and consider himself *quoad* as having changed characters with him.

This spirit of independence forms the grand distinctive character between the English and American manners; for outwardly and physically they are much alike. If, for example, you go into what those who compose it call the first society of New York, this circle is composed of tradesmen newly arrived at the summit of Fortune's wheel, where it is very doubtful if they long remain. They take advantage of their fleeting days of prosperity to show off as much luxury and folly as their situation will permit them. All who have made a voyage to Europe, try to ape the exclusive manners of which they have been the victims on the other side of the Atlantic; affect to value every thing foreign, and consider America as a barbarous country, where nothing elegant has been invented,—not even the galopade or *gigot* sleeves. The first European swindler who takes the trouble to pass himself off for a duke or a marquis is sure to carry away all their suffrages, until it pleases him to join thereto their purses. Men of this stamp will pretend not to trouble themselves about politics, or at least not talk about them; for it is a subject so vulgar and unfashionable....in London! They try to imitate the perfect nullity of conversation in that city, and in general, assisted by their natural resources, they succeed pretty well. ***Murat's*** *United States.*

ON THE ANTIQUITY OF SALUTING PERSONS ON SNEEZING.

About the year of our Lord 750, is commonly reckoned the æra of the custom of saying "God bless you," to one who happens to sneeze. It is said that, in the time of the pontificate of St. Gregory the Great, the air was filled with such a deleterious influence, that they who sneezed immediately expired. On this the devout pontiff appointed a form of prayer, and a wish to be said to persons sneezing, for averting them from the fatal effects of this malignancy—a fable contrived against all the rules of probability; it being certain that this custom has from time immemorial subsisted in all parts of the known world. According to mythology, the first sign of life Prometheus's artificial man gave, was by sternutation. This supposed creator is said to have stolen a portion of the solar rays; and filling with them a phial, which he had made on purpose, sealed it up hermetically. He instantly flies back to his favourite automaton, and opening the phial held it close to the statue; the rays, still retaining all their activity, insinuate themselves through the pores, and set the factitious man a-sneezing. Prometheus, transported with the success of his machine, offers up a fervent prayer, with wishes for the preservation of so singular a being. His automaton observed him, and remembering his ejaculations, was very careful, on the like occasions, to offer these wishes on behalf of his descendants, who perpetuated it from father to son in all their colonies.

The rabbis, speaking of this custom, do likewise give it a very ancient date. They say, that not long after the creation, God made a general decree, that every man living should sneeze but once, and that at the very instant of his sneezing his soul should depart, without any previous indisposition. Jacob by no means liked so precipitate a way of leaving the world, as being desirous of settling his family affairs and those of his conscience; he prostrated himself before the Lord, wrestled a second time with him, and earnestly entreated the favour of being excepted from the decree. His prayer was heard, and he sneezed without dying. All the princes of the universe, being acquainted with the fact, unanimously ordered that, for the future, sneezing should be accompanied with thanksgivings for the preservation, and wishes for the prolongation of life. We perceive, even in these fictions, the vestiges of tradition and history, which place the epocha of this civility long before that of Christianity. It was accounted very ancient even in the time of Aristotle, who in his problems has endeavoured to account for it, but knew nothing of its origin. According to him, the first men, prepossessed with the highest ideas concerning the head, as the principal seat of the soul, that intelligent substance governing and animating the whole human system, carried their respect even to sternutation, as the most manifest and most sensible operation of the head. Hence those several forms of compliments used on similar occasions among the Greeks and Romans: "Long may you live! May you enjoy health! Jupiter preserve you!" — *From the French of the Abbé Velly.*

ERASMUS.

Erasmus, whilst yet a schoolboy, composed a panegyric on King Philip (father of Charles V.), on his coming out of Spain into Germany. His majesty took such notice of his early wit, that he honored him with a yearly pension during his life.

King Henry VIII. of England wrote to him with his own hand, ordered him several valuable presents, offered him a house and land, with six hundred florins a year, if he would reside in England.

Francis I. King of France also wrote to him; offered him a bishopric and 1000 florins a year, if he would live in France.

The Emperor Charles V. offered him a bishopric in Sicily, made him one of his privy council; allowed him a pension of 400 florins a year, and promised to make it 500, if he would occasionally reside in his court.

Sigismund king of Poland, and Ferdinand king of Hungary were very bountiful to him, and repeatedly invited him to dwell in their dominions.

Ann, princess of Verona, allowed him a pension of 100 florins a year.

Frederick, duke of Saxony, and William, duke of Gulick, made him several presents.

Pope Adrian VI. wrote to him three several times with his own hand.

When Pope Clement VII. was raised to the purple, he congratulated his holiness on that event; who in requital sent him a purse of 500 florins, and by his apostolic letters invited him to Rome.

Pope Paul III. intended to have raised him to the rank of a cardinal, if death had not prevented him.

William Warham, archbishop of Canterbury, gave him an exhibition.

Cardinal Wolsey allowed him a pension out of a prebend of York.

The bishops of Lincoln and Rochester liberally supplied him with money, &c. on all occasions.

Polydore Virgil sent him money to buy a horse; and the lord Cromwell transmitted him thirty angels.

Lord Montjoy, Sir Thomas More, Bishop Tonstal, and Dean Collet, were his constant benefactors.

Cardinal Mattheo offered him a pension of five hundred a year to live in Rome, and sent him a cup of pure gold.

Albertus, archbishop, cardinal, and elector of Mentz, sent him also a cup of gold, richly ornamented with precious stones.

Cardinal Campegius, among other presents, sent him a diamond ring of great value.

Stanislaus Olmucensis sent him a silver bowl, double gilt, with four pieces of gold, the coin of an ancient emperor.

The bishop of Basil offered him half the revenue of his bishopric.

Thurxo, bishop of Uratislavo, went six days journey out of his way to see him.

William, earl of Eyrenberg gave him a dagger, which, by the inscription, "he wished in the hearts of all his enemies."

WILLIAM WITH THE STRONG HAND.

William with the Strong Hand was the eldest son of William de Albini, who came into England with William the Conqueror, and held large possessions by knight's service in Norfolk. He is represented by the historians of those days as a man of great personal prowess, and extraordinary agility and strength of body. Dugdale tells us why he was called William with the Strong hand: the occasion was thus, as related by that judicious antiquary:

"It happened that the queen of France, being then a widow, and a very beautiful woman, became much in love with a knight of that country, who was a comely person, and in the flower of his youth: and because she thought that no man excelled him in valour, she caused a tournament to be proclaimed throughout her dominions, promising to reward those who should exercise themselves therein, according to their respective merits; and concluding, that if the person whom she so well affected, should act his part better than others in those military exercises, she might marry him without any dishonour to herself.

"Hereupon divers gallant men, from foreign parts, hasting to Paris, among others came this our William de Albini, bravely accoutred, and in the tournament exceeded all others, overcoming many and wounding one mortally with his lance; which being observed by the queen, she became exceedingly enamoured of him, and forthwith invited him to a costly banquet, and afterwards bestowing certain jewels upon him, offered him marriage. But having plighted his troth to the queen of England, then a widow, he refused her: whereat she grew so discontented, that she consulted with her maids how she might take away his life; and in pursuance of that design, enticed him into a garden, where there was a secret cave, and in it a fierce lion, into which she descended by divers steps, under color of shewing him the beast. And when she told him of his fierceness, he answered, that it was a womanish, and not manly quality, to be afraid thereof; but having him there, by the advantage of a folding door, thrust him in to the lion. Being therefore in this danger, he rolled his mantle about his arm, and putting his hand into the mouth of the beast, pulled out his tongue by the root; which done, he followed the queen to her palace, and gave it to one of her maids to present to her.

"Returning therefore into England with the fame of this glorious report, he was forthwith advanced to the earldom of Arundel, and for his arms the lion given him; nor was it long after that the queen of England accepted him for her husband, whose name was Adeliza (or Alice), widow to king Henry I. and daughter to Godfrey, duke of Lorrain; which Adeliza had the castle of Arundel, and county, in dowry from that king." And in the beginning of Henry II.'s time, he not only obtained the castle and honor of Arundel to himself and his heirs, but also a confirmation of the earldom of Sussex, granted to him by the third penny of the pleas of that county, which in ancient times was the usual way of investing such great men in the possession of any earldom, after those ceremonies of girding with the sword, and putting on the robes, were performed, which have ever, till of late, been thought essential to their creation.

SONNET.

On a day (alack the day!)
Love, whose month is ever May,
Spied a blossom, passing fair,
Playing in the wanton air.
Through the velvet leaves the wind
All unseen 'gan passage find,
That the lover, sick to death,
Wish'd himself the heaven's breath.
Air (quoth he) thy cheeks may blow;—
Air, would I might triumph so!
But, alack! my hand is sworn
Ne'er to pluck thee from thy thorn.
Vow, alack! for youth unmeet,
Youth so apt to pluck a sweet;
Do not call it sin in me
That I am forsworn for thee;
Thou, for whom ev'n Jove would swear
Juno but an Æthiop were;
And deny himself for Jove,
Turning mortal for thy love.

DIRGE.

Fear no more the heat o' th' sun,
  Nor the furious winter's rages,
Thou thy worldly task has done,
  Home art gone, and ta'en thy wages,
Golden lads and girls, all must,
As chimney-sweepers, come to dust.

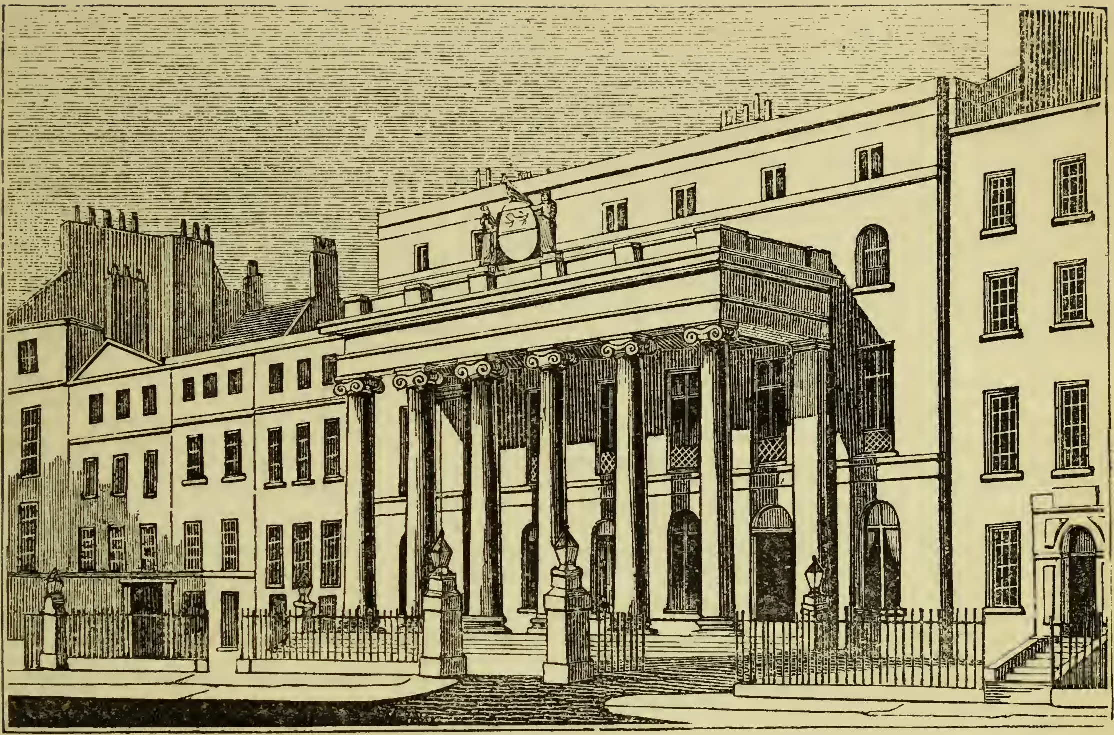
Fear no more the frown o' th' great,
  Thou art past the tyrant's stroke,
Care no more to clothe and eat,
  To thee the reed is as the oak.
The sceptre, learning, physic, must
All follow this, and come to dust.

Fear no more the lightning flash;
  Nor th' all-dreaded thunder stone;
Fear no slander, censure rash,
  Thou hast finish'd joy and moan.

William Shakspeare.

Dead as Chelsea.—*Chelsea*, a village near London, famous for the military hospital.

To get Chelsea; to obtain the benefit of that hospital.—"*Dead as Chelsea*, by G—d!" an exclamation uttered by a grenadier at Fontenoy, on having his leg carried away by a cannon-ball.—*Dictionary Vulgar Tongue*, 1788.



ROYAL COLLEGE OF SURGEONS,

LONDON.

Although the Surgeons obtained an Act of Parliament, in 1745, to separate from the Barbers' Company, with which they had been incorporated from the reign of Henry VIII., yet it was not until the year 1800 that they obtained a new charter, erecting them into a distinct college. The business of the society was for some time carried on in the Old Bailey; but a new Hall has since been erected, on the south side of Lincoln's Inn Fields, which is enriched with a valuable museum, library, &c. Among its treasures is the extensive collection of the celebrated John Hunter, containing preparations of every part of the human body, which exhibit all the gradations of nature, from the most simple state in which life is found to exist, up to the most perfect and complex of the animal creation—man himself. The museum has also been enriched with several valuable contributions from Sir Joseph Banks, Sir William Blizard, Sir Everard Home, and others. It also contains what may certainly be regarded as a curiosity, the wife of an eccentric character, well known a dozen years ago in the streets of London—Martin Van Butchell: she is preserved in a wooden box, and her face, which is protected by a glass covering, is generally shown to those persons who can obtain access to the museum, which is only attainable by the introduction of a member.

Surgeons' Hall is a fine, though somewhat heavy, building, of the Ionic order, with a lofty and handsome portico, surmounted by the arms of the college, which are supported by figures of the sons of Esculapius, Podalirus, and Machaon. The interior of the building is admirably arranged, and the numerous lectures which are given in the course of every year are delivered by surgeons the most distinguished for their professional talents.

The Percy Histories.

SKETCHES OF IRISH FOOLS.

BY T. C. GRATTAN, ESQ.

(*Abridged from the New Monthly Magazine.*)

Ireland has the reputation of having produced a great number of shrewd fellows, and occasionally a knave or two. I can vouch for the quantity of fools to which it gives birth, or at least used to do in my boyish days, and the good old times before me. I do not mean those ninnies, who, believing well of human nature, trust to those whom they have served, and are deceived the more deeply in proportion to their confidence and kindness; nor yet those swaggering, rollicking, foolish fellows, who get drunk and swear,—

> "Who kiss the girls and coax them,
> And spend their money free;"

and thus end by ruining themselves, as they had previously ruined others; but those lamentable abortions of intellect, by courtesy called "innocents" or "naturals," but in plain speaking designated "born idiots," varying in degree, from the slavering baby, propped in a rush-bottomed chair, to the aged and mind-palsied object, stretched on straw by the road-side, to disgust and pain the traveller—to fill his eyes and drain his pockets.

The extreme diversity of shades in Irish character is not more remarkable than the wild harmony with which they blend together. Almost every individual is made up of contradictions, or at least of contrasts. The joy of an Irishman has always a dash of melancholy in it; and there is a rainbow even in his most clouded sky.

It is incontestable that Ireland is more fertile than any other country in what is generally called folly; folly in all its Proteus forms, but specially of that humiliating sort I have just alluded to. I am almost inclined to think that it is quite a matter of chance whether any given Irish infant turn out a wise or a foolish man. And in the majority of adults it is hard to say to which category they belong. They, almost without exception, seem to hover through life between the two attractions; and in nine cases out of ten a feather would turn the beam. It is this uncertainty which gives such a racy flavour to Irish humour, and such picturesqueness to Irish conduct. Other nations scarcely know how to estimate us. Our fools perpetually say the shrewdest things; our wise men constantly do the most foolish.

And is it then, really, I have often asked myself, that the quickness of intellect, which is admitted to distinguish the mass of my countrymen, is but a chance item in the balance-sheet of the national character, and that, due allowances for shades of difference being made, and the proportions between sense and nonsense fairly struck, it is even doubtful which ought to be held predominant? Is the boundary between intellect and idiotism so narrow? Is it a mere accident of cerebral formation that makes one man an orator and another an "innocent?" Of what is "Irish eloquence" and "Irish wit" compounded? And how are we to draw the line between them on one hand, and bombast and ribaldry on the other? Does the reputation of our bold-voiced demagogues and spirit-stirring speakers in Parliament hang on the simple thread of a phrenological subdivision? May Dryden's couplet—

> "Great wit is sure to madness near allied,
> And thin partitions do their bounds divide"—

be specially applied to Irishmen? and must we be content to prove a *pendant* to the truism of an old Latin writer, that "scholars are the most foolish men in the world?"

I will not attempt to unravel the metaphysical thread I have been here insensibly weaving for myself; but will at once burst through the web, though it be of my own spinning, and return to the major of my essay, if I must not call it my argument.

In the whole neighbourhood of my early life there was scarcely a gentleman's house that had not attached to it a semi-intelligent, half-witted *omadthaun*, who was the knife-cleaner, yard-sweeper, cow-caller, pig-feeder—the servant of the servants, the link between the men and beasts of the establishment. These beings did not hold their tenures, like the court-jesters of former days, by forcing jokes for the amusement of those who should have been their betters; or by pandering to the licentiousness of those whose knavery was in a direct ratio with *their* folly;—but merely by doing the dirty work of the house, not the court.

I have heard of affecting instances of fidelity in these poor creatures. A wealthy and better sort of farmer was for three days missing in the ruthless times that succeeded the rebellion of 1798. Mat, his half-witted cow-boy, or, more technically speaking, "the b'y," had been missing at the same time, and was absurdly suspected of having made away with his master. But, on the fourth morning of the search, the poor *omadthaun* was found stretched beside the farmer's murdered body, in a lonely island in the bog of Allan, actually dying of starvation from his long watch by the corpse, which he would not quit, from the moment he stumbled on it in one of his wanderings, and did not attempt to remove, from excessive sorrow acting on want of sense.

The strong sentiment of filial attachment evinced by beings of the very lowest grade in the scale of intellect, is a puzzling fact for physiologists, and goes far to prove that Locke's "sheet of white paper" bears, after all, an instinctive though vapoury water-mark of natural affection.

Several touching instances of this kind are strong in my memory.

An idiot in our neighbourhood, who bore the curious cognomen of "Godsham," having, in one of the deadly visitations of "the faver," lost his mother, by whom he had been reared in all the bleak indulgences of beggary, carried to her narrow bed, on every day for many months after her death, his snatched and scanty meal, and, dividing it into equal parts, made holes in the turf, and obtruded the food into them, that she might, as when living, partake of his repast. I have seen him, when the rain poured down in torrents, strip off his coat to cover the grave, and have heard him address the most affectionate complaints to her, whom he supposed to be listening to them, for her obstinacy in not speaking to him. The sublime and the ridiculous had here no step between them.

"Arrah, then, mother dear, why won't you come back home wid me agin? Why, then, sure the divil is busy wid you, to be lying out here, ketching your death of could in the open air! It's yourself that used not to be such an ould runt of a fool; whatever's comed over you of late? Arrah! swop a word wid me, mother jew'l, if it's only to call me a 'madthaun,' as you used to do; and more shame for you, when I'm a nate, clane, sinsible b'y. Here's a pinch of snuff I've brought you, any how, and a drop o' the crathur this could evening, and much good may it do you wid it, mother avich!"

And as he spoke he made holes at the head of the mound, putting in the snuff and pouring the whisky from his little phial into that part where he judged the face to be; and, though much addicted to that treacherous comforter of the wretched and the poor, he would not even taste what he had appropriated to his mother, while all his plaints, lamentations, and reproaches were thus poured into "the cold, dull ear of death."

A painful contrast to this last instance was furnished in the person of a poor girl, who was not only hideous in face and deformed in person, but who had the misfortune of being a cripple and an idiot. The affection of her unhappy parents for this girl, their only child, was unbounded, and, strange to say, it excited no feeling in her but an inveterate, and may we not say, an unnatural, dislike, which was manifested on every possible occasion. Various were the pilgrimages undertaken by the father and mother to every holy well or site of sanctity within many miles round, and as various were the penances imposed on themselves, in the hope of propitiating the saints to grant health and reason to their idiot daughter. They have been known to walk miles with peas in their shoes (an ingenious and not uncommon mode of "mortifying" the *soles* of Irish sinners); nay, they have gone barefooted over the most flinty roads, and traversed, on their bare knees, every stream to which miraculous properties were attributed, repeating various forms of incantations, in favour of the not-altogether senseless but cruelly insensible object who stood by, mocking with bitter taunts and venting sarcasms on the luckless authors of her being. After each unsuccessful pilgrimage, she used to address them in some such as the following terms:—

"Arrah! how are ye now, after all your kneeling and praying? Jist look at me then, amn't I much the better for all the bother and blarny? Amn't I a beauty, here to the fore? Yiz, faith and troth, I'm that same, and mighty sinsible too, into the bargain, foreby yiz don't think it. Ar'n't yiz proud to have sitch an iligant daughter? *What a pity yiz hadn't twins of me!* Why then bad luck to yiz for your pains, you ould fools, for it isn't one of ye, but a pair that's in it; whin, if ye were good for anything, ye'd throw me into the first well or ditch, instid of taking me round the country for a show."

Returning one evening from a pilgrimage to the holy well of Tuberara (the exact locality is of small matter to the English reader), the father and mother bore her by turns, rolled in a cloak, on their backs; and being wearied with their miserable burthen, they placed her for a moment on the parapet of a bridge over which they were passing. She by degrees most cunningly disengaged herself from the grasp of her father, who was leaning his back against the bridge, and threw herself into the river, screaming out, with a fiend-like grin, "Arrah! what'll yiz do for a daughter now?" the murderous water bubbling with her suffocating laugh; when, carried down by the current, she sank to rise no more, and left her inconsolable parents, to bewail the loss of their "blessed innocent natharal." Never did this poor couple cease lamenting her. They treasured her ragged wardrobe as precious relics; and even her bitter taunts and reproaches were repeated, as proofs of "how '*cute* and sinsible poor Avity was, for sure all she used to say was thrue enough for her, God rist her soul!"

But my recollections are not at present so much turned to female "innocence" as to male idiotcy; and I shall therefore cite but one more reminiscence of the former nature, and one for which I am happy not to know any parallel.

A female idiot, whose personal beauty attracted some brute in the shape of man, who took advantage of her situation, and rendered her a mother, was so passionately attached to her infant that no force or entreaties could separate her from it even for a moment. She was totally ignorant of the person of her betrayer, but from the hour of the birth of her child, a marked dread and abhorrence of the whole male race was visible in her conduct. She would wander into the fields, and cull wild flowers, with which she used to cover the child, and then nearly devour it with kisses, talk to it, press it to her heart, and weep over it, when the cold or rain incommoded it. Her gentleness in touching it, modulating her voice almost to a whisper when addressing it, and her agony when it cried, proved that all the maternal feelings existed in the greatest force in the heart of this poor idiot. The infant lived only a few months, and the mother for many days after its death believed that it slept, nor could the putrid corpse be removed from her breast but by force. Her frantic cries were appalling. She refused food or consolation, and lingered a fortnight, still repeating "My baby, my baby!" when death relieved her from a life no longer supportable.

And now, in illustration of the beautiful lines on Irish character, by Ireland's best poet—I need not quote his name, and I grieve to say that I forget the verses—let us, "like the bird that sings in the sunshine, shaking the cold shower from its wings," turn from this sad strain of recollection into one of a less painful kind.

The housekeeper of the parish priest had a son, who was one of these debatable examples of semi-rationality. His head never had room for more than one idea at a time; nor could his memory well retain more than one sentence, and that a short one, and he found even that of very difficult utterance. He was, nevertheless, frequently employed by his mother to go on errands. She was one day making hog's puddings; and wanting pepper and allspice to season the ingredients, she desired her son to go to the grocer's, in the neighbouring village, and bring her back a supply of both. "Be sure you don't forget," said she; and not being skilled in calligraphy, she had no means left for security but to make him repeat the words over and over again, and to desire him to continue to do so unceasingly until he arrived at the grocer's. Poor Thady accordingly set off, at a brisk trot, repeating to himself, as he went along, "pepper and allspice—pepper and allspice—pepper and allspice," until, having overlooked a stone which lay in his path, he tripped against it, lost his equilibrium, and measured his length on the ground. He arose in a minute; but the shock had been enough to dislodge the recollection of his commission. Scratching his head, he tried to recall the words; but there was no clue to the dark and dismal labyrinth within. Every thing there was at random: but a shake of the mental kaleidoscope brought a new formation to life, and "pitch and rosin" were the two words that suggested themselves. These he continued to repeat as industriously as he had done the others, until he entered the grocer's shop, where he muttered, by way of explanation, "Mammy—hog's pudding—pitch and rosin." The grocer, with marvellous perception for matter-of-fact, and knowing the freaks of poor Thady's fancy, guessed what he wanted, and sent back the articles at haphazard. In a short time after, the priest's shepherd was about to mark his fleecy flock, and he desired Thady to go to the same shop, in search of pitch and rosin for the operation. And sure enough Thady trotted off, repeating the two words, until, having met a person who detained him a moment on the road in conversation, he, of course, forgot them; and by the occult trickeries of idiot association, he now began repeating "pepper and allspice—pepper and allspice," which he demanded at the shop, in conjunction with some imperfect mention of the priest's sheep. And here again his mistake was rectified by the intelligent shopman, who sent back the requisite materials; but so completely was the confusion of hogs and sheep established in poor Thady's cranium, that from that day he could never comprehend the distinction between black puddings and mutton chops.

An idea prevails in Ireland that the real swinish multitude, like many of their too-resembling biped brethren, by analogy so called, are much benefited by immersion in the sea; and when "the salt water," as it is poetically called in our country, cannot be conveniently reached, the river is held to be "convanient." The pigs of the priest aforesaid were one day driven forth by the housekeeper, faithfully assisted by Thady, and, albeit unwilling to encounter the liquid element, were, *nolentes volentes*, driven into the gently-flowing Barrow. But one of the most rotund and sleek was selected by Madame Mère as a fit sacrifice to her cupidity, and she ordered Thady to keep its head under water, until suffocation ensued, telling him it was to make the pig sleep. In a short time after, Thady entered a cottage by the river's bank, and the good wife, having to prepare her husband's dinner, requested Thady to rock the cradle of her crying child. He obeyed her orders for some time, but finding the urchin inconveniently insomnolent, he ran to the mother, and, by a mixture of words and signs, contrived to tell her that he knew of a certain mode of making it quiet, which was to dip it in the river, and hold its head under water; and, added he, with a knowing wink, "Salt it and eat it—salt it and eat it—like mammy and me—mammy and me—with the priest's pig—with the priest's pig." This led to a discovery of the trick and the theft practised by the housekeeper, who was in consequence discharged from the Priory, and who, ever after, declared "there was no one so 'cute as a fool."

LIBRARIES.

(*Continued from* p. 182.)

England and Ireland were at that period of time possessed of learned and valuable libraries; which were afterwards destroyed by the frequent incursions made by the Northern emigrants, as well there as all over Europe. But that which is the most to be regretted of all, was the grand library founded at York by Egbert, archbishop of that city: it was burnt, along with the convent of Saint Mary, and several other religious houses, in the reign of king Stephen. Alcuinus makes mention of this library in his letter to the Anglican church.

Much about the same time, a person called Gauthier contributed not a little, by his attention, care, and assiduity, to establish the monastery of St. Alban's library, which was very considerable, but was plundered, like the rest, by the Danish pirates.

The library founded in the twelfth century, by Richard de Burg, bishop of Durham, chancellor and treasurer of England, was ranked amongst the most celebrated: this learned prelate omitted nothing to render it as complete as such troublesome times would permit. He composed a treatise, entitled "Philo Biblion," on the choice of books, and the manner of forming a library; wherein he delineates books as so many preceptors, and thus happily expresses himself: *Hi sunt magistri qui nos instruunt sine virgis et ferulis, sine cholera, sine pecunia; si accedis, non dormiunt; si inquiris, non se abscondunt; non obmurmurant, si oberres; cachinnos nesciunt, si ignores.* "They are masters that instruct us without either rod or ferula; are free from anger, and devoid of any lucrative view; when we repair to them, they never sleep, but are always awake to receive us; whenever we seek, they immediately present, and never hide themselves from us; if we err, they chide not; nor, finally, do they shock our ignorance with discouraging laughter."

England can now boast of having some libraries very valuable for books in every article, as well as for very ancient manuscripts. The most spoken of is the celebrated Bodleian library at Oxford, raised as a superstructure, if we may be allowed the expression, upon the foundations of that which had been established by duke Humphry. It began to be rendered public in the year 1602, and hath since been prodigiously increased by the generous contribution of literary benefactors; and is said to exceed those belonging to either the sovereign princes, or universities, of Europe, if we except the king's at Paris the emperor's at Vienna, and that of the Vatican in Rome.

It seems, that in the eleventh century, the sciences had fled for refuge to the protection of Constantine Porphyrogenetes, emperor of Constantinople; who was a declared friend to, and patron of, the Muses. His subjects, following their sovereign's example, cultivated letters. A great many learned men made their appearance in Greece at that time; and the emperor, being ever attentive to promote the interest of learning, employed several persons, deemed the most capable, to make a proper collection of books for him, with which he formed a public library, and worked himself in arranging the books. Matters continued in this situation, until such time as the Turks had rendered themselves masters of Constantinople; at which fatal event the sciences were forced to fly from Greece, and to seek for shelter in Italy, France, and Germany, where they were received with open arms: soon after their arrival in those realms, the enlightening rays of knowledge began to diffuse themselves through the other parts of Europe, that had lain for a long time benighted in the grossest ignorance.

The library at Constantinople, belonging to the Grecian emperors, was not however destroyed, at the taking of this city, by Mahomet the Second: on the contrary, this sultan had given his express command, that it should be preserved; and so in effect it was, and since kept in certain appropriated apartments of the seraglio, until the reign of Amurat the Fourth; when that Mahometan prince, unchecked by any scruple, and in a violent fit of mistaken devotion, sacrificed all the books in the library to the implacable hatred with which he was exasperated against the Christians. This is all the information which Abbé Sevin could procure concerning it, when, by order of the king his master, he repaired to Constantinople, in the year 1729, with hopes of being permitted to have a liberty of going to, and collecting there some manuscripts, in order to enrich with them the royal library in Paris.

As for the peculiar library of the seraglio, that was begun by Sultan Selim, who conquered Egypt, and was a great lover of literature: it consists only of three or four thousand Turkish, Arabic, or Persian volumes, without one Grecian manuscript. Maurocordato, prince of Wallachia, had collected a great number of the latter; and many of the kind are found scattered in the monasteries of Greece. It appears, by the account of the academic travellers in the Levant, that these precious monuments of antiquity are held but in little esteem there, although the country in which the arts and sciences had flourished for so long a series of years.

It is beyond a doubt, that most of the nations known cultivate the sciences, though some more, others less; but in none is so high a value set upon knowledge as in China, where there is no chance of attaining to the least place of any consequence, without being learned, at least above the common run of people; wherefore all persons among them, who are desirous of making a figure in life, are under an indispensable necessity of applying themselves to study: and it suffices not, to have the reputation of being learned; proof must be given of their being really so, ere they can hope to obtain any dignities or honours; because each candidate for them is obliged to undergo three rigorous examinations, that tally with our three degrees, of bachelor, licentiate, and doctor.

From the political necessity of studying, it follows, that there must be a great quantity of books and writings in China, and that consequently the rich folks there must be provided with ample libraries. We are informed by historians, that about two hundred years before Jesus Christ, Chingius or Xius, emperor of China, ordered, that all the books in the realm (whose number was almost infinite) should be burnt, excepting those that treated of medicine, agriculture, and fortune-telling; vainly imagining that he should thereby sink into oblivion the names of all the emperors who had preceded him, and that posterity should be able to mention no sovereign prior to himself.

This command however was not so strictly executed, but that a woman found the means of saving the works of Mentius, or Confucius, surnamed "The Socrates of China," as well as of several other writers, by pasting the leaves of their respective performances to the walls of her house, where they remained in safety till the death of the tyrant.

This anecdote accounts for such works being looked upon as the oldest in China, particularly those of Confucius, for whom the Chinese people have the greatest veneration. This philosopher left nine books, that are in a manner the source, whence have flowed all other works seen since his time, and to such a prodigious number, that a person of rank and title in the country (according to the report of Pere Trigault), on his becoming Christian, employed four days in destroying his books, in order to have nothing near him that treated of the Chinese superstitions.

Spizellus, in his book entitled *De Re Literaria Sinnensium,* "on the State of Literature among the Chinese," says, there is a library on mount Lingumen, that consists of above thirty thousand volumes, all composed by Chinese authors; and it is probable, that as great a number was kept in the temple of Venehung, near the royal school.

There are many fine libraries in Japan, and we are told by travellers, that in the city Narad there stands a magnificent temple, dedicated to Zaca, the sage, the prophet, and legislator of that country; and that the priests, or bonzes, have their apartments near this temple, one of which is supported by twenty-four columns, containing a library well stowed from bottom to top.

All we have hitherto advanced, to speak comparatively, is nothing to the library said to be contained in the monastery of the Holy Cross, situated upon mount Amara in Ethiopia. We read in history, that Antony Bricus, and Lawrence of Cremona, were sent into that country by pope Gregory the Thirteenth, to take a view of this library, which is divided into three parts, and contains in all ten millions and one hundred thousand volumes, written on a beautiful parchment, and preserved in cases of silk.

Some assert, that this wonderful library owes its origin to the queen of Saba, that visited Solomon, and received from him a great number of books; particularly those of Enoch, upon the elements, and other philosophical subjects; with those of Noah, upon mathematical subjects; and the sacred ritual: she also received from that monarch, the books written by Abraham in the valley of Mambræa, where he taught philosophy to those who assisted him in conquering the kings that had made his nephew Lot a prisoner: the books too of Job were not forgotten in this royal present, and many others that are affirmed to be there, along with the books of Esdras, of the Sybils, of the prophets, and of the high priests among the Jews; besides those that are pretended to have been written by this very queen, and her son Memilech, whom she is said to have had from her amorous intercourse with Solomon.

We relate these opinions, not because we have adopted them, but in order to shew that very learned men have given into them; such as, for instance, the celebrated father Kircher. Now, all that can be said of the Ethiopians is, that they pay little or no regard to profane literature, and consequently have no collection of Greek or Latin books, upon either historical or philosophical subjects: they apply themselves entirely to the study of sacred literature; which at first had been extracted from Grecian books, and since has been translated into their own language. They are schismatics, and followers of Eutyches and Nestorius.

The Arabians of our time are absolutely unacquainted with letters: but about the tenth century, and especially under the reign of Almanzor, no other people cultivated them with more success than they did. After the ignorance which had prevailed in Arabia, before the time of Mahomet, the caliph Almamon was the first who caused the sciences to be revived among her natives; ordering to be translated into that language a great number of books, which he had forcibly obtained from Michael, the third emperor of Constantinople; compelling that unfortunate monarch, after his defeat in battle, to let him take what choice of books he would from his library, and from every part of the empire.

The king, called Manzor, proved not less assiduous in cultivating letters: this mighty prince founded several schools, and public libraries, at Morocco; and there the Arabians boast that they have the first copy of Justinian's code.

Eupennas says, that the library at Fez consists of thirty-two thousand volumes; and others go so far as to affirm, that all the decads of Livy are there; with the works of Pappus Alexander, a famous mathematician; as are also those of Hippocrates, of Galen, and of several other good authors, whose works have not come down to us, or (what we have of them) but in a very imperfect manner.

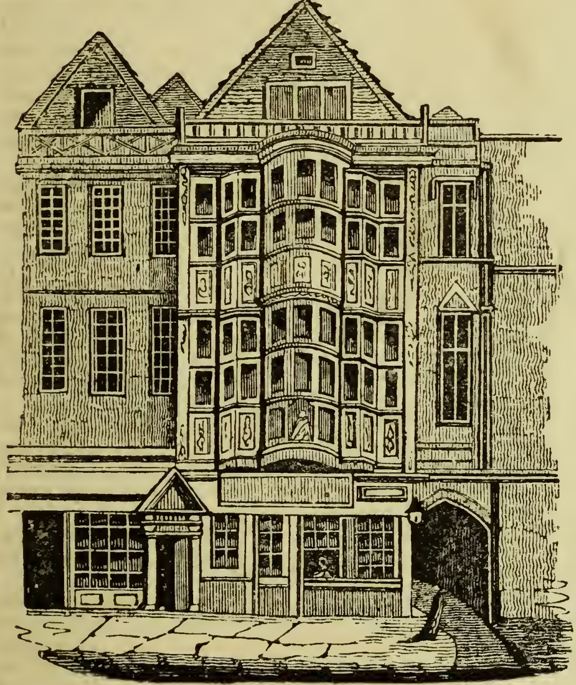
According to some travellers, there is at Gaza another fine library of ancient books; and in most of them are to be seen figures of animals, and cyphers, in the Egyptian manner; which makes many people conjecture it to be some remaining part of the library that was at Alexandria. There was a library at Damas, where Francis Rosa, native of Ravenna, found Aristotle's mystical philosophy in the Arabic language, and which he hath since made public.

From all that has preceded, it must now appear, that the library of the Grecian emperors has not been preserved; and that too, which is called the Sultan's, is not considerable; wherefore all the accounts we find concerning them, in Baudier, and other authors, who make such marvellous reports on that head, are not to be preferred to the plain and faithful narrative given of them by those judicious persons, who had been sent to Constantinople to make a collection of such valuable fragments of antiquity, as might be found there. Besides, that contempt which the Turks in general have always openly professed for the sciences which we Europeans cultivate, sufficiently proves in what little estimation both the Greek and Latin authors are held by them; and that, if they had been possessed of any, there appears not the least shadow of reason, why they should have refused a communication of them, in compliance to a request made for such a purpose by the first and most powerful prince in Europe.

(*To be continued.*)

BISHOPSGATE STREET.—MANSION, AND BIOGRAPHICAL SKETCH, OF SIR PAUL PINDAR.

On the west side of Bishopsgate-street without, near the London hospital, is the mansion formerly inhabited by Sir Paul Pindar, but now degraded into a public-house, bearing his head for its sign. The name of that gentleman stands eminently conspicuous in our mercantile annals. He was descended from an ancient and respectable family, and born at Wellingborough, in Northamptonshire, in the year 1566. Having received a good education, he was apprenticed at the age of seventeen to an Italian merchant of London, who employed him in the latter years of his servitude as his factor at Venice. He afterwards continued trading in that city and the Levant, on his own account, for fifteen years; when, having acquired a plentiful fortune, he returned to England. His probity, knowledge of languages, and great repute as a merchant, induced the Turkey company strongly to recommend him to James the First, who, in consequence, in 1611, appointed him ambassador to the Grand Seignor, and he remained nine years resident at Constantinople, to the great advantage of English commerce. On his return, in 1620, King James proffered him the lieutenancy of the Tower, but he declined that office; he was, however, prevailed on to become one of the Farmers of the Customs, and whilst in that situation he advanced considerable sums of money, both to James himself, and his successors, which were never after repaid. He also furnished the crown with jewels, "to his infinite loss and prejudice;" and assisted Charles the Second with gold, when at Oxford, in 1643 and 1644, "for transportation," as it is quaintly expressed, by his biographer, "of the Queen and her children."

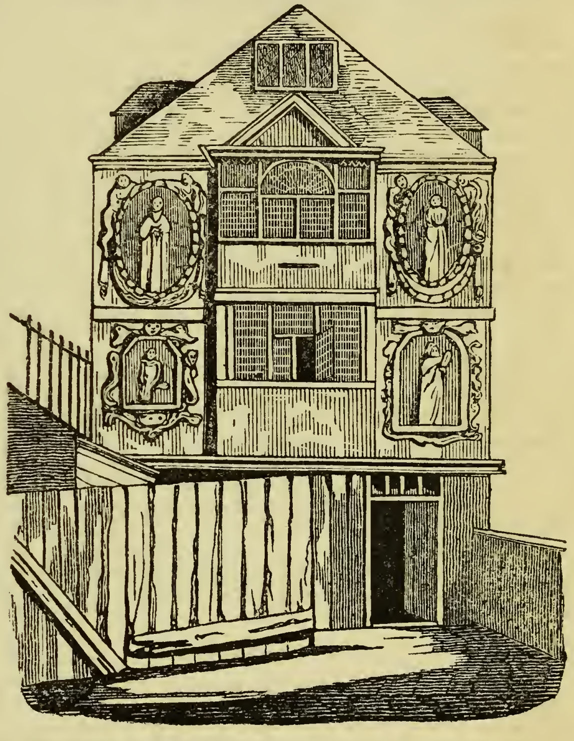


REMAINDER OF SIR PAUL PINDAR'S MANSION, BISHOPSGATE-STREET, 1806.

Among the services rendered to his country by this gentleman, was the support which he gave to the manufacture of alum; which was introduced from the papal dominions into Yorkshire, by one of his Italian friends, about the year 1608. The first works were set up at the expense of the crown, which retained the monopoly of this trade, until it was finally abolished by the parliament in 1643, previously to which, Sir Paul had farmed the manufacture during twenty-eight years, at an annual rent of 12,000*l.* He derived great sums from this monopoly, although his grant obliged him to supply all parts of England with alum at 20*l.* per ton; which was only one-third of the price that had been formerly charged on its importation from Italy.

In the year 1639, the estate of Sir Paul Pindar, "as cast up" by his own cashiers, and consisting "of ready money, allum, and good debts upon tallies and obligations from noblemen and others at court," was computed at the enormous sum of 215,600*l.*; yet, from the distraction of the times, the subsequent civil war, and the bad faith of many whom he had trusted, his losses were so great, and his affairs became so perplexed, that his executor, William Toomes, (who had long been his accountant and assistant), found his expectations so entirely frustrated, that he committed suicide, in 1655, "and was found a *felo de se.*"

Sir Paul Pindar died on the 22nd of August, 1650, at the advanced age of eighty-four, and was buried in St. Botolph's Church, Bishopsgate, to which he had been a considerable benefactor. His "leaden coffin," Malcolm says, "may at this time be seen by the curious, with a hole in it, through which the *very* curious may possibly touch a part of his decayed body." He was an inhabitant of that parish, as his epitaph informs us, twenty-six years; and "eminent for piety, charity, loyalty, and prudence." His mansion is still remarkable for its bow front and ample extent of windows, but it has been otherwise much altered. At a little distance, in Half-moon alley, is an old structure, ornamented with figures, as represented in the annexed engraving, which is traditionally reported to have been the keeper's lodge, in the park attached to Sir Paul's residence; and mulberry trees, and other park-like vestiges in this neighbourhood, are still within memory.



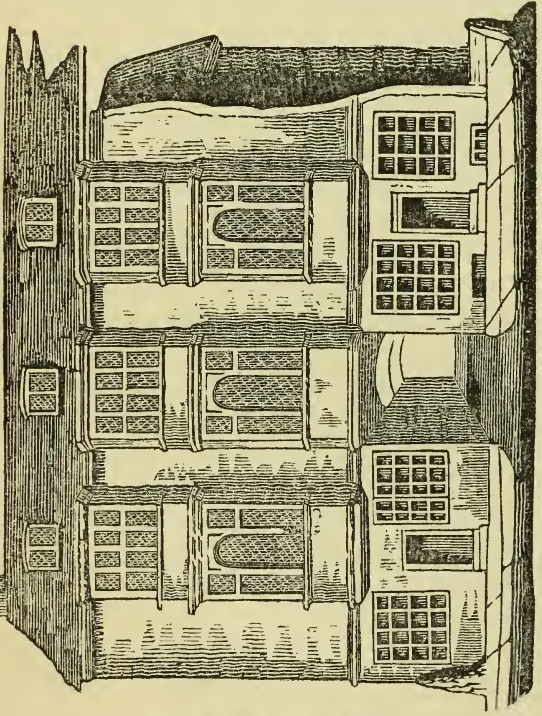
LODGE OF SIR PAUL PINDAR, ABOUT 1760.

Whitelock says, "that Sir Paul Pindar is remembered to have laid out 19,000*l.*, of his own money, towards repairing St. Paul's Cathedral;" and also, "that in 1649, he, and the other old commissioners of the Customs, offered to advance 100,000*l.* for the parliament, provided a debt of 300,000 owing by the last king was secured to them;" but that offer was not accepted.—*Brayley's Londiniana.*

Influence of want on the character.—A prosperous man will mostly be found more accessible to virtuous emotions than one who has been soured by want and disappointment. Every one knows that it is a more favorable moment to ask a favor of a person when full than fasting; after dinner, when the heart has been mellowed by a good repast, than before. Narratives of shipwrecks, the history of the French campaign in Russia, and traits of character exhibited in our peninsular wars, testify how the noblest natures may be subdued by the constant pressure of cold, hunger, and fatigue, and rendered callous to every claim save that of self-relief and preservation. The same causes will influence the character of a whole community suffering under the misery produced by redundant population. It is a struggle for existence, in which moral and social ties are disregarded in the conflict for food, profit, and employment. The debasing effects of want and indigence, may be remarked in the different demeanour of the several classes of society. Prudence and forethought are mostly proportioned to the degrees of comfort enjoyed The lower we descend in the social scale, the greater is the recklessness we find of future consequences. In marriages and in domestic economy, the middle classes are more saving and considerate than the working classes. A labourer is generally less prudent than the little tradesman, the beggar less prudent than the labourer. All this results from obvious and intelligible causes. Extreme privation stultifies the understanding; it destroys the mental reflection, which induces a person to deny himself an immediate but perishable relief, for the sake of a future and more enduring advantage.—*History of the middle and working classes.*

A SOUTH VIEW OF THE FALCON TAVERN, ON THE BANKSIDE, SOUTHWARK;

As it appeared in 1805: *celebrated for the daily resort of Shakspeare and his dramatic companions.*



CHARACTER OF THE ENGLISH BY FOREIGNERS,

No. III. *(Continued from page* 175.*)*

The English live in a very remarkable manner. They rise late, and spend most of the morning, either in walking about town or sitting in the coffee-houses. There they not only read the newspapers, but transact business. Associations, insurances, bets, the trade in foreign bills; all these things are not only talked of, but executed in these public places. They there form connections, conclude bargains, talk of the intrigues and the cabals of the court, criticise works of genius and art, and enter into patriotic resolutions concerning the good of the state.

Each profession has its own particular coffee-house; such as lawyers, the military men, the learned and men of wit.

There are several dozens of these around the Royal Exchange, where more business is transacted than in the Exchange itself. That of Lloyd's in a particular manner deserves to be noticed; I do not think that there is another equal to it in all the world. Those merchants who speculate in insurances, and who, in 1778, amounted to six hundred, assemble there They subscribe ten guineas a-piece per annum, and, by means of that sum, carry on an immense foreign correspondence with all the countries in Europe.

This society accordingly receives the earliest and most authentic intelligence, respecting politics or commerce from the four quarters of the globe. They often inform government of circumstances that they would not know till long after from their ministers and their agents; and which, perhaps, they would never otherwise hear of. The spirit of order and exactness, introduced into their interesting regulations, is so perfect, that the most extraordinary news receives a certain degree of authenticity by coming from that place.

As these gentlemen, in common with the rest of the nation, are famous for their public spirit, they are not barely contented with informing their particular friends, but transcribe their intelligence into a book, for the inspection of the nation at large. They also publish the arrival of all vessels, whether English or foreign, that come into any of the ports of England. There is not one of these, whose good or bad properties they are unacquainted with. They also know their age, the character of the captain, &c. &c. Being composed almost entirely of rich merchants, there is no danger of losing the sum assured, but in case of a general bankruptcy; and such is their known probity and reputation, that they are often, in doubtful cases, appointed umpires by foreign states.

An English coffee-house has no resemblance to a French or German one. You neither see billiards nor backgammon tables: you do not even hear the least noise; every body speaks in a low tone, for fear of disturbing the company. They frequent them principally to read the papers, a task that is absolutely necessary in that country.

The dinners of the English, like all their domestic customs, have something peculiar to themselves. By supposing every thing to be entirely opposite to what it is in Paris, one may form a just idea of these houses in London, where the old fashions are still kept up. The number of people who live in the Anglo-Gallic style is very small.

Soup, which is the first dish in France, never appears on any table in London. The French eat a great deal of bread, and very little meat; the English much meat, and little bread. Joints, in France, are either roasted or boiled to rags; they eat them almost raw in England. Ragouts, sauces, and made dishes are the delicacies of the French; the English are for what is simple and natural; they even push this taste too far The tables of the former are often too small for the dishes; the entertainments of the latter consist of two or three large pieces of meat, or of prodigious pies, in which some hundreds of birds are entombed.

The dessert, in France, is composed of fruits and confectionary; in England, of large cheeses. Among one nation, they eat more than they drink: among the other, they drink more than they eat, and regard their liquors as the chief article in a repast.

The English are in a hurry during their meals, that they may sooner indulge this passion. The ladies then leave them to enjoy themselves with greater freedom. Politics immediately commence, and healths continually go round; each guest proposes a toast in his turn, the master of the house having first given his. They then fill their glasses, and naming either a minister or a beauty, empty them in a moment.

Napkins, which have been disused for twenty years, are now beginning to be introduced. Those who are attached to the old customs, ridicule the use of them. This precaution, they say, is only necessary for children; grown persons have no occasion for them, as they can cover themselves with the table cloth, which is of an extraordinary length. They change the knife and fork with every plate. They do not use these instruments indifferently in either hand, as in all the other nations of Europe: the fork is always in the left, and the knife in the right hand. It is by this method, which is infinitely more commodious than ours, that you may immediately know an Englishman before he has spoken a single word.

The discredit into which English cookery has fallen among foreigners, proceeds entirely from the prejudices entertained against their manner of dressing victuals. But who, in the whole world, would not prefer flesh full of succulent and nourishing juices, to those roasted meats which are insipid to the taste, if not eaten with an unwholesome sauce? I have known ladies brought up very delicately, and used to all the elegancies of foreign tables, who, on their first arrival in London, have been disgusted with the victuals; but they soon changed their minds, and found them very agreeable afterwards. It is the simplicity in the dressing, that alone generates such prejudices in the breasts of strangers.

Their drinks also are remarkable, on account of the singular mixtures of which they are composed. Sillabub, for example, is a composition of red wine, milk, and sugar. The common people, enjoy themselves during the winter, with warm beer (purl) mixt with bitter essences, and with ale in which gin, sugar, and eggs have been boiled together. It is their attachment to strong liquors, that makes them so very fond of port wine, which is sold at a high price. Burgundy and champaign are exceedingly dear, on account of the duties: notwithstanding this, the consumption of these wines is very great in London, where they like every thing that is powerful and heady. Although cyder is allowed to be equally agreeable, yet it is drunk only in the distant counties.

They are peculiarly attached to porter: on this account, there are no less than eight thousand ale-houses in the metropolis and its neighbourhood. In these, all ranks are mixed and confounded together: it is not uncommon to meet with even persons of quality there.—It is well known that Swift and Sterne frequented them, to study the human heart.

The impost on coffee is so great, that it pays a duty of more than seven pence a pound. This does not, indeed, lessen the consumption; the exorbitant price, however, occasions it to be drunk very weak. This custom is so prevalent, that even the richest people will not use it when strong; the most contemptible tradesman in all Germany drinks better coffee than they do. In respect to tea, the English are, on the other hand, uncommonly nice; and it is calculated, that they consume more of this commodity than all the rest of Europe. Thousands of poor people live on this beverage, and bread and butter, which is said to correct its bad qualities; but they take care that the one is good, and the other strong. Our manner of drinking it would not in the least agree with them; for that they may the better enjoy the flavour of the herb, they colour it with only two or three drops of milk.

They generally eat wheaten bread. The prodigious swarm of Germans settled in London, have prevailed on some bakers to make rye bread; the sale of it, however, is very confined, for my countrymen themselves sooon prefer the other. I have offered it to their beggars, and even they have rejected it.

It is surprising that mankind generally have an invincible disgust to all the viands which they have not been used to during their infancy. This singular aversion, which we perceive in all nations, can never be overcome but by the most pressing want. Sour crout, a composition long unknown to the English, has been very beneficial to their sailors during distant voyages; and yet it was necessary to take infinite pains to reconcile them to this antiscorbutic nourishment.

It was not until Captain Cook's second expedition, that exhorted and encouraged by the two Forsters, the seamen used themselves to it. During that tedious and dangerous navigation in unknown seas, one man alone perished; and it was to this composition that the fortunate circumstance, of which, till then, there had been no example, was generally attributed. Government have therefore taken the proper precautions, that no ship of war, destined for a long voyage, should be unprovided with this excellent preventive.

It is absolutely necessary that travellers should conform themselves to the manners of every climate, in respect to diet. Disease, and even death itself, are the sad consequences of this neglect; and I could cite a number of examples to this purpose. The East Indies become graves to thousands of Europeans, merely because they choose to live there in the same manner as in their native country. Without this caprice, the projected journey through Arabia would have succeeded, and Niebuhr had not returned alone.

A foggy air and nourishing food, make it necessary to drink strong liquors in England. Those who use water often lose their health, and sometimes their lives. The same effects would attend the use of the English regimen in Italy, where the burning heats require sherbets, cooling liquors, and other customs, and, in one word, a different manner of living. It is very common to hear strangers blame the climate, instead of the unhappy consequences of impolitic negligence.

The English are unfortunately led away, beyond all other countries in Europe, by the luxury of dress, which every day seems to increase. Twenty years ago, gold and silver lace was not worn but at court and the theatres; persons elegantly attired always rode in carriages. The people crowded about a gentleman who walked in full dress, either in the streets or the park; they never used swords, and the beaus wore their hats. Except the last custom, none of the others prevail. One now often meets with laced clothes; even the common people sometimes appear in embroidered vests. In general, however, the English still wear plain broad cloth, both in summer and winter, but it is of the finest kind: a common tradesman will use no other. They do not cover themselves with pelisses, but great coats, which guard against the cold in winter, and the rain in the spring and autumn.

It is in this simple dress that the ministers of state walk about the streets and public places, without being followed by a single domestic.

The English in general, even those of the middling class, wear very excellent linen, and change it daily. The fineness of the shirt and stockings, a good hat and the best shoes, distinguish a man in opulent circumstances; no attention whatever is paid to the coat. The richest citizens frequent the 'Change in clothes very old, and much worn, The custom of wearing rich buttons prevails more than ever within these few years, so that a simple frock often costs more than a laced one.

It is almost in spite of themselves that the English have adopted the custom of dressing their hair; the people employed in that business are the most inexpert of any in Europe.

Some years since, the wig-makers of London presented a very singular petition to the king, beseeching the sovereign to cut off his hair, and wear a wig: "Your Majesty's example," said they, "will be followed by every one, and our trade, which is now ruined, will soon acquire its wonted consequence and celebrity." The king laughed at this pleasant request, but did not think proper to grant it.

I have already more than once had occasion to mention some characteristic traits of the English nation. The great difference betwixt them and the rest of Europe, proceeds entirely from the liberty which they enjoy, and which gives occasion to a thousand extraordinary and singular customs.

It is not according to our ideas that we ought to calculate the space that separates the different classes of men in that monarchico-republican government. This observation extends even to servants. The first man in the kingdom is cautious of striking his domestics, for they not only may defend themselves against him, but also commence an action in a court of justice; in such a case, a pecuniary recompense, and many disagreeable circumstances are sure to follow. They observe with a great deal of reason, that as poverty and dependance contribute very little to the happiness of this life, it would be extremely cruel to aggravate the lot of those who are obliged to live in servitude, by a conduct unauthorized by the laws. If a servant commits a fault not punishable by the magistrate, his master can only dismiss him.

Those will be much deceived, who may from thence imagine, that an English footman will consequently be impertinent. On the contrary, I am convinced that no part of Europe abounds with better domestics. The noble condescension with which they are treated, the fear of not receiving a character, and the largeness of their wages, all tend to keep them in good order, and inspire them at once with zeal and activity.

One is also astonished at the politeness and promptitude with which he is attended at taverns and coffee-houses; a circumstance which but ill corresponds with the pride of the nation: it must, however, be recollected, that the waiters always expect a gratification, and that in some of the principal houses, this amounts to a great sum in the course of the year.

The scandalous practice of giving *vails*, so much in vogue twenty years ago, is now almost entirely banished: it exists no where but among the lower orders of the people. Formerly a visitor was obliged to distribute a great deal of money among the servants, when he dined with a man of quality; so that it was much cheaper to go to a tavern than to accept of such an invitation. It is to Lord Chesterfield that the English are indebted for the abolition of this custom: his representations had such weight with the nobility, that they unanimously agreed to discountenance it.

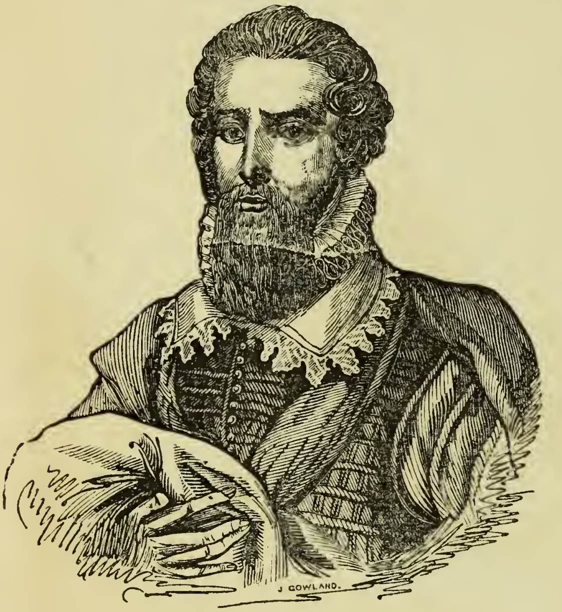
The appearance of the female domestics will perhaps astonish a foreigner more than any thing in London. They are in general handsome and well-clothed: their dress has the appearance of some taste, and their conversation such as if they had kept the best company. A stranger is apt to be embarrassed at first, and can scarce imagine that they are not gentlewomen. They are usually clad in gowns well adjusted to their shapes, and hats adorned with ribands. There are some who even wear silks and satin, when they are dressed. All their work consists in keeping the house neat, and dusting the furniture. To this employment they attend for a few hours in the morning; and after that, all the rest of the day is entirely at their own disposal.

As to a lady's maid, the eye of the most skilful connoisseur can scarcely distinguish her from the mistress. The appearance of a waiting-woman is that of an opulent and a fashionable person: she usually accompanies her lady in public, expects particular attention to be paid to her, and after some years of service, generally receives a small annuity, which makes her comfortable for life.

When out of place, servants of all denominations apply to a register-office; a singular institution, known only in that country, by means of which they are immediately provided with employment.

(To be continued.)

EARL OF ESSEX.



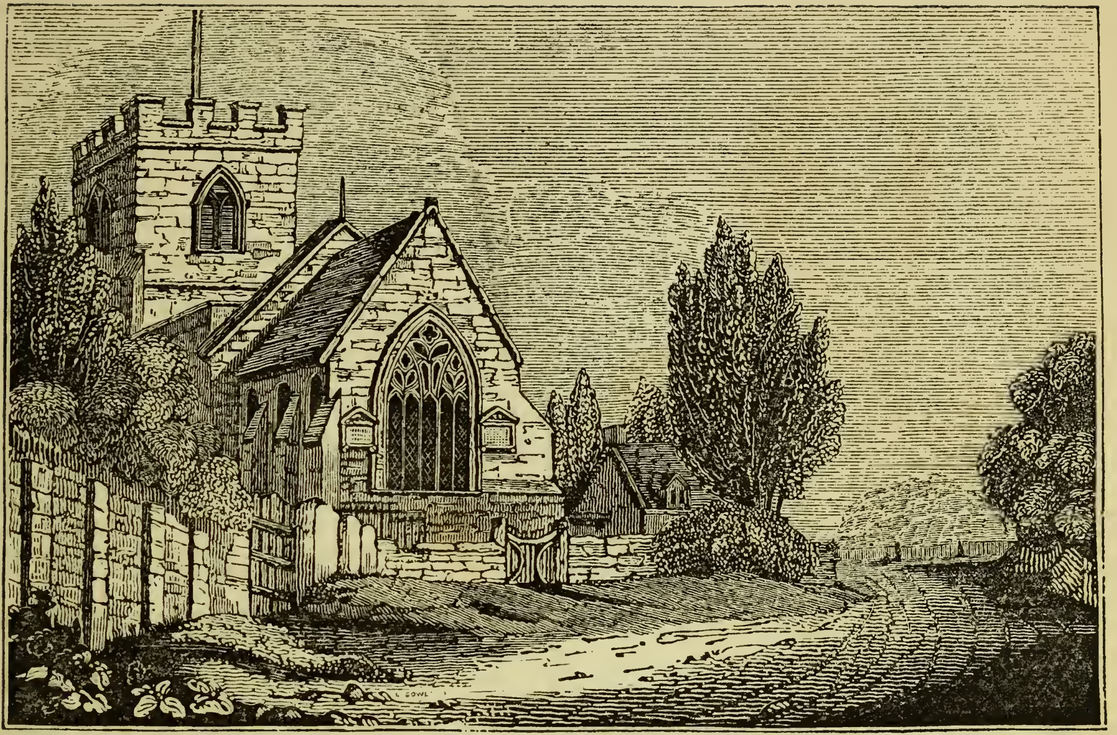
Character of Essex.—Essex was in truth an extraordinary man; and it is easy to conceive that, not only from his influence over the queen but his own excellent qualities, the most celebrated of the time should have been desirous of his friendship. Introduced at court when only seventeen, and executed in his thirty-fourth year, it is impossible, when we consider how much greatness was crowded into this brief space, to withhold from him our pity and admiration. His fortune and patronage were lavished upon his friends with unexampled generosity. He was an accomplished scholar and an excellent commander, though he sometimes forgot the prudence of the general in the ardour of the knight; and, young as he was, he had studied the foreign policy of England with an acuteness which, in regard to the expediency of a war with Spain, led him to a more judicious result than was suggested even by the matured experience of Burleigh. His few state papers are written with an elegance far superior to his age; and the scheme of government which he had adopted for Ireland, instead of meriting that burst of indignation which refused to be satisfied with any thing short of his disgrace, is marked by a profound knowledge of the real interests of that misgoverned country. There was even something great in the qualities which hastened his fall. Had he compromised his own dignity and uprightness, by humouring the foibles and flattering the vanity of the queen, he might have retained his influence and defied his enemies; but while she treated him alternately with the fondness of a love-sick mistress and the rage of a royal tyrant; whilst at the venerable age of sixty-eight she exhibited all the phases of the tender passion,—smiling, weeping, caressing, reproaching, now admitting him to her bedside, and next moment fulminating a sentence of perpetual banishment, he grew tired of such absurdity, and disdained to continue the slave of so strange and imperious a passion. Some writers have given themselves much trouble in forming theories to account for the sudden rise of Essex at court. Born, as he was, to greatness, it would have been far more extraordinary had he not risen. He was by his mother related to the queen, besides being of noble lineage by the father,—circumstances which Elizabeth never overlooked. His guardian was her great minister Burleigh; his tutor the famous Whitgift, afterwards primate of England; and at ten years' old, soon after his father's death, it was said of him by Waterhouse, who was an excellent judge, that there was then no man so strong in friends as the little Earl of Essex. The principal cause, no doubt, of his rapid exaltation to power, greater than any former favourite possessed, was the romantic partiality of his royal mistress; but, independently of this, his own abilities, fortune, and station, must have brought him into notice. At the time of the expedition to Lisbon his age was not above twenty-two, and Elizabeth had already loaded him with favours, created him general of horse in the camp at Tilbury, and given him the order of the Garter.

Tytler's Life of Raleigh.

◆

General Education: Geography.—The question of general education has of late occupied universal attention, and it would be superfluous to attempt a description of what a young man's studies should be to fit him for his place in society as a gentleman. There is one caution, however extremely advisable, namely, that it must always be borne in mind that a sound knowledge of any science is far preferable to a loose smattering of many. * * The young man who devotes an hour of his morning to skimming through a review or the last popular work, in order to display his affected superiority by dragging into conversation the subject on which he has thus employed himself, is found out much sooner than he is himself aware, and often exposed to ridicule by persons who in reality are far his inferiors both in talent and knowledge, but to whose wit or malignity his vanity and assumption lay him open. But in avoiding this error, it should be remembered that little excuse is admitted in society for palpable ignorance upon ordinary topics. A well-educated man will always find his proper level; and the less he may court display, the more will he find that his opinion is sought and his judgment appreciated. * * * Learning by rote the names of capitals and principal towns, is almost a waste of time; nor is any study of geography really serviceable, but that which produces to the mind an imaginary delineation of the localities. For instance, to know that the principal rivers of England are the Thames, Severn and Humber, without being aware whether you cross the latter in going from Lincolnshire to the East Riding of Yorkshire, or the former in travelling from Guildford to St. Albans, is anything but a competent acquaintance with the geography of England. Learning names by heart, only serves to render irksome what is in itself an agreeable and interesting study. Place the map of France or any other country before the pupil; desire him to trace out the shortest road from one distant town to another; tell him in so doing to prepare himself for answering, when the map is taken away, what districts, towns, and villages are to be passed through; what are the distances, as near as the scale enables him to estimate them, between the principal places; what rivers are to be crossed, and what is their general course and direction; and a very few lessons of half an hour in this way will give him more knowledge of the principal features of a country than whole days employed in conning by rote a string of names and descriptions by which no direct or palpable meaning is conveyed to his mind. The method here recommended may be varied, by causing him to trace the outline and rivers of a district from a correct map, and then, laying it aside, fill up his sketch by entering the towns according to the best of his recollection, and, when completed, comparing his performance with the original.—*United Service Journal.*

"He is gone to pot."—The following article is extracted from the Instructions of Kikions, King of Mazanderan, to the Prince his son, translated from the Persian by the celebrated M. Galland:—A tailor of Samarcand, living near the gate that led to the burying-place, had by his shop-board an earthen pot hanging on a nail, into which he threw a little stone when any corpse was carried by; and at the end of every moon he counted the contents of his pot, in order to ascertain the number of the deceased. At length the tailor died himself; and some time after one that was unacquainted with his death, observing his shop to be deserted, inquired what was become of him: one of the neighbours of the deceased answered, "the tailor is gone to the pot as well as the rest."—*Monthly Mirror*, 1799.



GRANTCHESTER CHURCH,

CAMBRIDGE.

The little village of Grantchester is beautifully situated about two miles south-west of Cambridge, and on the west bank of the river Cam, or Grant, from which it derives its name. It is supposed to be the Grantaceaster mentioned by Bede, and is a place of great antiquity, though but few vestiges of its ancient importance are now discernible. It originally formed a part of the ancient Roman Granta, on the site of which the town of Cambridge now stands. The church, though small, is a venerable structure; and the large chancel window displays much architectural beauty, though it is now considerably mutilated by the destructive hand of time.

The parish of Grantchester is a vicarage, in the gift of Corpus Christi College, Cambridge; the population is small, consisting almost exclusively of persons employed in agriculture.

From a passage in the *Reves Tale* critics have inferred that Chaucer was educated at Clare Hall, Cambridge.

> "Ther was a gret College,
> Then clepe the Soler Hall at Cantebrege."

This inference, however, seems to be somewhat too finely drawn to carry with it much authority.

The sequestered situation of this village has caused it to be much frequented by the students from the University, in their morning walks: and the silence and rural simplicity which pervade it, mark it out as a place well suited to the primitive intention of

> "The churchyard's lonely mound,
> Where melancholy and still silence reign."

About a mile east of Grantchester, and separated from it by a pleasant little valley, through which the Cam pursues its course, is the village of Trumpington, the birth-place, and for some time the residence, of Anstey, the celebrated author of the "New Bath Guide." Proceeding up the river, about a mile from each of these villages, we discover some obscure traces of a building on its banks, where it is supposed a mill formerly stood; and tradition strengthens the authority of Chaucer, who assigns this place as the scene of one of his Canterbury Tales.

> "At Trompington, not fur fro Cantebrigge,
> Ther goth a brook, and over that a brigge,
> Upon the whiche brook ther stont a melle;
> And this is veray sothe, that I you telle."
> *The Reves Tale*, v. 3919.

SORTES VIRGILIANÆ.

In the time of the late civil wars, King Charles I. was at leisure for a little diversion. A motion was made to go to the *Sortes Virgilianæ;* that is, to take a Virgil, and either with the finger, or sticking a pin, or the like, upon any verses, at a venture, and the verses touched shall declare his destiny that toucheth, which sometimes makes sport, and at other times is significant, or not, as the gamesters choose to apply. The King laid his finger upon the place towards the latter end of the fourth Æneid, which contains Dido's curse to Æneas:—

> "At bello audacis populi vexatus et armis,
> Finibus extorris, complexu avulsus Iüli,
> Auxilium imploret, videatque indigna suorum,
> Funera; nec quum se sub leges pacis iniquæ
> Tradiderit, regno aut optatâ luce fruatur,
> Sed cadat ante diem, mediâque inhumatus arenâ!"

This made the sport end in vexation, as much as it began in merriment: the King read the fate which followed him in too many particulars, as time discovered. He was then, and afterwards, *vexed with the conquering arms of his subjects;* he would have been glad to have escaped with *banishment; he was torn from his son, the Prince;* he saw the *deaths of most of his friends;* he would gladly have *made peace* (at the Isle of Wight) upon *hard terms;* he neither *enjoyed his crown nor life long,* but was *beheaded on a scaffold* before his own door, *and God knows where buried!* Mr. Cowley was desired to translate the above lines into English (without being informed that the King had drawn them), which he did, as follows:—

> "By a bold people's stubborn arms oppress'd,
> Forced to forsake the land which he possess'd;
> Torn from his dearest son, let him in vain
> Beg help, and see his friends unjustly slain:
> Let him to base unequal terms submit,
> In hopes to save his crown, yet lose both it
> And life at once; untimely let him die,
> And on an open stage unburied lie!"

Lord Falkland and some others were with the King at the time.

This anecdote is taken from the first leaf of Bishop Wilkins's Virgil, where it is written in his own hand-writing.

PROGRESSIVE CHANGES IN NATIONAL MANNERS,—No. 4.

MANNERS OF THE NORMANS.

(*Continued.*)

The Anglo-Normans are said to have been more delicate in the choice and dressing of their food than the Anglo-Saxons. It may appear fanciful to suggest, that the art of cookery was improved by the introduction of feudal tenures, and yet this suggestion is very probable. For after these tenures were introduced, the office of cook, in great families, became hereditary, and had an estate annexed to it; which naturally induced fathers to instruct their sons with care, in the knowledge of an art to which they were destined by their birth. We even meet with estates held by the tenure of dressing one particular dish of meat.

The Anglo-Normans had only two stated meals a day, which were dinner and supper. By the famous laws of Oleron, those sailors who were allowed strong drink of any kind at the ship's expense, were to have only one meal a day from the kitchen; but the Norman sailors were to have two meals a day, because they had only water at the ship's allowance. Robert, earl of Millent, the prime minister and great favorite of Henry I., labored earnestly, both by his example and exhortations, to persuade the nobility of England to have only one formal stated meal a day in their families. Henry of Huntingdon complains very feelingly, that this parsimonious custom prevailed too much in his time; and that many great men had only one meal a day in their houses, which he imagined proceeded from their avarice rather than from their love of temperance as they pretended. This stated meal, when there was only one, was an early and plentiful supper; but the most common custom was to have two meals, a dinner and a supper.

The time of dinner, in this period, even at court, and in the families of the greatest barons, was at nine in the forenoon, and the time of supper at five in the afternoon. These times were very convenient for dispatching the most important business of the day without interruption; as the one was before it begun, and the other after it was ended. They were also thought to be friendly to health and long life, according to the following verses, which were then often repeated:—

> Lever à cinq, diner à neuf,
> Souper à cinq, coucher à neuf,
> Fait vivre d'ans nonante et neuf.
>
> To rise at five, to dine at nine,
> To sup at five, to bed at nine,
> Makes a man live to ninety-nine.

At dinner and supper, but especially at the last, the tables of princes, prelates, and great barons, were plentifully furnished with many dishes of meat dressed in several different ways. William the Conqueror, after he was peaceably settled on the throne of England, sent agents into different countries, to collect the most admired and rare dishes for his table; by which means, says John of Salisbury, this island, which is naturally productive of plenty and variety of provisions, was overflowed with every thing that could inflame a luxurious appetite. The same writer tells us, that he was present at an entertainment which lasted from three o'clock in the afternoon to midnight; at which delicacies were served up, which had been brought from Constantinople, Babylon, Alexandria, Palestine, Tripoli, Syria, and Phenicia. These delicacies, we may presume, were very expensive. Thomas Becket, if we may believe his historian, Fitz Stephen, gave five pounds, equivalent to seventy-five pounds at present, for one dish of eels. The sumptuous entertainments which the kings of England, and of other countries, gave to their nobles and prelates, at the festivals of Christmas, Easter, and Whitsuntide, in which they spent a great part of their revenues, contributed very much to diffuse a taste for profuse and expensive banqueting. It was natural for a proud and wealthy baron to imitate, in his own castle, the entertainments he had seen in the palace of his prince. Many of the clergy too, both seculars and regulars, being very rich, kept excellent tables. The monks of St. Swithin, at Winchester, made a formal complaint to Henry II. against their abbot, for taking away three of the thirteen dishes they used to have every day at dinner. The monks of Canterbury were still more luxurious; for they had at least seventeen dishes every day, besides a dessert; and these dishes were dressed with spiceries and sauces, which excited the appetite as well as pleased the taste.

Great men had some kinds of provisions at their tables, that are not now to be found Britain. When Henry II. entertained his own court, the great officers of his army, with all the kings and great men of Ireland, in Dublin, at the feast of Christmas, A. D. 1171, the Irish princes and chieftains were quite astonished at the profusion and variety of provisions which they beheld, and were with difficulty prevailed on by Henry to eat the flesh of cranes, a kind of food to which they had not been accustomed. In the remaining monuments of this period, we meet with the names of several dishes, as dellegrout, maupigyrnum, karumpie, &c. the composition of which is now unknown.

The people of Britain, especially persons of rank and fortune, had several kinds of bread in this period. That which is called in Latin, *panis piperatus,* was made of the finest flour, mixed with spices, and is sometimes mentioned by our ancient historians. Simnel and wastel cakes were made also of the finest flour, and were seldom seen, except at the tables of kings, prelates, barons, or monks. When the king of Scotland resided in the court of England, he was, by charter, allowed twelve of the king's wastel cakes, and twelve of his simnel cakes, every day for his table. But the most common bread used by persons in comfortable circumstances, was made of the whole flour, coarse and fine, the price of which was very early settled by law in proportion to the price of wheat. The common people had bread made of the meal of rye, barley, or oats.

Persons of high rank and great fortunes had variety of liquors, as well as of meats. For, besides wines of various kinds, they had pigment, morat, mead, hypocras, claret, cider, perry, and ale. The claret of those times was wine clarified, and mixed with spices; and hypocras was wine mixed with honey. The curious reader may find directions for making both these liquors in Du Cange.

As the Anglo-Norman nobles were neither men of business nor men of letters, they had much leisure, and spent much time in their diversions; which were either martial, rural, theatrical, or domestic.

The martial sports of the middle age, commonly called tournaments, were the favorite diversions of the princes, barons, and knights of those times They had indeed the most powerful motives to be fond of these diversions. For it was at tournaments that princes, earls, and wealthy barons, appeared in the greatest pomp and splendour. Tournaments were the best schools for acquiring dexterity and skill in arms, and the most public theatres for displaying these accomplishments, and thereby gaining the favour of the fair and the admiration of the world.

Tedious investigations of the origin of these martial sports are neither suited to the nature of general history nor the limits of this work. It is sufficient to take notice, that they began to be more famous and better regulated in France and Normandy, a little before the conquest than they had been formerly. Geoffrey de Pruilli, who was killed A. D. 1066, contributed so much to this, that he is represented by several authors as the inventor of tournaments. That these military sports were introduced into Britain by the Normans, is highly probable. But they do not seem to have prevailed much in England for a considerable time after the conquest, having been discouraged on account of the great danger and ruinous expense with which they were attended. "After this truce," says William of Newborough, "between the kings of France and England, A. D. 1194, the military sports and exercises, which are commonly called tournaments, began to be celebrated in England, by the permission of king Richard, who imposed a certain tax on all who engaged in these diversions. But this royal exaction did not in the least abate the ardour with which the youth of England crowded to these exercises. Such conflicts, in which the combatants engaged without any animosity, merely to display their dexterity and strength, had not been frequent in England, except in the reign of king Stephen, when the reins of government were much relaxed. For in the times of former kings, and also of Henry II., who succeeded Stephen, tournaments were prohibited; and those who desired to acquire glory in such conflicts, were obliged to go into foreign countries. King Richard, therefore, observing that the French were more expert and dexterous in the use of their arms in battle, because they frequented tournaments, permitted his own knights to celebrate such martial sports, within his own territories, that they might no longer be insulted by the French."

The most splendid tournaments were celebrated by sovereign princes of a martial character, at their coronations, marriages, victories, or on other great occasions. When a prince had resolved to hold a tournament, he sent heralds to the neighbouring countries to publish his design, and to invite all brave and loyal knights to honor the intended solemnity with their presence. This invitation was accepted with the greatest joy; and at the time and place appointed, prodigious numbers of persons of high rank and of both sexes, commonly assembled. Judges were chosen from among the most noble and honorable knights, who were invested with authority to regulate all preliminaries and determine all disputes. Some days before the beginning of the tournament, all the knights who proposed to enter the lists, hung up their shields in the cloisters of a neighbouring monastery, where they were viewed by the ladies and knights. If a lady touched one of the shields, it was considered as an accusation of its owner, who was immediately brought before the judges of the tournament, tried with great solemnity, and if found guilty of having defamed a lady, or of having done any thing unbecoming the character of a true and courteous knight, he was degraded, and expelled the assembly with every mark of infamy. The lists were effectually secured from the intrusion of the spectators, and surrounded with lofty towers and scaffolds of wood, in which the princes and princesses, ladies, lords, and knights, with the judges, marshals, heralds, and minstrels, were seated in their proper places in their richest dresses. The combatants, nobly mounted, and completely armed, were conducted into the lists by their respective mistresses, in whose honor they were to fight, with bands of martial music, amidst the acclamations of the numerous spectators. It would be tedious to describe all the different kinds of combats that were performed at a royal tournament, which continued several days. It is sufficient to take notice, that representations were exhibited of all the different parts of actual war, from a single combat to a general action, with all the different kinds of arms, as spears, swords, battle-axes, and daggers. At the conclusion of every day's tournament, the judges declared the victors, and distributed the prizes, which were presented to the happy knights by the greatest and most beautiful ladies in the assembly. The victors were then conducted in triumph to the palace; their armour was taken off by the ladies of the court; they were dressed in the richest robes, seated at the table of their sovereign, and treated with every possible mark of distinction. Besides all this, their exploits were inserted in a register, and celebrated by the poets and minstrels who attended these solemnities. In a word, the victors became the greatest favorites of the fair, and the objects of universal admiration. It is easy to imagine with what ardour young and martial nobles aspired to these honors, so flattering to the strongest passions of the bravest hearts. The most magnificent tournament celebrated in this period, was that proclaimed by the king of England, Henry II., A. D. 1174, in the plains of Beaucaire, at which no fewer than ten thousand knights, besides ladies and other spectators, are said to have been present.

No person under the rank of an esquire was permitted to enter the lists at tournaments; which gave occasion to similar sports among burgesses and yeomen. Of this kind was the game called quintain, which has been sufficiently described in No. 2 of this work. The youth in towns and villages diverted themselves on holidays with running, leaping, wrestling, throwing stones and darts, and shooting with bows and arrows, which were useful amusements, and fitted them for acting their parts in time of war. In great cities, particularly in London, wild boars and bulls were baited by dogs for the entertainment of the populace. Cock-fighting and horse-racing were not unknown in this period; but they seem to have been considered as childish rather than manly amusements. In frost the youth diverted themselves in various ways upon the ice, particularly by skating with the shank-bones of sheep tied under their shoes, and at the same time tilting against each other with pointless spears.

It is hardly possible for the keenest sportsman of the present age to form any idea of the excessive fondness of the Anglo-Norman kings and nobles for the rural diversions of hunting and hawking. In these they spent the greatest part of their time and of their revenues; and to their fondness for them they too often sacrificed their interest, their honor and their humanity. "In our times (says John of Salisbury) hunting and hawking are esteemed the most honorable employments, and most excellent virtues by our nobility: to spend their whole time in these diversions they think is the supreme felicity of life.—They prepare for these sports with more anxiety, expense, and bustle, than they do for war; and pursue wild beasts with greater fury than they do the enemies of their country.—By their constant pursuit of this way of life, they lose the best part of their humanity, and become almost as great monsters and savages as the animals which they hunt.—Husbandmen with their harmless herds and flocks are driven from their well cultivated fields, their meadows, and their pastures, that wild beasts may range in them at large.—If one of these great and merciless hunters pass by your habitation, bring out quickly all the refreshments you have in your house, or you can buy or borrow from your neighbours, that you may not be involved in ruin, or even accused of treason." It would be easy to produce many other proofs of the fondness or rather rage, of the Anglo-Norman kings and nobles of this period for the sports of the field; but this seems to be as unnecessary as it is to describe these diversions, which are so well understood. So general was this rage for these rural sports, that both the clergy and the ladies were seized with it, and many of them spent much of their time in hunting and hawking. Walter, bishop of Rochester, as we learn from a letter of Peter of Blois, was so fond of hunting, that when he was eighty years of age, it was the only employment of his life, to the total neglect of the duties of his office. The English ladies of this period applied so much to hawking, that they excelled the gentlemen in that art; which John of Salisbury, very unpolitely, produces as a proof that hawking was a trifling and frivolous amusement.

Though theatrical entertainments in Britain were so imperfect in this period, that they might, without much impropriety, have been omitted in this place; yet there is sufficient evidence that they were not unknown, or even uncommon. They were of two kinds, ecclesiastical and secular.

The ecclesiastical plays of this period were composed by the clergy, and acted by them and their scholars; and consisted of representations of events or actions recorded in the Scriptures or in the lives of the saints. When Geoffrey, the sixteenth abbot of St. Alban's was a young man, and presided in the school at Dunstable, about A. D. 1110, "he composed (says Matthew Paris) a certain play of St. Katherine, of that kind which we commonly call miracles, and borrowed from the sacrist of St. Alban's some of the sacred vestments of that Abbey, to adorn the persons who acted his play." Peter of Blois congratulates his brother William, who was an abbot, on the fame he had acquired by his tragedy of Flaura and Marcus, and by his other theological works. "London (says Fitz Stephen), for theatrical spectacles, hath religious plays, which are the representations of the miracles which holy confessors had wrought, and of the sufferings by which martyrs had displayed their constancy."

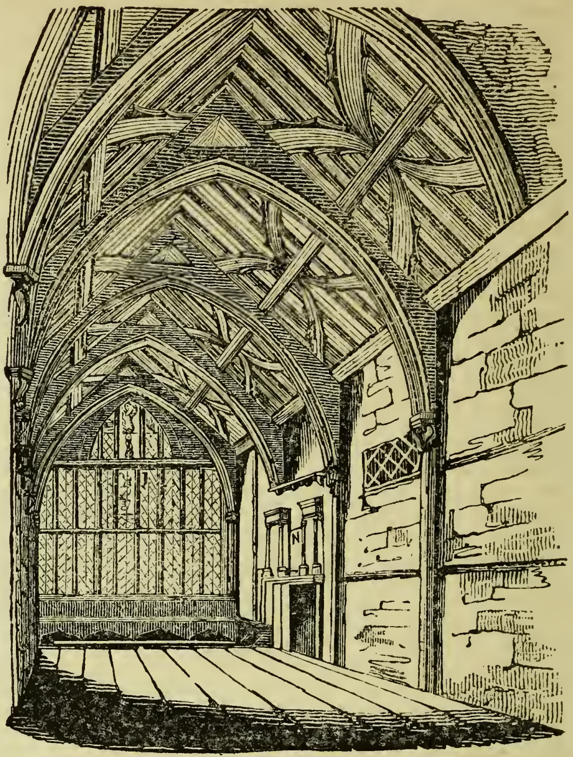
The secular plays of this period seem to have been of a very different nature and tendency from the ecclesiastical. The clergy were prohibited from frequenting them by the sixteenth canon of the fourth general council of Lateran, A.D. 1215. They seem, indeed, to have been very improper entertainments for the clergy. For, according to the descriptions given of them by contemporary writers, they appear to have consisted of comic tales or stories, intermixed with coarse jests, and accompanied in the acting with instrumental music, singing, dancing, gesticulations, mimicry, and other arts of raising laughter without any regard to decency. They were acted by companies of strollers composed of minstrels, mimics, singers, dancers, wrestlers, and others, qualified for performing the several parts of the entertainment. Such companies constantly followed the courts of the kings of England, and from time to time visited the castles of earls and great barons, where they were well entertained and generously rewarded.

A minute description of all the domestic diversions of the kings, nobles, and people of Britain, in this period, is not necessary, and would swell this article beyond its due proportion. The following very brief account of the two most admired and fashionable domestic games, those of chess and dice, will, it is hoped, be thought sufficient.

The game of chess, and several games at dice, were much studied and practised by persons of rank and fortune in this period. Some knowledge of these games was so necessary to every gentleman, especially if he aspired to the honor of knighthood, that they were commonly made part of his education. Peter of Blois, in one of his letters to a friend, who had a very profligate young man under his care, ascribes the profligacy of the youth to the education he had received from his father, who, being a great gamester, had taught his son to play at dice when he was but a child: "For I do not wonder, says he, "that he is a vicious young man, who, in his childhood was taught to play at dice, which is the mother of perjury, theft, and sacrilege." "In our times," says another writer of this period, "expertness in the art of hunting, dexterity in the damnable art of dice-playing, a mincing, effeminate way of speaking, and great skill in dancing and music, are the most admired accomplishments of our nobility. In these arts, our young nobles imitate the examples and improve by the instructions, of their fathers." Matthew Paris blames the English barons who had revolted from king John, for spending their time in London, in eating, drinking, and playing at dice, when they should have been in the field. Nor was this fondness for dice confined to the nobility; for we meet with some clergymen, and even bishops, who are said to have spent much of their time in these games. It appears also that the gamesters of this period were acquainted with many different games at dice, of which a writer of those times gives us the Latin names of no fewer than ten.

This too violent passion for games of chance was then, as it has always been, attended with various inconveniences, both to the gamesters themselves and to society. To the gamesters,—by dissipating their fortunes,—by consuming their most precious hours,—and by making them neglect their most important duties. To society,—by depriving it of the advantages it might have derived from a better application of the time and talents of many of its members. To prevent these inconveniences, by laying this dangerous passion under some restraints, several canons and laws were made. A translation of one of these laws will form no improper conclusion to this article. This remarkable law was one of those promulgated by the united authority of Richard I., king of England, and Philip Augustus, king of France, with the advice and consent of their archbishops, bishops, earls, and barons, for the government of their forces, in their expedition to the Holy Land, A. D. 1190. It is the second in that system of laws, and is to this purpose: "Besides, none in the whole army shall play at any kind of game for money, except knights and clerks, who shall not lose above twenty shillings (equal in efficacy to about fifteen pounds of our money at present) in one day and one night. But if any knight or clerk shall lose more than twenty shillings in one day, he shall pay one hundred shillings (equivalent to about seventy-five pounds of our money) for every such offence, into the hands of the above-named commissioners, who shall have the custody of that money. But the two kings shall be under no restrictions, but may play for as much money as they please. The servants who attend upon the two kings at their head-quarters may play to the extent of twenty shillings. But if any other soldiers, servants, or sailors, shall be found playing for money among themselves, they shall be punished in the following manner, unless they can purchase a pardon from the commissioners, by paying what they shall think proper to demand:—Soldiers and servants shall be stripped naked, and whipped through the army three days. Sailors shall be as often plunged from their ships into the sea, according to the custom of mariners."

HALL OF THE BROTHERHOOD OF THE HOLY TRINITY,
As remaining in 1790.



BROTHERHOOD OF THE HOLY TRINITY, ALDERSGATE-STREET.

In the fifty-first year of Edward III., Anno 1377, a Guild, or Fraternity, was founded in St. Botolph's Church, Aldersgate, in honour of the Body of Christ, and of the Saints Fabian and Sebastian. Its founders were "Philippus at Vyne, Agnes, *ux'eius*, and Joh'es Bockynge," and in their time, fifty-three "brethren," and twenty-nine "susteren," entered into the fraternity. Afterwards, in the 24th of Henry VI., Dame Joan Astley (some time nurse to that King) and others obtained a license to refound it in honour of the Holy Trinity; and under that appellation it remained till the 21st of Edward VI., when it was suppressed, and its endowments, valued at 30*l.* per annum, granted to William Harris, alias Somers.

In a Chartulary and Account-Book of this Guild, which is still extant, called a "Blake Registre Boke," are copies of all the deeds, grants, wills, evidences, and other writings, concerning "the lyvelode of the breth'hode," [brotherhood] together with the statutes of the fraternity, and other interesting particulars.

"These entries," says Mr. Hone (Ancient Mysteries, p. 80), "shew that the landed property of this Brotherhood consisted of houses in Aldersgate-street, the Barbican, Lamb-alley, Fanchurch-street, and Long-lane; one of these was held on the annual payment of a rose, others in fee. They were proprietors of the *Saracen's Head Inn*, and the *Falcon-on-the-Hoop Brewery*. In the fourteenth year of King Richard II., Sir Rauff Kesteven, parson of St. Botolph, and the two churchwardens, granted a lease for twenty-one years to John Hertyshorn, of the Saracen's Head, with the appurtenances, at the yearly rent of ten marks; the appurtenances were two houses adjoining on the north side, and were included in that rental as worth eight shillings each by the year, and one on the south side, was valued at ten shillings. 'In the xxj yer of kyng Harry the vj^{te},' the brethren received, 'For the rent of ij yere of Wyll'm Wylkyns, for the Sarresyn head, v. *li.* vj*s.* viij*d.*—paynge by the yer liij*s.* iiij*d.*' and 'of the Faucon on the Hope, for the same ij yer vi. *li.*; that is to say, paynge by the yer iij. *li.*;' but the same year they demised the Falcon Brewhouse to Robert Halle and John Walpole, brewers, for four years, at eighty-four shillings per annum. Six years before, there is, in the Churchwardens' Accounts, an item for 'kerving and peinting of the seigne of the Faucon, vi*s.*' "

It appears, from the statutes of the Guild, that the Priest or Chaplain, was allowed ten marks annually "for his lyflode," and also "a dowble hood of the colour of the breth'hode." He was charged "for to do his masse," winter and summer, by five o'clock, "sayinge by-fore masse, duly, a Memorie of the Trynytee;" and ordered to "be meke and obedient vnto the qwer' in alle divine seruyces dvrynge hys time, as custome is in the citee amonge all othe' p'stes." On the Sunday next after "alle Sowlen day," he was to read openly, "stondynge in the pulpyte," all the names of the brethren and sisters "that ben on lyue;" commencing with this address:

"Gode bretheren and susteren: it is foreto weten and knowen, that the begynnynge of this Bretherode of grete deuocion, eu'y ma' pay'nge a peny, forto fynde *xiij tapers*, about the Sepulchre of C'ste at Estre, in the Chirche of Seynt Botulph withoute Alderesgate. Aft' that, throug'e more gretter deuocio'n & sterynge vnto the worschippe of God, it' was yturne in'to a frat'nyte of *The Holy Trynyte*, nougt with stondynge the fyndynge eu'y yere, the may'tenynge of the foresayde xiij tapers; of the which breth'hode thes' were thei, &c."

It has been remarked, that in the worship of the Romish Church, "*thirteen candles*" are an allegory of Christ and the twelve Apostles; and that, in one of its ceremonies, the twelve denoting the Apostles are extinguished, at intervals, during successive parts of the service, until one only is left, which represents Christ deserted by the disciples, and in the end that one is put out to signify his death.

In the wardens' account of this Brotherhood for the tenth year of "King Harry the vi^{te}," there is the following charge: "Item, to the wexchaundeler', for making of the Sepulcr' lyght iij tymes, and of other dyuers lyghts that longen to *The Trinite*, in diu's places in the chirche, lvij*s*. x*d*."

From the utter omission, in the *Register Book*, of any notice of the Scriptures, it may be inferred that this Brotherhood never possessed them; for although their entire property, at different periods, is recorded, nothing is mentioned of the kind, except the "Myssall." They had, however, a "Rolle of velom', cou'ed with a goldeskyn, contenyng diu'se Pagent's paynted and lemenyd with gold," that is to say, of "The Holy Trinite, Seynt Fabyan, and Seynt Sebastyan, and Seynt Botulff; and the last Pagent of Terement [Interment] and gen'all Obyte, of the brether'n and suster'n that be passed to God."

The *Common Hall*, and lodgings of the Priest, &c. belonging to the fraternity (consisting of eight messuages, or tenements), was on the west side of Aldersgate-street, near Little Britain. The present *Trinity* Court occupies a part of the site of the old buildings, and some portion of the Hall still remains, at No. 166, Aldersgate-street, where the Silver-street Chapel Sunday School is now established over a scale-maker's workshop *Brayley's Londiniana.*

CHARACTER OF THE ENGLISH BY FOREIGNERS,

No. III. *(Continued from page 216.)*

Sunday is very strictly observed in England; and as all kinds of work, even music, are prohibited, that day is usually devoted to the pleasures of the country. All the citizens who have country-houses, repair to them on Saturday afternoon, to make preparations for their friends on the following day. The prodigious number of ale-houses and taverns, situated near the capital, is then full of persons of both sexes; and, contrary to the general usage, an ordinary is kept for their reception. All the great roads around London are also crowded with carriages, horses, and foot-passengers; and I may fairly assert, that three-fourths of the inhabitants of the capital keep the Sabbath in this manner.

It is very singular that these weekly revels never occasion any disturbances or excesses of any kind.

It seems to me, that no better proof need be alleged of the good-nature of the English, than their deportment on all public occasions. One is astonished to observe compassion, benevolence, generosity, in a word, all the social virtues, carried to so high a degree of perfection, among the very lowest of the people. If a stranger loses his way, and happens to ask for any particular street or house, the first person whom he meets will point out his road, and even accompany him, without the hope of any recompence: no one ever experienced a refusal.

When any embarrassment is occasioned by the jostling of coaches in a narrow street, the people immediately fly to relieve them, and restore order; they are perfectly satisfied with thanks. In Paris, it is not unusual to see blood spilt on such occasions; the magistrates, therefore, distribute soldiers in all parts of the city, to preserve tranquillity. Such a precaution is never made use of in London; yet the greatest regularity prevails at Ranelagh, the Pantheon, and other public places, notwithstanding the multitude of carriages which are assembled there.

The king of England, in 1784, gave an amiable instance of the humanity so general in that kingdom. Happening to stroll in one of the agreeable walks in the neighbourhood of Richmond, without any other company than that of some of his sons, he met with a poor villager, who had been selling provisions in the town. His cart was stuck in a ditch, and having no help, he was attempting in vain to get it out. Without deliberating a moment, the monarch, aided by his children, went to his assistance, and immediately relieved it with his own hands. The peasant, unacquainted with the rank of those who had come so generously and opportunely to his succour, in the joy of his heart, proposed to carry them to the nearest ale-house, and treat them with a pot of beer. His offer produced a few pieces of gold in return, and their departure gave him time to recover from his astonishment. The present which occasioned this charming action to be known, at the same time betrayed its author.

On any public commotion, when the people run into the streets, and assemble in crowds, the greatest care is taken lest any accident should happen to the women and children, whom they either make room for, or carry in their arms, that they may be better seen.

A lady of fashion, the wife of a minister from one of the German courts, when coming out of the play-house, happened to get into a crowd, where the pressure was extreme, and the danger of her situation the more alarming, as she expected in a few days to become a mother. At the moment when she was about to faint, a person who supported her with his arm, cried out, "Gentlemen make room, I beseech you, for a lady with child, who is assuredly taken ill." She herself has often assured me, that a thunderbolt could not have more quickly dispersed the mob than this exclamation. Every one immediately gave way, and she luckily got to her carriage without any further delay.

In the year 1780, when the dregs of the people acted the Gordoniad, and made conflagrations their pastime, these wretches never carried their violence so far as to attack a woman; even those of the catholic religion were in perfect safety. When the populace, who were enraged against the archbishop of York, were about to set fire to his house, Mrs. Markham, his wife, appeared at the window, and addressed them in the following terms: "Gentlemen, a lady has this very moment been taken in labour here; and as it is impossible to remove her and the infant, I hope you have too much humanity to occasion their death." This ingenious petition had the proper effect, and the crowd instantly dispersed.

When a quarrel happens in the streets, the passengers immediately interfere. Persons of the highest rank do not hesitate for a single moment to become mediators. The day after my arrival in London, I had an opportunity of being a witness to this practice, in an affair where I myself was interested. A young Jew, a native of Germany, having attempted to cheat me in the most bare-faced manner in the world, I felt myself so much piqued at the fellow's impudence, that I could not contain my resentment. The customs of the English being entirely unknown to me, I acted exactly in the same manner as I should have done in my native country on finding my honor wounded. I accordingly seized the culprit by the collar, who, fearful of my resentment, cried out with all his might, and soon gathered a crowd around us. As I was not ignorant of the language, I immediately recounted the circumstances which gave occasion to such violence. Some of the people, however, informed me, in the most polite terms, that, according to the laws of that country, no offence whatsoever could warrant my behaviour. The Jew who was conscious of his guilt, did not choose to prosecute me, but escaped as fast as he could, and gave me time to profit by the just observation of these worthy people, and to return them my thanks.

In similar disputes, when the parties agree to terminate their differences by a boxing match, the spectators, far from opposing them, encourage the idea. This custom, which proceeds from certain false principles of courage and equality, is not, however, so much in fashion as formerly. Even persons of quality were not heretofore ashamed of engaging in such quarrels. They have of late, however, left the glory of them entirely to the populace, who, being no longer animated by their example, begin now to have less relish for them.

The two combatants strip to the waist, and attack each other with their fists; a ring is then immediately formed by the populace. His second assists the person who falls, wipes the sweat from his body, and re-animates his courage. When they fight on a stage, each is also attended by a bottle-holder, who washes his friend's face, and usually squeezes a lemon into his mouth. The fight often lasts half an hour, and sometimes longer, till one of the parties declares that he is vanquished: this they call giving in. The victor, who is often more hurt than the person whom he has conquered, is then conducted home in triumph by the spectators.

It is not in the power of prejudice itself, to stifle in the hearts of that people, the esteem which a courageous conduct always inspires. I myself happened to be present at a fight betwixt an Englishman and a Frenchman. The first was looked upon as a master in the science of boxing; the other was ignorant of the first principles of the art; he therefore entirely confided in his strength, which, indeed so effectually befriended him, that he struck his adversary to the ground with the first blow, and rendered him unable to continue the combat. It seemed as if this blow had destroyed the national hatred, so forcibly impressed in the breasts of the spectators; every one was eager to overwhelm the victorious Frenchman with praises and caresses; they afterwards joined to treat him at an ale-house.

The art of boxing has certain rules, from which no one ever departs: whoever attempts to infringe them, becomes immediately exposed to the fury of the populace. For example, when one party falls, his adversary must not strike him; and the combat is immediately to cease, on either of them acknowledging himself to have been beaten.

On the event of these battles, which are sometimes attended with fatal consequences, considerable bets frequently depend; it is not uncommon, however, to hear the combatants, who are generally instigated by hatred alone, cry out on these occasions, "that they fight for love!"

The celebrated Marshal Saxe was once challenged in this manner, by a scavenger who was employed in sweeping the streets. He, relying on his amazing strength, accepted the proposal; the scavenger, therefore, began to strip according to custom; but he had scarce taken off his shirt, when the Marshal seizing him by the arms, to the great astonishment of the spectators, threw him with the same ease as if he had been a truss of straw, into his own cart, where he struggled a long time with his hands and feet, and was very near being stifled by the mud.

The English used formerly to fight duels in the same manner as other nations; but the Puritans discountenanced this barbarous custom. These enthusiasts, who would allow no other rule of conduct than that prescribed by the bible, having found nothing therein to authorize this species of combat, took a decided aversion to it. At last, Cromwell, by enacting severe laws against this practice, abolished it entirely. This was, perhaps, the first time that fanaticism ever produced such happy consequences.

Within these last fifty years, however, duels have begun to be again in vogue, in the same proportion that boxing has declined. But as every thing in that country is different from what it is elsewhere, it so happens that this custom, which in other kingdoms is confined to a certain rank, has no bounds among them. You may there see priests, merchants, and clerks terminate their differences with a case of pistols.

Some years since, two negroes in livery fought in this manner. As the stage continually satirizes such extravagancies as these, this ridiculous practice is now discountenanced.

The English are very fond of cold baths. There are a prodigious number of these in London, where one may bathe daily at the rate of a guinea per annum. This practice is much recommended by the best English physicians. The ancient Romans were also very much addicted to it. It was by these means that Antonius Musa restored the health of the emperor Augustus. The senate, on account of this cure, remunerated him with a magnificent present, and erected a statue to his memory, which was placed with that of Esculapius. Septimus Severus made use of the cold bath daily; and as he resided a long time in Britain, it is probable that he introduced the practice into that island. The Saxons borrowed the custom from the ancient Britons.

England possesses many mineral springs, a great number of which still retain the names of the saints after whom they were formerly called. The fountains where the first Christian preachers baptized their converts, inspired a certain religious veneration, and were esteemed holy. The monks taking advantage of such prejudices, attributed in their legends, certain miraculous virtues to these places, after they had first discovered their natural effects.

Of all the waters in England, those of Bath are the most remarkable; they were known even by the Romans, who consecrated them to Minerva. The Britons call this place Eaer Palladdur, or the city of Pallas.

Bath is a handsome town, and the public buildings which it contains are really magnificent. It is not only resorted to by the sick, but even by those in health, whom the variety of pleasures to be seen there, attracts from every part of the three kingdoms. The season when it is most frequented is the beginning of winter.

To regulate the diversions, and preserve order and regularity among such a prodigious number of people, who are at the same time rich and free, it has been thought proper to choose a person, who is styled King of Bath, to whom the most entire obedience is paid, in regard to every thing that concerns the general good. This convention is made and agreed to by the first people in the kingdom, who regularly frequent the place and maintain their sovereign in his prerogatives. This situation is equally honorable and lucrative, for it produces a revenue of sixteen hundred pounds sterling annually. It is for life, unless great and forcible reasons oblige the subjects to dethrone their monarch.

This eminent post is usually given to some gentleman, who joins to much experience a considerable portion of wit, gaiety, and knowledge of the world. All these qualities, together with an extraordinary talent for inventing new pleasures, and arranging elegant entertainments, were united in an Englishman of the name of Nash, who for many years ruled Bath with an unlimited sway. He died in 1761, and was greatly lamented by his whole kingdom.

The throne is at present filled by a gentleman who was formerly a captain in the army.

(To be continued.)

STEELE'S DOMESTIC LIFE.

The amiable qualities of Sir Richard Steele are universally acknowledged by his contemporaries; yet they failed to procure him that greatest of all personal enjoyments—comfort at home. He had for his wife (his second wife) a lady difficult to please, or rather, whom there was no pleasing; beautiful, yet cold, proud of his devotedness to her service, yet without that tender consideration for his happiness, which respect for his genius ought, and real affection for him would have inspired. She appears to have been of that sort of wives who love for their own sakes alone, and who can be very angels as long as every thing is heavenly around them, but who are no sooner touched by the shafts of adversity, than they become angry with their lot, and, instead of dividing griefs with their husbands, which Cicero takes to be the quintessence of connubial friendship, grow as angry with them as if it were in their power to ordain them a life of perpetual sunshine. What a helpmate for a man of such variable fortunes as Steele! alternately the most flourishing and the most needy of men, now rolling in abundance, and the next day paying with a pamphlet for his tavern score! Steele strove not, however, with his destiny, and submitted to become what is vulgarly called a very hen-pecked husband. The following specimens of the sort of letters which he was in the habit of dispatching to his imperious beauty, whenever business or pleasure detained him from home, must induce at once pity for the writer, and admiration of that genius which could give so much grace to so contemptible a thraldom.

Dearest Being on Earth, Oct. 16th, 1707.

Pardon me if you do not see me till eleven o'clock; having met a schoolfellow from India, by whom I am to be informed in things this night, which immediately concern your obedient husband, Rich. Steele.

Dear Ruler, December 8th, 1707.

I cannot wait upon you to-day at Hampton Court. I have the West Indian business on my hands,* and find very much to be done before Thursday's post. I shall dine at our table at court, where the bearer knows how to come to me with any orders for your obedient husband, and most humble servant,

Rich. Steele.

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* The plantation in Barbadoes, left to Steele by his first wife.

To Mrs. Steele.

My dear, dear Wife, December 22d, 1707.

I write to let you know I do not come home to dinner, being obliged to attend some business abroad, of which I shall give you an account (when I see you in the evening), as becomes your dutiful and obedient husband,

Rich. Steele.

Devil Tavern, Temple-bar,
Dear Prue, Jan. 3d, 1707-8.

I have partly succeeded in my business to-day, and enclose two guineas as earnest of more. Dear Prue, I cannot come home to dinner. I languish after your welfare, and will never be a moment careless more. Your faithful husband,

Rich. Steele.

Send me word you have received this.

Dear Prue, Eleven at night—Jan. 5th, 1707-8.

I was going home two hours ago, but was met by Mr. Griffith, who has kept me ever since, meeting me as he came from Mr. Lambert's. *I will come within a pint of wine.*

We drink your health, and Mr. Griffith is your servant,

Rich. Steele.

Lord Sunderland's Office, May 19th, 1708,
Dear Prue, Eleven o'clock.

I desire of you to get the coach and yourself ready as soon as you can conveniently, and call for me here, from whence we will go and spend some time together in the fresh air in free conference. Let my best perriwig be put in the coach-box, and my new shoes, for it is a comfort to be well dressed and in agreeable company. You are vital life to your obliged, affectionate husband, and humble servant, Rich. Steele.

St. James s, Gentlemen Ushers' Table,
dear Prue, May 24th, 1708.

I cannot dine at home, but am in haste to speak with one about business of moment. Dear Prue, be cheerful, for I am in pursuit of what will be good news to you.

I am, your most affectionate, obliged husband,

Rich. Steele.

Think of going with me this afternoon.

Dear Prue,

I shall be at the office exactly at seven, in hopes of seeing the beautifulest object that can present itself to my eyes—your fair self. Pray be well dressed.

Your obedient servant, and affectionate husband,

Rich. Steele.

We shall stay in town.

Dear Prue, June 5th, 1708.

What you would have me do, I know not. All that my fortune will compass you shall always enjoy, and have nobody near you that you do not like, except I am myself disapproved by you, for being devotedly your obedient servant,

Rich. Steele.

I shall not come home till night.

Dear Prue, August 28th, 1708.

The afternoon coach shall bring you 10*l*. Your letters show you are passionately in love with me: but we must take our portion of life as it runs without repining; and I consider, that good-nature, added to that beautiful form God has given you, would make a happiness too great for human life.

Your most obliged husband, and humble servant,

Rich. Steele.

Dear Prue, August 30th, 1708.

I sent 10*l*. by the afternoon coach of Saturday, and hope you received it safe. The manner in which you write to me might, perhaps, to another, look like neglect and want of love; but I will not understand it so, and take it to be only the uneasiness of a doating fondness which cannot bear my absence without disdain.

I hope we shall never be so long asunder more, for it is not in your power to make me otherwise than your affectionate, faithful, and tender husband, Rich. Steele.

PAMPHLETS.

Extracted from a scarce work entitled "Icon Libellorum, or, a Critical History of Pamphlets."

From pamphlets may be learnt the genius of the age, the debates of the learned, the follies of the ignorant, the maxims of government, the oversights of statesmen, the mistakes of courtiers, the different approaches of foreigners, and the several encroachments of rivals. In *pamphlets*, merchants may read their profit and loss, shopkeepers their bills of parcels, countrymen their seasons of husbandry, sailors their longitude, soldiers their camps and enemies; thence schoolboys may improve their lessons, scholars their studies, ministers their sermons, and zealots their divisions. Pamphlets furnish beaux with their airs, coquets with their charms: pamphlets are as modish ornaments to gentlewomen's toilets, as to gentlemen's pockets: pamphlets carry reputation of wit and learning to all that make them their companions: the poor find their account in stall-keeping, and in hawking them: the rich find in them their shortest way to the secrets of church and state; in fine, there's scarce any degree of people but may think themselves interested enough to be concerned with what is published in pamphlets, either as to their private instruction, curiosity, and reputation, or to the public advantage and credit; with all which, both ancient and modern pamphlets are too often over-familiar and free. To remedy the dangerous excrescences whereof, the whole constitution has hitherto struggled in vain; though its frame has been often threatened with convulsions thereby, yet both church and state have been thought to have been often cleared up by a seasonable display of the better sort of such pamphlet rays, and paper luminaries.

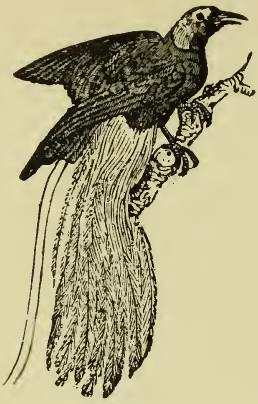
Whence it is no wonder, that pamphlets being poised up with their good and bad tendencies and sequels, pretend to unravel the whole creation, to lay open the springs of the universe, to turn upon the hinges of the world, to dive into the interest of sovereigns, to foretell the declensions and vicissitudes of kingdoms, to touch upon the bias of republics, to expose the falsity of brethren, the treachery of friends, the trickery of nations, the buying of countries, the giving new kings to the earth, to examine treaties executing themselves, to satirize the frankness of Tories, the reservedness of Whigs, the restlessness of parties, the uneasiness of courts, and the designs of all parties, which they dare not own. In short, with pamphlets the booksellers and stationers adorn the gaiety of shop-gazing; hence accrues to grocers, apothecaries, and chandlers, retailing usefulness, as well as reasonable furniture and supplies to necessary retreats and natural occasions. In pamphlets, lawyers will meet with their chicanery, physicians with their cant, divines with their shibboleth. Pamphlets become more and more daily amusements to the curious, idle, and inquisitive; pastime to gallants and coquets, chat to the talkative, stories for nurses, toys for children, fans for misses, food to the needy, and practisings to newsmongers, ketchwords to informers, instructions to the ignorant, help to the wise, fuel to the envious, weapons to the revengeful, poison to the unfortunate, balsam to the wounded, employment to the lazy, opportunity to enemies, condemnation to the wicked, speculations to the godly, trials of skill to the quarrelsome and proud, a comfort to the afflicted, appeals from the injured to the public, poverty to their authors, gain to the lucky, fatal to the unlucky, a satisfaction to the oppressed, a vent to melancholiness, heart-ease to censurers, fabulous materials to romancers and novelists; in a word, pamphlets literally unite contradictions, and are occasional conformists in all manner of acceptations and capacities, as well as in vicissitudes of matter and style.

QUEEN ELIZABETH'S SPEECH AT THE DISSOLUTION OF HER PARLIAMENT,

January 2, 1566.

I have in this assembly found so much dissimulation, where I always professed plainness, that I marvel thereat; yea, two faces under one hood, and the body rotten, being covered with two vizors, succession and liberty. But, alas! they began to pierce the vessel before the wine was fined, and began a thing, not foreseeing the end. Now, by this means I have seen my well-wishers from my enemies, and can, as meseemeth, very well divide the house into four. First, fault; second, the speakers, who by eloquent tales persuade others; third, the agreers; and lastly, those who sat still mute, and meddled not therewith, but rather wondered, disallowing the matter, who in my opinion are most to be excused.

THE MENAGERIE.—The Bird of Paradise, &c.



The Great Bird of Paradise.

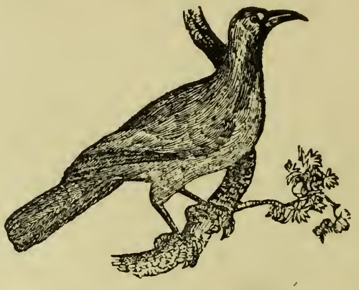
There are few birds that have more deceived and puzzled the learned than this. Some have described it as an inhabitant of the air, living only upon the dew of heaven, and never descending to earth; others have acquiesced in the latter part of its history, but have given it flying insects to feed on. Some have asserted that it was without feet, and others have ranked it among the birds of prey.

The great beauty of this bird's plumage, and the deformity of its legs, seem to have given rise to most of these erroneous reports. The savages of the Molucca Islands, of which it is an inhabitant, perceiving the inclination the Europeans had for this beautiful bird, carefully cut off its legs before they brought it to market; and thus concealing its greatest deformity, they considered themselves entitled to rise in their demands when they offered it for sale. One deceit led to another; the buyer finding the bird without legs, naturally enquired after them; and the seller as naturally began to assert that it had none. Thus far the European was imposed upon by others: in all the rest he imposed upon himself. Seeing so beautiful a bird without legs, he concluded that it could live only in air, where legs were unnecessary. The extraordinary splendour of its plumage assisted this deception; and as it had heavenly beauty, so it was asserted to have a heavenly residence. Hence its name, and all the false reports that have been propagated concerning it.

Error, however, is short-lived; and time has discovered, that this bird not only has legs, but very large, strong ones for its size. Credulity, when undeceived, runs into the opposite extreme; and soon after this harmless bird was branded with the character of being rapacious, of destroying all those of smaller size, and, from the amazing rapidity of its flight, as qualified peculiarly for extensive rapine. The real history of this pretty animal is at present tolerably well known; and it is found to be as harmless as it is beautiful.

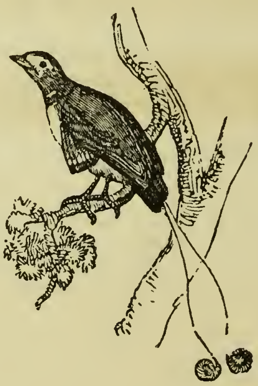
There are two kinds of the bird of paradise; one about the size of a pigeon, which is the more common; the other not much larger than a lark, which has been described more imperfectly. They are both sufficiently distinguished from all others, not only by the superior vivacity of their tints, but by the feathers of the tail, there being two long slender filaments growing from the upper part of the rump; these are longer than the bird's body, and bearded only at the end. By this mark the bird of Paradise may be easily known; but still more easily by its gaudy livery, which, being very brilliant, demands to be minutely described.

The great bird appears as large as a pigeon, though in reality the body is not much greater than that of a thrush. The tail, which is about six inches, is as long as the body; the wings are large, compared with the bird's other dimensions. The head, the throat, and the neck, are of a pale gold colour. The base of the bill and the side of the head and throat are surrounded by black feathers, which are as soft as velvet, and changeable like those on the back of a mallard. The hinder part of the head is of a shining green, mixed with gold. The body and wings are chiefly covered with beautiful purple, brown, and gold feathers. The uppermost part of the tail feathers are of a pale yellow, and those under them white and longer than the former; for which reason the hinder part of the tail appears to be all white. But what chiefly excites curiosity are the two long naked feathers above mentioned, which spring from the upper part of the rump above the tail, and which are usually about three feet long. These are bearded only at the beginning and at the end; the whole shaft for above two feet nine inches, being of a deep black, while the feathered extremity is of a changeable colour.



The Golden Bird of Paradise.

The natives who make a trade of killing and selling these birds to the Europeans, generally conceal themselves in the trees where they resort, and having covered themselves from sight in a bower constructed with the branches, they shoot at the birds with arrows made of reeds; and as they assert, if they happen to kill the king, they have a good chance of securing the greatest part of the flock. The chief mark by which they know the king is, the ends of the feathers in his tail, which have eyes like those of a peacock. When they have taken a number of these birds, their usual method is to gut them, and cut off their legs; they then run a hot iron into the body, which dries up the internal moisture; and filling the cavity with salts and spices, they sell them to the Europeans for a perfect trifle.



The King Bird of Paradise.

EPITAPH

In the Churchyard of Grimmingham, in the County of Norfolk.

Sacred to the memory of Thomas Jackson*, Comedian, who was engaged, December 21, 1741, to play a comic cast of characters, in this great theatre, the world, for many of which he was prompted by nature to excel. The season being ended, his benefit over, the charges all paid, and his account closed, he made his exit in the tragedy of Death on the 17th of March, 1798, in full assurance of being called once more to rehearsal; where he hopes to find his forfeits all cleared, his cast of parts bettered, and his situation made agreeable by Him who paid the great stock debt, for the love he bore to performers in general.

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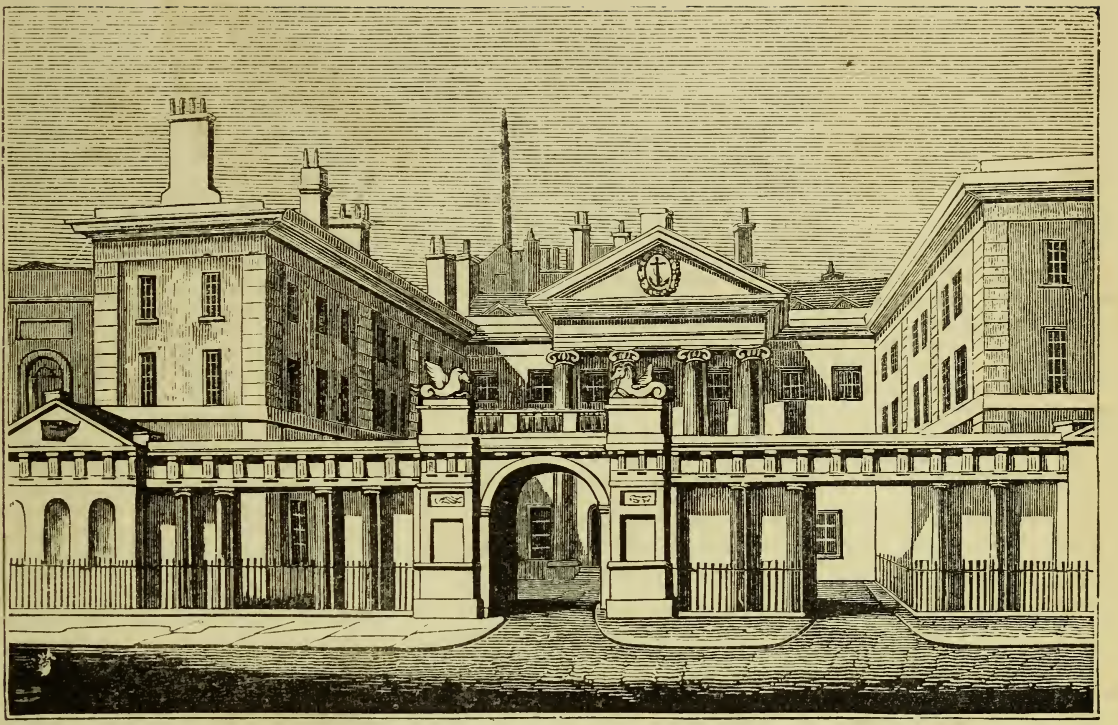
* This performer belonged to the Norwich company of comedians; and in 1777, and two or three seasons after, was engaged by Mr. Colman, at the Haymarket Theatre.



THE ADMIRALTY,

WESTMINSTER.

The Admiralty is a brick building, containing the office and apartments of the Lords Commissioners of the Admiralty, who superintend the marine department; and is contiguous to the Horse-guards on the north. The principal front, facing Parliament-street, is a disgraceful piece of architecture, and ought to be replaced by something better, for the honour of the nation. Of the portico of this building, composed of four Ionic columns, with a pediment of stone, a story is told that is probable, when the disproportion of the shafts is considered. The architect (Shipley) had made his shafts of a just length, when it appeared that the pediment blocked up the windows of one of the apartments; and he was ordered and compelled to carry his columns to the roof of the building. Certainly, never were such columns seen before. From the general censure of this edifice must be excepted the screen in front, (by Adams) which is an elegant contrast to the portico. On the top of the Admiralty two telegraphs are erected.

A SINGULAR AND FATAL INSTANCE OF RELIGIOUS ENTHUSIASM,

Which occurred in the last Century, near Charles-town, South Carolina.

Though religion, rightly understood, and generally practised, is productive of the most salutary and beneficial consequences to society, yet nothing has a more pernicious influence than mistaken notions of it. Of all kinds of delusion, religious enthusiasm is the most deplorable, and has often been attended by the most melancholy and dismal effects. By abusing the best things, they may be made the innocent occasion of the worst. Many calamities have happened in the world even on account of religion, yet the fatal consequences ought not to be charged to that divine institution, which generally breathes benevolence, gentleness and peace, but to the ignorance and corruption of human nature, which pervert and abuse it. Enthusiasts generally agree in two articles: they disclaim the power and authority of the civil magistrate, and mistake their own wild fancies, the fruits of a distempered brain, for the impulses of the Divine Spirit; both of which are big with the most fatal consequences to society. The desperate fanatic, Vener, in the reign of Charles II., was not more transported with religious frenzy and madness than an unfortunate family in Carolina happened to be. For the credit of the province, it were to be wished that such an incident lay buried in eternal oblivion; but history claims the privilege of exhibiting examples of different kinds, for public instruction. If good examples serve as a spur to stimulate men to virtue and religion, bad ones, on the other hand, also serve, like beacons upon a rock, to warn men of danger and delusion.

The family of Dutartres, consisting of four sons and four daughters, were descendants of French refugees, who came into Carolina after the revocation of the edict of Nantz. They lived in Orange Quarter, and, though low in circumstances, always maintained an honest character, and were esteemed by their neighbours persons of blameless, irreproachable lives.

But at this time a strolling Moravian preacher happening to come to that quarter where they lived, insinuated himself into their family, and partly by conversation, partly by the writings of Jacob Behmen, which he put into their hands, filled their heads with wild and fantastic ideas. Unhappily for the poor family, those strange notions gained ground on them, insomuch that in one year they began to withdraw themselves from the ordinances of public worship, and all conversation with the world around them, and strongly to imagine they were the only family on earth who had the knowledge of the true God, and whom he vouchsafed to instruct, either by the immediate influence of his Spirit, or by tokens from Heaven. At length, it came to open visions and revelations: God raised up a prophet among them like unto Moses, to whom he taught them to hearken. This prophet was Peter Rombert, who married the eldest daughter of the family when a widow. To this man the Author and Governor of the world deigned to reveal, in the plainest manner, that the wickedness of man was again so great in the world, that, as in the days of Noah, he was determined to destroy all from off the face of it, except one family, whom he would save for raising up a godly seed upon earth. This revelation Peter Rombert was sure of, and felt it as plain as the wind blowing on his body; and the rest of the family, with equal confidence and presumption, firmly believed it.

A few days after this, God was pleased to reveal himself a second time to the prophet, saying, "Put away the woman whom thou hast for thy wife; and when I have destroyed this wicked generation, I will raise up her first husband from the dead, and they shall be man and wife as before; and go thou and take to wife her youngest sister, who is a virgin: so shall the chosen family be restored entire, and the holy seed be preserved pure and undefiled in it." At first, the father, when he heard of this revelation, was staggered at so extraordinary a command from Heaven; but the prophet assured him that God would give him a sign, which accordingly happened; upon which the old man took his daughter by the hand, and gave her to the wise prophet immediately, for his wife. Thus, for some time, he continued in acts of incest and adultery, until that period which made the fatal discovery, and introduced the bloody scene of blind fanaticism and madness.

Those deluded wretches were so far possessed with a false conceit of their own righteousness and holiness, and of the horrid wickedness of all others, that they refused obedience to the civil magistrate, and all laws and ordinances of men. Upon pretence that God commanded them to bear no arms, they not only refused to comply with the militia law, but also the law for repairing the highways. After a long forbearance, Mr. Simmons, a worthy magistrate, and the officer of the militia in that quarter, found it necessary to issue his warrants for the penalty of the laws upon them: but by this time Judith Dutartres, the wife of the prophet obtained by revelation, proving with child, another warrant was issued to bring him before the justice to be examined, and bound over to the general sessions, in consequence of a law of the province framed for preventing bastardy. The constable having received his warrants, and being apprehensive of meeting with no good usage in the execution of his office, prevailed on two or three of his neighbours to go along with him. The family observing the constable coming, and being apprised of his errand, consulted their prophet, who soon told them that God commanded them to arm and defend themselves against persecution, and their substance against the robberies of ungodly men; assuring them, at the same time, that no weapon formed against them should prosper. Accordingly they did so, and laying hold of their arms, fired on the constable and his followers, and drove them out of their plantation. Such behaviour was not to be tolerated; and therefore Captain Simmons gathered a party of militia, and went to protect his constable in the execution of his office. When the deluded family saw the justice and his party approaching, they shut themselves up in their house, and firing from it like furies, shot Captain Simmons dead on the spot, and wounded several of his party.

The militia returned the fire, killed one woman within the house, and afterwards forcibly entering it, took the rest prisoners, six in number, and brought them to Charlestown.

At the court of general sessions, held in September, 1725, three of them were brought to trial, found guilty, and condemned. Alas! miserable creatures, what amazing infatuation possessed them!

They pretended they had the Spirit of God leading them in all truth; they knew it, and felt it; but this Spirit, instead of influencing them to obedience, purity, and peace, commanded them to commit rebellion, incest, and murder. What is still more astonishing, the principal persons among them, namely, the prophet, the father of the family, and Michael Boneau, never were convinced of their delusion, but persisted in it until their last breath. During their trial, they appeared altogether unconcerned and secure, affirming, that God was on their side, and therefore they feared not what man could do unto them. They freely told the incestuous story in open court, in all its circumstances and aggravations, with a good countenance, and very readily confessed the facts respecting their rebellion and murder, with which they stood charged, but pleaded their authority from God in vindication of themselves, and insisted that they had done nothing in either case but by his express command.

As it is commonly the duty of clergymen to visit persons under sentence of death, both to convince them of their error and danger, and prepare them for death by bringing them to a penitent disposition, Alexander Garden, the episcopal minister of Charlestown, to whom we are indebted for this account, attended these condemned persons with great diligence and concern. What they had affirmed in the court of justice, they repeated and confessed to him in like manner in the prison. When he began to reason with them, and to explain to them the heinous nature of their crimes, they treated him with disdain: their motto was, "Answer him not a word; who is he that shall presume to teach them who have the Spirit of God speaking inwardly in their souls?" In all they had done, they said, they had obeyed the voice of God, and were now about to suffer martyrdom for his religion; but God had assured them, that he would either work a deliverance for them, or raise them up on the third day. These things the three men continued confidently to believe, and, notwithstanding all the means used to convince them of their mistake, persisted in the same belief until the moment they expired. At their execution, they told the spectators, with seeming triumph, they should soon see them again, for they were certain they should rise from the dead on the third day.

With respect to the other three, the daughter Judith being with child, was not tried; and the two sons, David and John Dutartres, about eighteen and twenty years of age, having been also tried and condemned, continued sullen and reserved, in hopes of seeing those that were executed rise from the dead; but being disappointed, they became, or, at least, seemed to become, sensible of their error, and were both pardoned; yet, not long afterwards, one of them relapsed into the same snare, murdered an innocent person without either provocation or previous quarrel, and for no other reason, as he confessed, but that God had commanded him to do so. Being a second time brought to trial, he was found guilty of murder, and condemned. Mr. Garden attended him again under the second sentence, acknowledged with great appearance of success. No man could appear more deeply sensible of error and delusion, or could die a more sincere and hearty penitent on account of his horrid crimes. With great attention he listened to Mr. Garden, while he explained to him the terms of pardon and salvation proposed in the Gospel, and seemed to die in the humble hopes of mercy, through the all-sufficient merits of a Redeemer.

Thus ended that tragical scene of fanaticism, in which seven persons lost their lives—one was killed, two were murdered, and four executed for the murders: a signal and melancholy instance of the weakness and frailty of human nature, and to what giddy heights of extravagance and madness an inflamed imagination will carry unfortunate mortals.

MECHANICS.

All matter (except fire) is endowed with the power of attracting, and being attracted by other matter. The attraction of cohesion forms the smaller masses—but this power extended to a world, assumes the name of gravitation. This power unites the particles of the earth into a round and dense ball, and holds every thing, animate and inanimate, fast to its surface. That the whole earth is the attracting body, and not any thing placed in its centre, is clear, from finding that a plummet, hung by the side of a precipice, is attracted out of its perpendicular by the mountain, and a body does not weigh so heavy 200 yards beneath as on the surface of the earth. A body left to the power of this agent falls about a rod in the first second of time, three rods in the second second, five in the third, seven in the fourth, &c., agreeable to the odd numbers, 1, 3, 5, 7, 9, 11, 13, &c. For the *vis inertiæ* of the falling body added to the power of gravity in every succeeding second, accelerates it as the squares of the time. Thus, at the end of the fourth second, the body has fallen about 16—at the end of the sixth second, it has descended thirty-six rods, &c. This is proved by a projected ball falling from an horizontal line one inch in the same time in which it falls 3, 5, 7, &c., inches in the succeeding times; and by the suspension of unequal weights over a pulley. Hence we find this power of gravity decreases as the squares of the distances increase, *i. e.* a ball which weighs 9lb. on the earth's surface would weigh only 1lb. at three semi-diameters of the earth above it: for it is found that the moon falls from a tangent to her orbit in this proportion; shewing that she is actuated by the same law that makes a pebble describe a curve when it is thrown from a sling: for that pebble, if it were projected with proper force and had a vacuum to move through, as the moon has, would go round the earth for ever as she does.

Motion is rectilineal, i. e. all bodies, put in motion by a force, endeavour to go off in a straight line. Hence, if a carriage in swift motion be suddenly turned, it oversets by endeavouring to go off straight; but if a body be impressed by *two* forces, in oblique directions, it will obey neither, but the diagonal or medium of the square. Hence a ball dropt from the mast-head of a ship, under swift sail, falls on the deck, as if the ship were at anchor: and a ball shot horizontally from a tall tower, obeys neither the powder nor its own weight, but comes to the ground in a curve formed of the two. We shall in due time see that the planets move by this wonderful law.

The momentum of falling bodies is as the square root of the height from whence they fall. If a body of any weight falls 1½ inch, it doubles its momentum; *i. e.* a pound let fall on a table 1½ inch, will strike the table with a force equal to two pounds.—One hundred weight will strike the ground with two hundred weight when let fall 1½ inch, &c. Sink a cylindrical stick in a tall glass of water, and lay six ounces on its top, and it will sink to a certain depth; then let three ounces fall on the stick 1½ inch, and it will sink to the same depth. If it be let fall four times that height, it will have twice that effect; if nine times that height, three times the effect, &c.

Fluids spout by the same law. A pipe of the same bore as another, but four times as far below the surface of the water in a cistern, discharges twice as much as the upper one; if it be sixteen times as far beneath the surface, it will discharge four times as much as the upper one, &c. For the velocity with which a fluid spouts, at any depth below the surface, is equal to that which a body falling *that height* would acquire.

The *momentum,* or force of a body, arises from its quantity of matter being multiplied in the velocity with which it moves; thus if a *battering-ram* be 1000lb. weight, and the velocity with which it strikes a wall be 20, then is its *momentum* 20,000; but a cannon ball shall do the same execution if its quantity of matter be no more than 10lb., provided it be thrown with a velocity equal to 2000, for $10 \times 2000 = 20,000$, so that the momentum of both is equal. This may easily be proved by laying a 2lb. weight upon a *spring;* if it throw it one yard, it will throw 1lb. two yards; and 8lb. will be counterpoised by 4lb. if it be hung on a balance at *twice* the distance from the fulcrum.

Hence the force or power of any machine, whether simple or compound, is easily computed: for when two bodies are suspended upon any machine, so as to act against one another, if the perpendicular *ascent* of one body be to the perpendicular *descent* of the other in the inverse ratio of their weights, they will balance one another; and therefore, so much quicker as the power moves than the weight, so much is the advantage gained by the machine, and gives the mechanical axiom, "That what is gained in power by any machine, is lost in time of working it."—*Sir Isaac Newton.*

All kinds of mechanical engines consist, more or less, of these *six powers,* viz. the *lever,* the *wheel* and *axle,* the *system of pullies,* the *inclined plane,* the *wedge,* and the *screw.*

The *lever* is a bar of wood or metal, turning upon a prop or centre (commonly called the *fulcrum*), and is used either to raise weights or overcome resistances. There are three kinds of levers, and in each of them the velocity of each point is directly as its distance from the prop. When this *prop* is between the *weight* and the *power* it is called a *lever of the first kind;* and so much as the power is farther from the prop than the weight (or the centre of gravity), so much is the advantage gained by the power over the weight. *Iron crows, scissors, pincers, rudders of ships,* &c. are *levers of the first kind. A lever of the second kind* is when the *weight* or *resistance* is between the *prop* and the *power,* as in doors turning on hinges, knives that turn on the centre at the point, oars, &c. *A lever of the third kind* is when the *power* is applied between the *weight* and the *prop,* as in rearing a ladder against a wall, moving our legs and arms by the power of the muscles, &c. The *bended lever* differs in nothing from one of the *first kind;* but, in form, it is like a hammer drawing a nail. In each of these levers, so much as the *power* moves farther, or shorter, than the weight, so is the advantage or disadvantage of each. The power of a *compound lever* is found by multiplying the power of each into one another.

In the *wheel* and *axle,* the advantage of the *wheel* over the *axle* is as their diameters, *i. e.* if the *wheel* be four times as large as the *axle,* a man may lift four times as much by it as by his own strength, allowing for friction. This *power* is the principal part of a common *crane.*

Upper pullies that are fixed only serve to change the direction of the power, and give no mechanical advantage thereto, but the under block of pullies, moving with the weight, give an advantage proportionate to the number of ropes by which the weight is sustained, and which may be estimated also by so much as the power moves faster than the weight. A *running pulley* doubles whatever advantage was gained by the other parts of a machine before it was applied, always allowing for friction, which in pullies is very great.

The *wedge* separates heavy or cohering bodies, with a force proportioned, *as the thickness of its back is to the length; i. e.* if its back be one foot, and the length twelve feet, then may the *momentum* of the stroke which moves the wedge be one-twelfth only of the weight, or cohering force of the parts to be separated.

The *inclined plane* is, in reality, a wedge, and therefore its power is *as its length is to its height; i. e.* I shall roll a cylinder up an inclined road of twenty yards in length, and but one yard perpendicular height, with one-twentieth part of the force that would be necessary to lift it perpendicularly that yard.

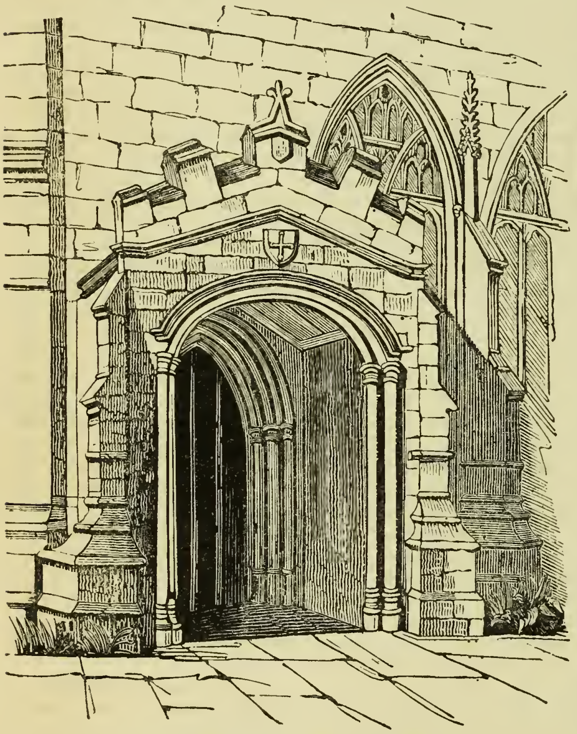
The *screw* may be considered as an inclined plane wrapped round a cylinder: therefore, as the power moves round the cylinder, while the weight rises, the power has an advantage over the weight as the length of one thread round the cylinder is to the distance of one thread from another; or as the velocity of the power is to the velocity of the weight.

In a *common jack* we have all these powers together, if to an arm of the fly the power be applied: and so far as that power moves farther than the weight, so much is the advantage which the power has over the weight.

If machines could be made to move without *friction,* the least degree of power added to that which balances the weight would be sufficient to raise it; but as the smoothest bodies are full of pores and little eminences, these will lock into one another in rubbing bodies, and greatly retard the motion of a machine. The friction in the *lever* and in the *wheel* and *axle* is very small: in *pullies* it is very considerable; but in the *inclined plane,* the *wedge,* and the *screw,* it is very great. The allowance made for friction, in machines consisting of several of the mechanic powers, is usually *one-third; i. e.* after calculating all the single powers as above, and multiplying these into one another, from the last product I deduct one-third of it, and the remainder is the true momentum of force of the machine. Friction is of two kinds—the *rubbing friction,* and the *friction by contact:* the rubbing of the locked wheel of a coach against the road may represent the *first;* and the manner of its touching the road in its usual motion the *second.* When the *first* kind of friction can be reduced to the *second,* there is a manifest advantage given to the power of the machine, as is demonstrated by the experiments with the friction wheels. These wheels are hung so that their peripheries form an angle in which the gudgeon of the heavy wheel turns. *Water-wheels,* large *grinding-stones,* and even *wheel-carriages,* are hung in this way at a small expense; but being apt to wear out very fast, they are better fitted to small weights moving with great velocity, and hence the friction balls in wheel carriages, cranes, &c. become soon useless. A *narrow* rubbing surface has much the advantage over a *broad* one, though they each sustain the same weight, because of fewer points and pores being in contact: hence the smaller the gudgeon or axle of a wheel the better, if it has but strength to support the weight. The friction in water that carries an under-shot mill is much taken off by a sloping pedal; the velocity of the float-boards of the wheel ought to be one-third of the velocity of the water; the number of staves in the trundle ought to be no even part of the number of cogs in the wheel that turns it; and the grinding-stone should make about 60 revolutions in a minute.

Beside the *mechanic powers*, and various instruments to explain *friction*, momentum, falling bodies, &c. the machines used to illustrate this lecture, are, 1st, A moveable crane. 2nd, A mill to saw marble. 3rd, Ditto to saw timber. 4th, A common pile driver 5th, Voulou's pile driver. 6th, The equable moving windmill, that clothes, unclothes, and turns itself to the wind. 7th, Drill-ploughs. 8th, Ventilators. 9th, Wheel-carriages. 10th, Methods used in moving the great stone on which the statue of Peter the Great is erected in Petersburg. 11th, A complete fortification. 12th, Boulton's, Blakey's, Smeaton's, and the common fire or steam engines. 13th, Water-engines of all denominations, viz. common pumps, forcing-pumps, rope-pumps, Archimedes' screw pump, bucket engines, machines for draining, embanking, &c. &c. &c. These and many more, from their size, cannot be removed.—*Walker's Lectures.*

ENTRANCE TO NEWARK CHURCH.



ANNALS OF LONDON,

From the Accession of Elizabeth to the Revolution of 1688.

Elizabeth succeeded her sister amidst the acclamations of all ranks of people. Reformation again reared its head, and was in a short time firmly established. In 1561, the spire of St. Paul's cathedral was struck by lightning, and great part of the building consumed. In 1563, the plague again made dreadful ravages, to which 20,000 persons fell victims in the city. In July, 1566, the foundations of the Royal Exchange were laid by sir Thomas Gresham, and the structure was completed in the following year. The year 1569, exhibited a novelty in London of most pernicious example. The first public lottery was then drawn at the west door of St. Paul's cathedral, and the drawing continued, without interruption, from January 11th to May 6th. The prizes were of plate, and the profits were appropriated to the repair of the sea-ports. In 1586 a conspiracy was set on foot to assassinate Elizabeth, and free the Queen of Scots from the captivity in which she had passed almost eighteen years. The plot was soon discovered, and the conspirators, fourteen in number, were executed in Lincoln's Inn Fields. Mary was said to be implicated in the conspiracy; and this, whether true or false, furnished a plausible pretext for those proceedings, which soon after condemned her to the block. The sentence against her was proclaimed with great solemnity at different places in London and Westminster. In the preparations made to repel the threatened attack of the boasted Spanish Armada, London took a most distinguished share in furnishing large supplies of money, men, and ships. The preparations for the coronation of king James were interrupted by a dreadful plague which ravaged the city with greater violence than any similar visitation since the time of Edward III. In 1604, the horrible conspiracy, known in history by the name of the "Gunpowder Plot," the grand object of which was to prepare the way for the restoration of the Catholic religion, was commenced by its daring contrivers with every possible precaution that seemed necessary to insure its success. The destruction of the king and Parliament was the preliminary measure through which the conspirators thought to accomplish their design; and the blowing up of the parliament-house with gunpowder at the moment when the sovereign should be commencing the business of the session by the accustomed speech from the throne, was the dreadful means by which the destruction was intended to be accomplished. All the principal conspirators were bigoted Catholics, who had for many years been plotting the downfall of Protestantism in this country, and had even applied for aid to Spain and Flanders. Being disappointed of the assistance they required, they resolved to depend on their own efforts, and about Easter, 1604, formed the idea of the gunpowder plot, to be carried into effect on the meeting of parliament in February following. Accordingly Percy, one of the conspirators, hired a house immediately adjoining to the house of lords, and the operations commenced by digging through the foundation-wall which was nine feet in thickness. Just at this juncture, a vault under the parliament-house, used as a depository for coals, was to be let, and the coals to be sold. As nothing could have happened more favourable for their purpose, Percy hired the cellar, and bought the coals, as if for domestic use, and without any appearance of concealment. The prorogation of parliament from February to October, gave the conspirators sufficient leisure to further their design; and, at convenient opportunities, thirty barrels and four hogsheads of gunpowder, which had been procured from Holland, were conveyed into the cellar by night, and covered with billets, faggots, iron-bars, and stones. This was done without exciting any suspicion: parliament had again been prorogued to November 5th; and the conspiracy wore every aspect of success. It had now been on foot eighteen months, and confided to more than twenty persons, yet nothing had led a single step towards discovery; when the plan was happily frustrated by a circumstance apparently trivial. One of the conspirators, wishing to save lord Monteagle, sent him a letter, advising him, in ambiguous terms, to absent himself from parliament, on account of a sudden danger to which he would be exposed. This notice Monteagle carried to the Secretary of State who laid it before the privy-council. A secret search was determined on, but, to prevent suspicion, was delayed till the eve of the meeting of parliament, and then made only by the lord chamberlain, as if in a formal discharge of his office. When he entered the cellar, and saw the great store of coals and wood, he enquired to whom it belonged, and was informed the cellar was let to Mr. Percy, and the fuel was for his consumption. The chamberlain heard this with seeming carelessness, and left the cellar with apparent negligence. But at midnight a further search was made; Guy Fawkes, a principal conspirator, to whom the final execution of the plot was assigned, was apprehended in the cellar: the fuel was removed, and the gunpowder discovered. Fawkes gloried in the plot, but refused to discover his accomplices; the sight of the rack, however, subdued him, and he made a full disclosure of the whole conspiracy. His associates fled into Warwickshire, where they endeavoured to excite a rising of the Catholics but without effect. A proper force was sent against them, four were killed in resistance, and the rest were taken and brought to London, where, with Fawkes, they suffered the just punishment of their guilt. In the year 1609, the city acquired a considerable accession of power and property: almost the whole province of Ulster in Ireland, having fallen to the crown, the king made an offer of the escheated lands to the city, on condition they would establish an English colony there. The proposal was accepted, and so rapid was the colonization forwarded, that within seven years arose the two capital towns of Londonderry and Coleraine. The commencement of Charles I.'s reign was marked by the return of the plague, which carried off in the metropolis 35,000 persons. To advert to all the important transactions that took place in London during the eventful struggle between Charles and his people, would far exceed our limits. The excessive oppressions to which the nation was subjected, were more particularly felt in the metropolis than in other parts of the kingdom, from its being more directly within the vortex of the star-chamber and high-commission courts, and from the effects of the monopolies, which had a most pernicious influence on trade and commerce. For the particulars of this important period, we refer our readers to Clarendon's History of the Great Rebellion.

The year 1665 became memorable in London by the dreadful ravages of the great plague, which first made its appearance in December 1664, and had not entirely ceased till January 1666. Its progress, the first two or three months, was comparatively small, but continued to advance, notwithstanding every precaution was used to abate its fury: from May to October 1665, it raged with the greatest violence; the deaths progressively increased from five hundred to eight thousand weekly. The pestilence was now at its height; its ravages, which commenced in Westminster and the western suburbs, extended through the city to Southwark, and to all the parishes eastward of the Tower. The digging of single graves had long been discontinued, and large pits had been excavated, in which the dead were deposited with some little regularity and decent attention: but now all regard to ceremony became impossible. Deeper and more extensive pits were dug, and the rich and the poor, the young and the aged, the adult and the infant, were all promiscuously thrown together into one common receptacle. Whole families, and even whole streets of families, were swept away together. By day, the streets presented a most frightful aspect of desolation and misery; and at night the dead carts, moving with slow pace by torch-light, and with the appalling cry, "Bring out your Dead," thrilled horror through every heart that was not by suffering hardened to calamity. The stoppage of public business was so complete, that grass grew within the area of the Royal Exchange, and even in the principal streets of the city: all the inns of court were shut up, and all law proceedings suspended. The entire number returned in the bills of mortality, as having died of the plague within the year, was 68,950; yet there can be no doubt that this total fell short, by many thousands, of those who actually fell by the infection, but whose deaths were not officially recorded. The aggregate is estimated at about 100,000. The whole number of deaths, within that year, as given in the bills, was 97,306. Since this dreadful period, the plague has entirely ceased in London: a circumstance that must be regarded as the more remarkable, when it is considered how frequent had been its ravages for ages past, and when reference is had to the bills of mortality for the preceding part of this very century, when scarcely a year passed without some persons falling victims to the infection.

The most important event that ever happened in this metropolis, whether it be considered in reference to its immediate effects, or to its remote consequences, was the great Fire, which broke out in the morning of Sunday, September 2, 1666, and, being impelled by strong winds, raged with irresistible fury nearly four days and nights, nor was it entirely mastered till the fifth morning. The destructive extent of this conflagration was, perhaps, never exceeded in any part of the world by any fire originating in accident. Within the walls it consumed almost five-sixths of the whole city; and without the walls it cleared a space nearly as extensive as the one-sixth part left unburnt within. Scarcely a single building, that came within the range of the flames, was left standing. Public buildings, churches, and dwelling-houses were alike involved in one common fate; and, making a proper allowance for irregularities, it may fairly be stated, that the fire extended its ravages over a space of ground equal to an oblong square, measuring upwards of a mile in length, and half a mile in breadth. In the summary account of this vast devastation given in one of the inscriptions on the monument, and which was drawn up from the reports of the surveyors appointed after the fire, it is stated, that "the ruins of the city were 436 acres, viz. 373 acres within the walls, and 63 in the liberties of the city; that of the six-and-twenty wards, it utterly destroyed fifteen, and left eight others shattered and half burnt; and that it consumed 400 streets, 13,200 dwelling-houses, 89 churches, besides chapels; four of the city gates, Guildhall, many public structures, hospitals, schools, libraries, and a vast number of stately edifices." The immense property destroyed in this dreadful conflagration, could never be calculated with any tolerable degree of exactness; but according to the best estimations that have been made, the total value must have amounted to the immense sum of ten millions of pounds sterling. As soon as the general consternation had subsided, the rebuilding of the city became the first object of consideration; an act of parliament was passed for that purpose; and though all was not done that might have been, the city was principally rebuilt within little more than four years, and that in a style of far greater expense and regularity, and infinitely more commodious and healthful than the ancient capital. In the system of tyranny and oppression which marked the reign of Charles II., the city largely participated; having its ancient liberties and privileges invaded, and magistrates arbitrarily forced on the citizen at the pleasure of the king. Every principle of law and justice was violated; and in this humiliating state London continued till the revolution.

ADVICE ON THE EDUCATION OF A PRINCE,

In a letter of the unfortunate Lewis XVI. to the Abbé * *,
Paris March 11, 1791.

"His goodness was diffus'd to human kind." Dryden.

You ask me, sir, for such instructions as may be fitted to direct the education of the Dauphin, at that tender age when the passions are yet dormant, but when reason furnishes the child with the disposition and the means of improvement.

These instructions appear to me the more necessary, as there are but few works extant proper to serve as guides for preceptors, and to train up a child with usefulness. I send you a series of reflections which have been suggested to me by the study of good writers, and which I have endeavoured to simplify as much as possible. I have performed this task with the zeal dictated by a father's tenderness, and the feelings of a man deeply penetrated with the duties which belong to that rank which my son is called to fill by his birth.

You have to form the heart and perfect the moral and physical faculties of a child.

Example, seasonable advice, praise bestowed with address, and reproof tempered by mildness, will awaken in the heart of your young pupil a tender sensibility, the dread of doing wrong, the desire of acting well, a laudable emulation, and the wish of pleasing his preceptor.

Few books, but those well-chosen; elementary works, clear, concise, and methodical; agreeable occupation, which, without burdening the memory, excites curiosity, inspires a taste for study, and the love of labour, will soon form the mind of a well-organized, docile, and studious child.

Extracts often repeated, walks, and rural labours, the toils and pleasures of which the preceptor should partake, and which may be limited to the cultivation of a small garden; a few sports with children of his own age in the presence of the master. Such are the infallible means of preserving the child's health, of saving him from the languor of idleness, and o strengthening his constitution.

You ought to fix the hours of your studies, your walks, and your manual occupations, so as to render them commodious to yourself and useful to the child.

I will set apart some moments to instruct my son in geography; the first elements of history will be unfolded to him; and we will lay before his young mind the annals of ancient and modern nations.

I should not be displeased that my son made himself acquainted with some mechanical art, in the moments of leisure or recreation. I am well aware that people blame me, and make it the subject of pleasantry, that I handle the tools of the smith whilst I wield the sceptre of kings. This taste I inherit from my ancestors. One of our superlatively-sage philosophers has made an apology for me in his writings, and this, perhaps, is all I found good in his *Emile,* all at least that appeared to me worthy of being excused.

Let the principles of the different branches of knowledge be engraven on my son's memory; I despise superficial minds; they are ignorant, presumptuous, and more liable to error than other men.

Never encourage, by adulation, the caprices of your pupil; my son will learn, but too soon, that the time approaches when he will be at liberty to indulge them.

Magnify in his eyes the virtues that constitute a good king, and let your lessons be adapted to his comprehension. Alas! he will be one day but too strongly tempted to imitate such of his ancestors as were distinguished only by their warlike exploits; military glory dizzies the brain, and what species of glory is that which rolls its eye over streams of human blood, and desolates the universe?

Teach him, with Fenelon, that pacific princes alone are held by the people in religious remembrance. The first duty of a prince is to render his people happy: if he knows what it is to be a king, he will always know how to defend his people and his crown.

He must be made familiar with our best French authors, in order to unfold, in his intellectual faculties, that purity of expression which ought to belong to the language and writings of a prince, whom all his subjects will have a right to judge.

Teach him early to know how to pardon injuries, forget injustice, and reward laudable actions; to respect morality, to be good, and to acknowledge the services which are rendered to him.

Speak to him often of the glory of his ancestors, and present to him, as a model of his conduct, Lewis IX. a religious prince, and a friend to morality and truth; Lewis XII. who would not punish the conspirators against the Duke of Orleans, and on whom the French conferred the title of Father of his People. Point out to him also Henry the Great, who fed the city of Paris while it insulted and made war against him; and Lewis XIV., not while he gives laws to Europe, but when he pacifies the world, and becomes the protector of talents, of the sciences, and the fine arts.

Curb the passions, and never conceal the foibles of your pupil. Let the calm of private virtues regulate his desires, and he will become mild, pacific, and worthy of being beloved. You will then have insured the success of your undertaking; you will be applauded, and will partake of that gratitude which nations owe to those who have imitated the wisdom of Fenelon, while he was employed in the discharge of those duties which raised him to immortality.

It is not on the exploits of Alexander, or Charles XII., that you ought to dwell with your pupil—those princes who have devastated the earth. Discourse with him and that often, of such princes as have protected commerce, enlarged the sphere of knowledge—in short, of such kings as have been really useful to their people, and not of those on whom history has been too lavish of praise.

You are acquainted with the best authors, and the proper methods of instruction; and you appear to me to have benefited from your studies, and the first lessons of youth: you possess knowledge. Endeavour to do for my son as much as was done for yourself; but do not be too eager to enjoy the fruits of your labours, or fear proceeding too slowly; and, be convinced that your pupil understands your preceding lessons before you widen the limits of instruction. Never dissemble with him, or suffer him to appear more learned than he really is: it is shameful for a prince to possess only superficial knowledge, and his preceptor should spare him that disgrace.

Pretend to study with your pupil, and thus excite his emulation by awakening his vanity. This method is sometimes successful, and is honorable to the master, while it is delightful to the pupil.

Speak to him, sometimes, and ever with respect, of God, his attributes, and his worship. Prove to him that the authority of kings proceeds from God, and that, unless he believes in the power of the master of kings, he will soon become the victim of those men who believe in nothing, despise authority, and imagine themselves to be the equal of kings.

Let him be taught from his earliest years, that religion is worthy of all his homage, and all his admiration; that incredulity and false philosophy undermine imperceptibly the throne, and that the altar is the rampart of religious kings.

In an age so enlightened as our own, your pupil must be sufficiently versed in the knowledge of experimental philosophy, to be able to appreciate useful discoveries. It would be very humiliating for him not to know how to discuss certain subjects, which in that case, would only serve to discover his ignorance. "When he had given his measure," to use an expression of Montaigne, "he would be only a king in name."

While your young pupil is acquiring the art of governing, let some light be reflected on him from the mirror of truth; above all be careful to impress those truths which may remind him, that he is placed above other men, only to render them happy. Remember to teach him that, when every thing is in our power, we must be extremely sober in the use of our authority. Laws are the pillars of the throne: if they be violated, the people think themselves absolved from their engagements. Civil wars have taught us, that it is almost always those who govern who have caused, by their errors, the effusion of human blood. The just king is the good one.

Teach your pupil that vices and excesses dishonour those who ought, one day, to be cited only as models of imitation.

Display to him the charms of meekness, goodness, and moderation. Repress the impetuous feelings of his nature: never be the slave of his caprice, and seek the friendship of your pupil, not by a dangerous complaisance, but by rational confidence, by the pure caresses of affection and well-directed affability.

Do not superfluously fatigue his memory, but let every moment of his existence be occupied. Let alternate labour and recreation fill up the moments which are passed with you. Use all your efforts to lead him to wish to see you, to be with you, and to regret your absence.

I had transcribed for the use of my son, the late dauphin, a great number of ideas upon education; some errors, borrowed from modern philosophy, had glided themselves into my work: experience has taught me better. I think I have sent you a copy of my treatise; make a choice from it, but beware of all those erroneous principles which are the offspring of novelty, of the spirit of the age, and of the poison of incredulity.

Far be from him all those works, or that philosophy, which pretends to judge God, his worship, his church, and his divine law. The passions will one day but too powerfully incline your pupil to shake off the yoke of religion; and flatterers will avail themselves of that moment. Teach him to respect holy things; and unveil before him false philosophy.

I should have many things to say to you, which my tenderness for my son would dictate, and my wish to form his heart and mind; but I fear taking too sententious a tone, and having the air of giving laws to his preceptor. I have perfect confidence, sir, that my letter will be sometimes consulted by you; but I do not desire that it should be the only rule of your conduct. I must see you from time to time: come and see me with your pupil. Amidst the griefs that rend my soul, my consolation is in my son; and I observe with complacency, the progress he daily makes, and which he owes to your care and your friendship.

BURNET'S HISTORY.

In the Lansdown Library, there is a copy of "Burnet's History of his own Times," filled with remarks on the margin in the hand-writing of Swift. They are, as may be supposed, distinguished by great acuteness and wit, and not without some portion of coarseness and malevolence. Burnet appears to have been no favourite with the dean. We select a few specimens.

Preface, p. 3. *Burnet.* "Indeed, the peevishness, the ill-nature, and the ambition of many clergymen, have sharpened my spirits perhaps too much against them; so I *warn* my readers to take all that I say on those heads with some grains of allowance."—*Swift.* "I will take his *warning*."

P. 28. *Burnet.* "The earl of Argyle was a more solemn sort of man, grave and sober, and free of all scandalous vices." —*Swift.* "As a man is free of a corporation, he means."

P. 49. *Burnet.* "I will not enter farther into the military part; for I remember an advice of Marshal Schomberg, never to meddle in military matters. His observation was, 'Some affected to relate those affairs in all the terms of war, in which they committed great errors, that exposed them to the scorn of all commanders, who must despise relations that pretend to exactness, when there were blunders in every part of them.'" —*Swift.* "Very foolish advice, for soldiers cannot write."

P. 5. *Burnet.* "Upon the king's death, the Scots proclaimed his son king, and sent over Sir George Wincan, *that married my great aunt*, to treat with him while he was in the Isle of Jersey."—*Swift.* "Was *that* the reason why he was sent?"

P. 63. *Burnet.* (Speaking of the Scotch preachers in the time of the civil wars.) "The crowds were far beyond the capacity of their churches or the reach of their voices."—*Swift.* "And the preaching beyond the capacity of the crowd. I believe the church had as much capacity as the minister."

P. 163. *Burnet.* (Speaking of *Paradise Lost.*) "It was esteemed the *beautifullest* and *perfectest* poem that ever was writ, at least in *our* language."—*Swift.* "A mistake! for it is *in English*."

P. 189. *Burnet.* "Patrick was esteemed a great preacher, * * but a little too severe against those who differed from him — * He became afterwards more moderate." —*Swift.* "Yes, for he turned a rank whig."

P. 263. *Burnet.* "And yet, after all, he (K. Charles II.) never treated her (Nell Gwyn) with the *decencies* of a mistress."—*Swift.* "Pray what *decencies* are those?"

P. 427. *Burnet.* “It seems that the French made no great account of their prisoners, for they released 25,000 Dutch for 50,000 crowns.”—*Swift.* “What! ten shillings a-piece! By much too dear for a Dutchman.”

P. 483. *Burnet.* “I laid open the cruelties of the church of Rome in Queen Mary's time, which were not then known; and I *aggravated,* though *very truly,* the danger of falling under the power of that religion.”—*Swift.* “A BULL!”

P. 525. *Burnet.* “Home was convicted on the credit of *one* evidence.—Applications, 'tis true, were made to the duke of York for saving his life; but he was not born under *a pardoning planet.*”—*Swift.* “Silly fop!”

P. 586. *Burnet.* “Baillie suffered several hardships and fines, for being supposed to be in the Rye-house plot; yet during this he seemed so composed, and ever so cheerful, that his behaviour looked like the revival of the spirit of the noblest Greeks and Romans.”—*Swift.* “Take notice, he was *our cousin.*”

P. 727. *Burnet.* “I come now to the year 1688, which proved memorable, and produced an extraordinary and *unheard of* revolution.”—*Swift.* “The devil's in that! Sure all Europe *heard* of it.”

P. 752. *Burnet.* (Doubting the legitimacy of the pretender, and describing the queen's manner of lying-in.) “All this while the queen lay in bed; and in order, to the warming one side of it, a warming-pan was brought; but it was not opened, that it might be seen whether there was any fire in it.”— *Swift.* “This, the ladies say, is very foolish.”

P. 799. *Burnet.* “When I had the first account of king James's flight, I was affected with this dismal reverse of fortune in a great prince, more than I think fit to express.”—*Swift.* “Or than I will believe.”

P. 816. *Burnet.* “It was proposed that the birth of the pretended prince might be enquired into, and I was ordered to gather together all the presumptive proofs that were formerly mentioned: it is true, these did not amount to a full and legal proof; yet they seemed to be such violent presumptions, that when they were all laid together, they were more convincing than plain and downright evidence, for that was liable to the suspicion of subornation, whereas the others seemed to carry on them very convincing characters of truth and conformity.”—*Swift.* “Well said, bishop.”

Vol. II. p. 669. *Burnet.* (Speaking of the progress of his own life.) “The pleasures of sense I did soon nauseate.” —*Swift.* “Not so soon with the wine of some elections.”

THE RED MEN.

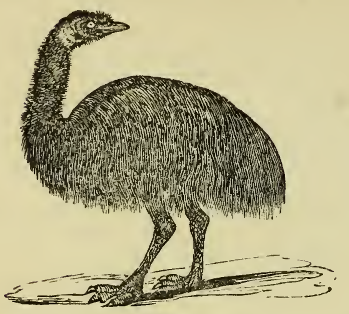
THE RED MEN, the aboriginal tribes of North America, those numerous roving clans whose hunting-grounds and fishing stations so lately extended from the northern parts of Canada to the Mexican Gulf, from the shores of the Atlantic to the borders of the Pacific Ocean, into which the mighty tide of European enterprize and civilization is fast sweeping them, form a subject of curious and melancholy speculation to the more energetic white race before whose onward march they have withered and disappeared. The memory of the Indians has imparted somewhat of the dignity of antiquity to the new and mixed population of America. Their wild superstitions and strange usages, their stern and lofty character, the noble country which was so lately the sole inheritance of the hunter and the warrior, have made the red men, among the poetically touched of the descendants of our brother Jonathan, nearly what the Ossianic or Milesian heroes are to the Highlanders and Wild Irish; and what the Knights, Minstrels, and Bards, and the traditions and institutions of chivalry, are to all Europe. They afford a rallying point to poetic thought, a “coigne of vantage” to imagination. Their history and their past condition abound in the finer elements of poetry, enhanced by the melancholy desolation of the untameable race, who, among their native lakes and green savannahs, have left but a shadowy memory, and on the frontier a few degraded relics. In the remoter territory, the broken tribes are steadily receding farther and farther before the axe and the plough. The first white adventurers in the wilderness, the first settlers by the western waters, every year come upon the sites of their villages, their old sepulchres, and the ashes of their *council-fires,* scattered around the lakes, and the rivers, and mountain ranges, which still bear the gorgeous and sonorous names given them by the original race.

The Red Men, where are they? We find them only in the descriptions, and lingering traditions and legends preserved by the whites, or in the pages of Cooper and Bryant. Nor is it our purpose to lament, without the power of being consoled, over this sweeping change; and that knowledge, civilization, and busy industry, have taken the place of war and the chase; and that a comparatively dense Christian population, capable of great happiness, and enjoying much, have dispossessed the Homeric race of North America. Let us, however, regret that in civilized society there was no place for the Red Men, and confess a small grudge against such utilitarian philosophers and theorizing physiologists as do injustice to the inherent qualities of the aboriginal American, in placing the African above him in the scale of human progression, and pronouncing him incapable of amelioration. If man were decreed to live by bread alone, and not by every good gift which proceeds from his Maker, then might the dogged, sullen, and lofty “stoic of the woods,” be inferior to the more docile, pliant, and imitative Negro, who will cheerfully cultivate those useful arts which are unprized or despised by the proud and lazy, but brave, self-respecting, high-minded, and eloquent savage. The Indian character, like the Indian physical form, is an anomaly. Neither naturalists nor moralists are able decidedly to class the *Red Man.* Some of his qualities resemble those of the deer and the hyena,—he is wild, restless, and untameable. The apparent impossibility of the amalgamation of the Indians with European civilization, in circumstances originally rather favourable, is of itself a curious phenomenon in the history of human society. It has been found as difficult to subdue the Indian to the European standard, as where the institution of caste, the long-established usages of eastern manners, and a code of religious superstition guarded by an interested hereditary priesthood, have rendered amalgamation impossible. It would seem, to some, as if Providence had placed a barrier between the great families of the human race, and as if the Red Men were originally intended to be kept without the pale of Christianity and civilization. In this judgment we cannot acquiesce, nor allow that the experiment has ever been fairly tried,—now it never can be. The Indians have been destroyed and lost between the corruptions of the intruders, and the vastness of the territory they had to retire upon. An absolute necessity has never compelled them to parley with industry and art. But while we contemplate their distinguishing qualities, their courage, their firmness, their quick and strong feeling of honour and shame, their generosity and fidelity, their respect for age, and tenderness for infancy, their eloquence, and their esteem for this noblest of the finer arts, we never can consent to place the North American Indian below the African in any quality that permanently exalts humanity. The moral and intellectual condition of a people must not always, and on every point, be judged by the state of the merely useful arts among them. There are surer indications. A mother, for example, in an English cottage, surrounded with the hundred comforts and appliances of a highly civilized society, will scold and beat her rebellious and clamorous offspring, while in the wigwam a few drops of water quietly sprinkled in the face of the tenderly-treated Indian child, by the squaw, awakens those sentiments of shame for misconduct, and of apprehension of maternal disapprobation, which the scourge can never excite. The true good-breeding which distinguished an Indian *council* must have as far transcended Chinese etiquette, and the turbulence and rudeness of European popular assemblies, as the natural courtesy of the wigwam did the artificial politeness of the drawing-room. External circumstances are, even in civilized life, unfair measures of mental stature, unless with those philosophers whose standard is good coats or “shocking bad hats;” nor would it be difficult to shew that ignorance of the useful arts bears no exact proportion to the knowledge and practice of the social virtues. But our present object is to tell what the Indians were, and not to vindicate the original inherent qualities of the Red Men at the expense of either blacks or whites. Let their history be their vindication.

To the French and English missionaries, and travellers of the former nation, we owe our first knowledge of the aborigines of North America, or of that portion of the continent now known as the United States, and the Canadas. Information has been increased in many ways, but particularly by captive whites, and traders who exchanged European commodities with the Indians for the products of the chase or fishery.

(*To be continued.*)

THE MENAGERIE.—The Emu.



Of this bird, which many call the American ostrich, but little is certainly known. It is an inhabitant of the new continent; and those travellers who have mentioned it, seem to have been more solicitous in proving its affinity to the ostrich, than in describing those peculiarities which distinguish it from all others of the feathered creation.

It is chiefly found in Guiana, along the banks of the Oroonoko, in the inland provinces of Brazil and Chili, and the vast forests that border the mouth of the river Plata. Many other parts of South America were known to have them; but as men multiplied, these large and timorous birds fell beneath their superior power, or fled from their vicinity.

The emu, though not so large as the ostrich, is only second to it in magnitude. It is by much the largest bird in the new continent, and is generally found to be six feet high, measuring from its head to the ground. Its legs are three feet long, and its thigh is nearly as thick as that of a man. The toes differ from those of the ostrich; as there are three in the American bird, and but two in the former. Its neck is long, its head small, and the bill flatted, like that of the ostrich; but in all other respects it more resembles the cassowary, a large bird to be described hereafter. The form of the body appears round, the wings are short, and entirely unfitted for flying, and it entirely wants a tail. It is covered down the back and rump with long feathers, which fall backward and cover the anus; these feathers are grey upon the back, and white upon the belly. It goes very swiftly, and seems assisted in its motion by a kind of tubercle behind, like a heel, upon which on plain ground it treads very securely: in its course it uses a very odd kind of action, lifting up one wing, which it keeps elevated for a time; till, letting it drop, it lifts up the other. What the bird's intention may be, in thus keeping only one wing up, is not easy to discover; whether it makes use of this as a sail to catch the wind, or whether as a rudder to turn its course, in order to avoid the arrows of the Indians, yet remains to be ascertained: however this be, the emu runs with such swiftness, that the fleetest dogs are thrown out in the pursuit. One of them, it is related, on finding itself surrounded by the hunters, darted among the dogs with such fury, that they made way to avoid its rage; and it escaped, by its amazing velocity, in safety to the mountains.

As the bird is but little known, so travellers have given a loose to their imaginations in describing some of its actions, being conscious their statements could not be easily refuted. This animal, says Neirenberg, is very peculiar in the hatching of its young. The male compels twenty or thirty of the females to lay their eggs in one nest; and when they have done laying, he chases them away and places himself upon the eggs, taking, however, a singular precaution of laying two of the number aside, which he does not sit upon. When the young ones come forth, these two eggs are addled; which the male having foreseen, breaks one and then the other, and their contents attract multitudes of flies; and thus the young brood are supplied with a sufficiency of provisions till they are able to shift for themselves.

On the other hand, Wafer asserts, that he has seen great quantities of this animal's eggs on the desert shores north of the river Plata; where they were buried in sand, in order to be hatched by the heat of the climate. Both this, as well as the preceding account, may be doubted; and it is more probable that Wafer's remarks apply to the crocodile's eggs, which are undoubtedly hatched in that manner.

The young ones, when hatched, are very familiar, and follow the first person they meet. "I have been followed myself (says Wafer) by many of these young ostriches; which, at first, are extremely harmless and simple: but as they grow older, they become more cunning and distrustful, and run so swiftly that a greyhound can with difficulty overtake them." Their flesh, in general, forms good and wholesome food, especially if they be young. It would be no difficult matter to rear up flocks of these animals tame, particularly as they are naturally so familiar; and they might be found to answer domestic purposes, like the hen or the turkey. Their maintenance would not be expensive, if, as Narborough says, they live entirely upon grass.

JEMMY DAWSON.

Shenstone's pathetic and affecting ballad of "Jemmy Dawson" has drawn tears from every person of sensibility, or possessing the feelings of humanity; and it will continue to be admired as long as the English language shall exist. This ballad, which is founded in truth, was taken from a narrative first published in the "Parrot" of the 2d of August 1746, three days after the transaction it records. It is given in the form of a letter, and is as follows:—

"A young lady of a good family and handsome fortune had for some time extremely loved, and was equally beloved by Mr. James Dawson, one of those unhappy gentlemen who suffered on Wednesday last, at Kennington Common, for high treason; and had he either been acquitted, or have found the royal mercy after condemnation, the day of his enlargement was to have been that of their marriage.

"I will not prolong the narrative by any repetition of what she suffered on sentence being passed on him; none, excepting those utterly incapable of feeling any soft or generous emotions, but may easily conceive her agonies; beside, the sad catastrophe will be sufficient to convince you of their sincerity.

"Not all the persuasions of her kindred could prevent her from going to the place of execution: she was determined to see the last of a person so dear to her, and accordingly followed the sledges in a hackney-coach, accompanied by a gentleman nearly related to her, and one female friend. She got near enough to see the fire kindled which was to consume that heart she knew was so much devoted to her, and all the other dreadful preparations for his fate, without betraying any of those emotions her friends apprehended; but when all was over, and that she found he was no more, she threw her head back into the coach, and ejaculating, 'My dear, I follow thee, I follow thee! Lord Jesus! receive both our souls together,' fell on the neck of her companion, and expired the very moment he had done speaking.

"That excessive grief which the force of her resolution had kept smothered within her breast, is thought to have put a stop to the vital motion, and suffocated at once all the animal spirits."

In the "Whitehall Evening Post," August 7th, this narrative is copied with the remark, that "upon inquiry every circumstance was literally true."

A ballad was cried about the streets at the time, founded on this melancholy narrative, but it can scarcely be said to have aided Shenstone in his beautiful production.

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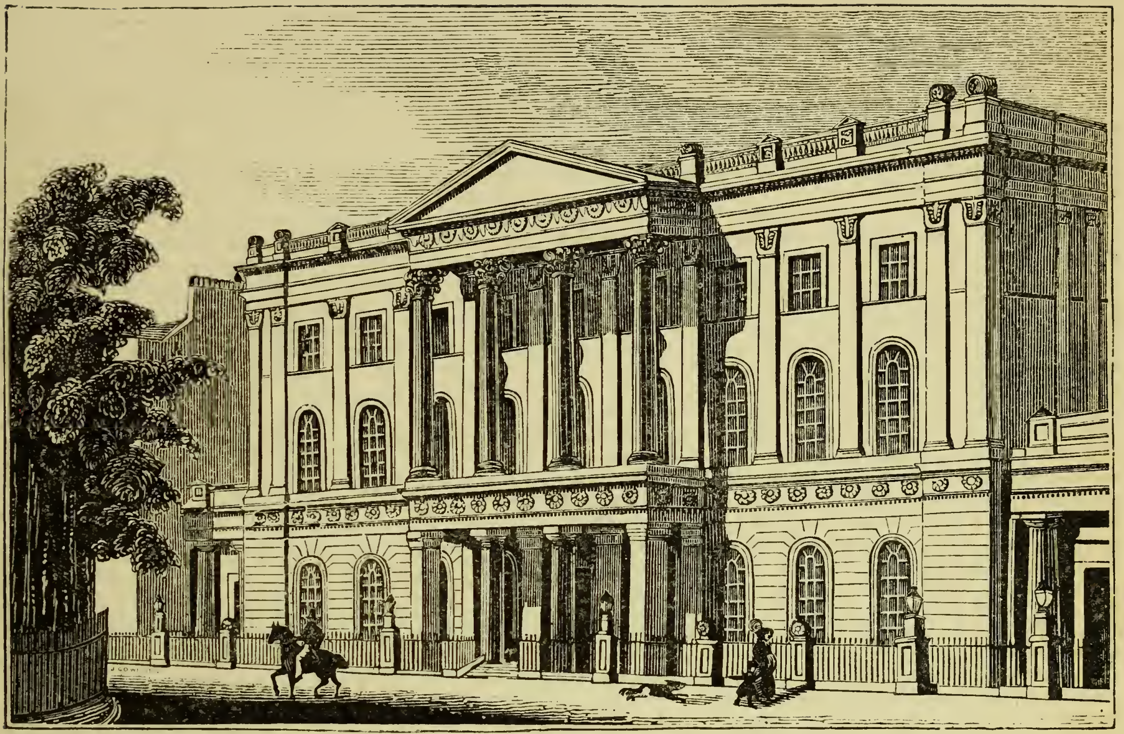
Under the rose.—That is, privately, or secretly. The rose was, it is said, sacred to Harpocrates, the god of silence, and therefore frequently placed on the ceilings of rooms destined for the receiving of guests; and implying, that whatever was transacted there should not be made public.—*Dictionary Vulgar Tongue*, 1788.

Dun.—Some falsely think it comes from the French, where *donnez* signifies give me, implying a demand for something due; but the true origin of this expression owes its birth to one John Dun, a famous bailiff of the town of Lincoln, so extremely active, and so dexterous at the management of his rough business, that it became a proverb, when a man refused to pay his debts, to say, "Why don't you Dun him?" that is, "Why don't you send Dun to arrest him?" Hence it grew into a custom, and is now as old as since the days of Henry VII.—*Gale's Recreations.*



THE LONDON INSTITUTION,

FINSBURY CIRCUS, MOORFIELDS.

Though commerce, like arts, is a jealous mistress, and requires almost undivided attention, yet the London merchants have not been so absorbed in the pursuit of gain, as to neglect those refinements which have ever been attendant on commercial prosperity. In the year 1805, a number of gentlemen connected with the city associated together, for the purpose of forming an institution, calculated to promote science, literature, and the arts. The number of Subscribers was limited to a thousand, and the shares seventy-five guineas each; the subscription list was soon filled, and the Institution opened with a good library in January, 1806, in a house, which formerly belonged to Sir Robert Clayton, in the Old Jewry; the library was afterwards removed to King's Arms Yard, Coleman Street, where it remained until a new and magnificent building was erected for the Institution in Moorfields, under the direction of Mr. Wm. Brooks, the architect.

This building is 108 feet in length, with two wings of 16 feet each; the centre has a handsome portico, with pillars of the Tuscan and Corinthian orders, surmounted by a neat pediment. The interior arrangement is admirable: on the ground floor, in addition to the entrance halls, there are separate reading rooms for newspapers, magazines, and reviews, as well as for meetings of the committee, &c. and a noble staircase leads to the library on the first floor, which is 97 feet long by 42 wide; and the lecture room is 63 feet by 44. The library consists of a very extensive collection of modern works, and is particularly rich in topography; several courses of lectures on a variety of subjects are annually delivered, and in general are well attended.

Percy Histories.

Consumption Curable, and the manner in which Nature as well as Remedial Art operates in effecting a Healing Process in Cases of Consumption, explained and illustrated by numerous remarkable and interesting Cases; to which is added, a Mode of Treatment, by which the developement of Tubercles may be prevented in persons liable thereto, from Hereditary Predisposition, or a bad State of the System, induced by various causes. By Francis Hopkins Ramadge, M.D., F.L.S., Fellow of the Royal College of Physicians, Senior Physician to the Infirmary for Asthma, Consumption, and other Diseases of the Chest, and Lecturer on the Principles and Practice of Medicine, &c. London: Longman, Rees, Orme, Browne, Green, and Longman, Paternoster-row.—1834.

The baneful disease, which yearly sweeps off in this country almost as many thousands, as all the other disorders incident to the human frame together, is at length proved to be curable. Vague theory, and unsatisfactory assertion, are replaced by scientific deductions, and anatomical proof. It is not too much to say, that the history of medicine presents no work more profound in its views, more complete in its results, or more luminous in its exposition. The proofs of cure are established by reference to facts which cannot be shaken, for they are based on experiments continued, and verified, during the unremitting researches of fourteen years. Judgment, deliberation, and philanthropy are visible in every page. We shall make no apology for our long extracts. Their importance and utility to the English reader will be too obvious to need it.

"I am induced, from my long connexion with the Infirmary for Asthma, Consumption, and other Diseases of the Chest, the only institution of the kind in this country, and as far as I have been able to ascertain, in Europe, to publish my opinions on the treatment of Pulmonary Consumption; a disease unfortunately too well known to the inhabitants of this clime, by its prevalence and fatality. Having been thus for nearly fourteen years placed in a situation which has given me superior opportunities of seeing numerous cases of this disease, I conceive it a duty I owe the public, through whose philanthropic aid and benevolence the above charity has been long and liberally supported, to present them with the fruits of my experience, and unreservedly to state how far medical art is capable of arresting a disease to which nearly one-third of the adult population falls a sacrifice.

"The success which has hitherto attended the treatment of phthisis, has added but little to the reputation of the medical profession. I am fully satisfied, however, daily engaged as I have been for so long a period, in treating this important malady, as well as from observations, the result of unremitting pathological research, that it is in our power to adopt a line of practice more scientific, and successful, than that which has hitherto been employed."

* * * * *

"It is, indeed, strange that medical men have not noticed the non-liability of the asthmatic individual to pulmonary consumption; and that various species of catarrh are the instruments by which nature chiefly arrests that disease. It has been observed by me for years past, and on many occasions I have particularly remarked to my pupils, that asthmatics (I mean those persons whose lungs are emphysematous, however long exposed to circumstances that favour the tubercular development in the lungs) never become consumptive. Indeed I have long found, and it is a remarkable fact, that whenever the general health has been impaired by some ailment of a chronic and incurable nature, provided the individual have a voluminous and catarrhal state of the lungs, no phthisical state supervenes, which is unhappily in too many cases the more immediate cause of death, the foregoing pathological condition not existing.

"From long observation of the asthmatic state of the lungs, which is frequently witnessed on the dissection of persons, who, having recovered from consumption, have died from some other cause, I am induced to recommend artificial means to be early employed for the healing of ulcerous phthisis. After the careful examination of at least three thousand dead bodies, and after having had under my care many thousand consumptive cases, my fixed opinion is, that ulcers of the lungs are most effectually cured, and a fresh formation of tubercles prevented, by an expansion of the vesicular structure of the lungs; which it will be seen hereafter is, in many instances, brought on by chronic catarrh."

* * * * *

"The mortality which takes place annually in this country through consumptive disease is a melancholy truism, although its extent, familiar as it may appear, is yet imperfectly known. The ordinary estimate, and this as I shall subsequently prove far from an exaggerated one, gives one-fourth of the deaths yearly occurring in this ever-varying climate, as consequent on pulmonary consumption alone. Dreadful as this amount seems, yet since numerous instances exist of persons labouring under chronic diseases, as cancer, several diseases of the bones, joints, &c., or any other affections by which the general system may have been deteriorated, who owe the immediate cause of their death not to these complaints, but to the supervention of consumption, it is evident that the proportion of one-fourth, is indeed lower than the truth. Again, considering the frequency of cases in which asthmatic, or catarrhal complaints, arise in the first instance from consumption, which though arrested or finally cured, occasions these very complaints as its consequences, I may fairly assume that the startling proposition I have laid down is corroborated by fact. To individuals, unaccustomed to extended pathological researches, my assertions will, at first sight, undoubtedly appear rash and hypothetical. The pathologist, who is deserving of the name, will either from his own experience be ready to acquiesce in my views, or at least will candidly endeavour by further researches, to verify conclusions arrived at by the labours of years; and this at an expense both of time and money, which none but the very few who cultivate this branch of science with the zeal and assiduity its importance deserves, are prepared to estimate.

"It may here be worth while to inquire to what the frequency of this disease is owing, how it is produced, and in what manner its ravages are unfortunately extended. With respect to the first of these inquiries, the prevalence of consumption has long been attributed to the proverbial variableness of our climate; but the mode, in which this liability to change, operates upon the constitution, has not been clearly explained. However, the action of the climate on the system may be reduced to three distinct heads, each equally common, and equally fatal: checked perspiration, retaining the superfluous humours and thus vitiating the fluids of the body—constant fluctuations of health, resulting from constant atmospheric changes—and dejection of spirits caused by mental troubles. To these may be subjoined an unfortunate configuration of the body, consisting chiefly in an undue narrowness of the chest, especially in its upper part, less observable in foreigners, than among ourselves. It is not necessary to dilate upon the process by which checked perspiration lays the foundation of this dreadful malady; since it must be evident to the tyro, that when those humours which pass off insensibly in a healthy state of the body are retained, and the natural functions thus disturbed, disease more or less extensive will inevitably ensue. With respect to the second of these heads, it may to the ordinary observer appear unnecessary to insist upon the ill effects generated by constant change of weather, in persons not only of delicate, but even of robust habits: still, obvious as these effects are, it is not quite so apparent in what they consist, or rather how they are produced. Now, when we take into consideration the peculiarly delicate conformation of the lungs, and their immediate susceptibility of every alteration in the atmosphere, we at once arrive at a resolution of the question. It is essential in order to maintain a healthy action and proper configuration of the chest, that our inspirations should be uniformly deep and full; but from the great inequality of atmospheric pressure resulting from the constant fluctuations of the weather, the depth and fulness of the inspiration are exposed to frequent diminution; and that play of the chest which is as requisite to a healthy state of the lungs, as exercise to muscular development, is consequently subject to repeated checks. Thus, owing to the want of due excitement, or more strictly speaking of proper exercise, the healthy functions of the chest become deranged, its expansion is restricted, its action languid, and by degrees its shape alters, so that instead of the bony compages of the chest being forced boldly out in a somewhat semicircular form, and the sternum pushed forward, the ribs fall in, drawing the breast-bone backward in a situation nearer the spinal column than is the case in its natural movement. Now to bear out and verify the foregoing remarks, by shewing how requisite the expansible power of the chest is to the healthy constitution of the lungs, I would state as almost an invariable law that the commencement of pulmonary consumption will be found to take place in the superior lobes of the lungs, owing doubtless to the small extension of the upper ribs as compared with the more complete movement of the lower. Another singular instance confirmatory of the novel view I am now taking of the subject, is to be found in the exemption of asthmatic subjects from consumptive disorder. From the peculiar nature of their complaint, gasping for breath, and forced to inhale frequently, their lungs are ever fully exercised, and the expansion of the chest which follows as a necessary consequence, preserves the sufferer free from the attacks of this still more dreadful malady. To come to the third head, depression of spirits, or mental anxiety, we shall meet with the same cause still producing the same effects. The unfortunate who lives in the world as if he were not of it, to whom, whether his cares be the offspring of disappointed ambition, hopeless love, or ruined circumstances, the world presents nothing but a cheerless blank: the tenant of the sick chamber, whose distemper improper medical treatment has unduly prolonged, or confirmed; in fine all who from any cause labour under prostration of strength, or general debility, are prone to fall victims to the insatiable tyrant consumption, for reasons precisely similar—inability to take inspirations of depth sufficient to keep up the necessary changes produced by the air on the venous circulation. I have adverted to another cause, which in my opinion contributes, at least in a degree, to render the inhabitants of this country more peculiarly liable to phthisis—a malformation of the chest, which after repeated and numerous examinations that I have been enabled to make in considerable manufactories where I had the opportunity of comparing foreigners of different countries, with our own countrymen, would seem to be more prevalent in England than elsewhere. As a corollary to the above remark, I would note that the children of consumptive parents generally inherit the narrowness of chest, and depression of the ribs which characterize the victims of this malady; and that thus the range of its influence is indefinitely increased. Following up the tenor of the preceding observations, we shall find that the benefit usually derived from a sea voyage, or change of air, is not so much due to the removal from an impure to a purer atmosphere *per se*, but to the stimulating effects produced on the respiratory organs, and the increased energy of the muscular powers of the chest, on which pulmonary dilatation is of course consequent. Let us compare the muscular frame, expanded chest, and robust health of the mariner or of the husbandman, with the emaciated figure, contracted chest, and general want of vigour betrayed by the artizan of manufacturing cities; and on attentive consideration, we shall own that these differences are the consequences of the superior expansion, and activity, of the pulmonary apparatus enjoyed by the former. Amongst the most distressing, and affecting cases, which the medical practitioner has to encounter, the premature and rapid decline of the young of both sexes, more particularly of the weaker, is without doubt the most painful. The fragility of woman's constitution as compared with that of man, the delicacy of her frame, her retired and domestic habits, and the sensitiveness of her mind, all contribute to render her a mark at which consumption frequently aims his deadly darts. No sight is more painfully interesting than that of a female, on the very verge of womanhood, sinking in helpless and unconscious submission to the fatal decree, and like a drooping flower nipped untimely in the bud, graceful and lovely to the latest breath. Independently of their greater liability to pulmonary disease from a delicacy of constitution, there exist other causes which increase their susceptibility in a fearful manner. The style of their dress, which in compliance with the fantastic usages of fashion, seems to endeavour to alter the free, and graceful outlines, traced by the hand of nature, into a wasp-like angularity alike injurious to the tender structure of their body, and unpleasing to the eye of taste,—has been often pointed out as a pregnant source of disease, and justly so. It has been already observed that a full, and free dilatation of the chest, is absolutely necessary to preserve the lungs in a sound and healthy state; but how can a female, her chest compressed by an artificial support, the convexity of the ribs incapable of being extended upwards and outwards, and the sternum consequently without the power of coming sufficiently forward, enjoy this requisite expansion? She is "cribb'd, confin'd," and "curtailed of nature's fair proportion." However, to counterbalance these inconveniencies, it has been wisely ordained that owing to a power they possess of abdominal respiration, more decided in them than in the male, the unnatural restraint imposed upon them is divested of some portion of its ill effects. Still, so mischievous are the consequences entailed upon woman by her adherence to this baneful part of her costume, that in consumptive cases there is this striking distinction between the sexes, that the female thus deprives herself of the great, indeed, the sole chance of recovery, a due expansion of the chest. Thus the probability of spontaneous, and permanent recovery, which is attended by an increase in the volume of the lungs, is sensibly lessened to the female sufferer; and they who need most aid may be said "to take arms against themselves."

"Early in my practice, when consulted by patients of an hereditary bias towards consumption, it was usual with me to recommend a generous mode of living, invigorating diet, and daily exercise in the open air, with a caution to avoid every thing calculated to impair the general health. If too, it were in the patient's power to avail himself of frequent change of air and scene, I always found it productive of considerable benefit both in a physical, and mental point of view. The advantages derivable from short excursions, or still better, voyages by sea, always invited my recommendation when circumstances rendered them available. Impregnated as the sea breezes are with saline particles, they act, I conceive, both as stimulants of the lungs to deeper and more frequent inspiration, thus forwarding the enlargement of the chest, a point to which I have more than once adverted in the course of this work as of primary importance; and they may also be regarded as possessed of a tonic power, bracing and invigorating the surface of the body, and by continuous sympathy exerting a beneficial influence on the viscera, especially those connected with the digestive functions. Again, another strong recommendation with me to a sea voyage, in the case of persons labouring under incipient consumption, is the probability of the patient's having had his chest expanded in the manner described above, and thus becoming the subject of a slight permanent catarrh—hence bidding defiance to phthisis. With reference to a generous mode of living, it is obvious that the tendency to weakness, exhibited by individuals of consumptive constitution, calls for a method of treatment calculated to counteract the commencing symptoms. Particular rules, and limitations, with respect to the dietetic management, will be specified under the head of diet. As to change of residence, a singular instance of its preventative effects, occurred some years ago in the family of a near relative of mine, formerly Colonel of a distinguished cavalry regiment, who, after the afflicting loss of two grown up daughters and a son, removed with his remaining children to Tours. Here he resided for five years, at the expiration of which period, returning to his native country, and to the neighbourhood of the place, in which the disease had first manifested itself in the children he had lost; within the short period of two years he had the affliction of witnessing the premature deaths of three other members of his family.

"Celsus says, that the worst air for the patient is that which has given rise to the disease; to which we may add, that to consumptive families, the worst locality is that in which the disease has first betrayed itself.

"Whilst preparing these sheets for the press, I have met with a very striking exemplification of the value of distant removal, in families consumptively inclined, to those members whom circumstances have called from their native land. Out of a family, consisting at one period of eleven individuals, seven remaining here have fallen victims to consumption; whilst two, who displayed the same phthisical constitution as these, having removed abroad, have enjoyed an excellent state of health for many years, the one in the West, the other in the East Indies, and have continued free from any pectoral complaint.

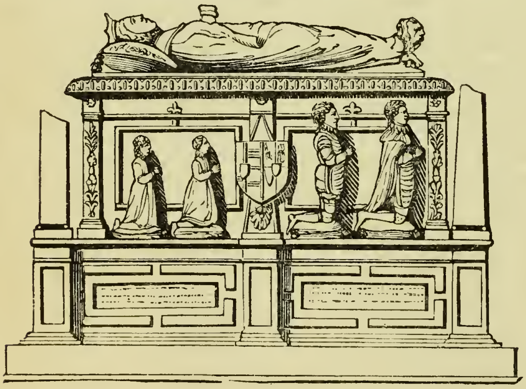
"Of the different kinds of exercise I would particularize running, and riding, as the most calculated to forward the purposes of prevention, indeed as the best general prophylactics. After a quick and brisk run, the respiration becomes frequent and deep, and the panting that thus ensues exciting the muscles of the chest, favours a healthy development of that part, and enlarges the volume of the lungs. It has been my universal practice in those schools I have been in the habit of attending, to recommend a constant attention to this healthy exercise, and to advise the preceptors to promote it by every inducement within their power; and I have never been disappointed by the result experienced. Nor are its happy effects confined to the mere expansion of the chest; by the greater portion of air thus brought into contact with the venous system, the blood becomes more effectually decarbonized, the animal heat increased, the action of the heart more vigorous, and the multifarious secretions are carried on with greater energy.

"Riding, which stood so high in Sydenham's estimation, is an exercise of no mean value for the selfsame reasons, and has perhaps this advantage, that it yields all the good effects of the former, unattended with its fatigue. To those however, in whom consumption has decidedly appeared, the benefit derivable from this mode of exercise may, perhaps, be enhanced by the tendency to an upward motion imparted to the lungs, thus disposing to apposition the diseased surfaces in the upper region of the chest. There is yet another mode of exercise, which was proposed by Dr. Carmichael Smyth, and to which he devoted a separate treatise, namely that of swinging; which, although he does not explain its mode of operation, undoubtedly acts in a manner similar to the foregoing, and notwithstanding I have never recommended it, it may not be unworthy of trial as a prophylactic. A strong proof of the advantages of exercise, may not unwarrantably be sought for in the probable exemption of man, in a savage state, from the ravages of this disease. Although various disorders are mentioned by travellers as having fallen under their observation, I do not remember in the course of my reading to have met with any notice of consumption, recorded by those who have mingled with the savage tribes of either the old, or the new world; at least amongst the more active races of uncivilized man. Indeed it would be wonderful were the case otherwise. Dependent for their subsistence on incessant vigilance, and vigorous exertion; constantly engaged in the toils of the chase, or animated to activity by the animosities ever subsisting between neighbouring tribes; however they may lapse occasionally into habits of sloth and indolence, their life from the cradle to the grave must, generally speaking, be calculated to call forth and perfect every bodily energy.

Free from the restraints which are the unavoidable consequence of a state of superior intelligence, neither confined to the manufactory, nor chained down to the desk of the counting-house, untrammelled by dress, and uncramped by the various devices to which either fashion, or the force of habit, renders us subservient despite the dictates of reason, the savage possesses at least the uncontrolled use of his limbs, and the symmetry, usually observed in him, is perhaps the best index of the health he enjoys. If too, we extend our course of reasoning to the inferior animals, and observe the differences existing between them in their wild and domestic condition, we shall find a singular analogy betwixt them, and man. To go no further than the harmless creature, the rabbit, I have found in the course of my researches in comparative anatomy, that this animal frequently dies of consumption, in its tame state; but I never met with an instance of the kind in the wild rabbit. Perhaps the benefit of exercise cannot be better exemplified than by way of contrast—swine proverbially the most indolent of animals, are also the most subject to tuberculous disease; hence the derivation of the word *scrofula*, from the Latin *scrofa*, a swine; and consumption and scrofula are identically the same, both resulting from the presence of tubercles. To pursue the analogy, another strong instance of the force, and good effects of exercise, is observable in the race-horse, the hunter, and indeed in all of this class that are subject to frequent and active exertion. These seldom or ever, I believe, are found to have tubercles in the lungs, so long as they are kept constantly employed. Many illustrations of this nature might be adduced, but sufficient has been said to enable the reader to extend this comparative enquiry, and to confirm the high value which I set on the effects of judicious, and well regulated exercise."

(To be continued.)

MONUMENT OF MARGARET, COUNTESS OF LENOX, MOTHER OF LORD DARNLEY.



In Westminster Abbey, near the entrance of the south aisle, in Henry the Seventh's Chapel, is the monument of that illustrious lady, Margaret, Countess of Lenox, who was the only daughter and heiress of Archibald Douglas, Earl of Angus, by Margaret, Queen of Scots, daughter of Henry VII. and widow of James IV. of Scotland. She was born at Harbottle Castle, in Northumberland, in 1515, at which place her parents, having been forced into exile through the dissensions of the Scottish nobility, then resided. Her beauty and high descent attracted the attention of Thomas Howard, Duke of Norfolk, who sought her in marriage; but was for that offence, as it was regarded by Henry VIII., her uncle, committed to the Tower, together with the lady herself. The Duke died in confinement; but Margaret, after her release, was married to Matthew Stuart, Earl of Lenox, through which alliance, and the marriage of their second son, Henry, Lord Darnley, to Mary, Queen of Scots, her grandson, James, became King of Great Britain. Her death occurred on March 10, 1577; she was interred here in a small vault, wherein also were deposited the remains of her third son, Charles, Earl of Lenox, who died at the age of twenty-one. This young nobleman was married to Elizabeth, second daughter of Sir William Cavendish, of Chatsworth, by whom he had the Lady Arabella, who dying in the Tower, in 1615, a victim to state jealousy, was also buried in this aisle.

This monument is of alabaster, and has been wholly painted and gilt. It consists of a pannelled basement, supporting an elevated tomb, on which is a recumbent figure of the deceased, in her robes of state. Her mantle is fastened over the breast, by a large jewel, and wrapped across her limbs in broad folds. Her head rests on a cushion curiously embroidered; and at her feet is a lion couchant. She wears a stiff collar, with a small plaited ruff, close to the throat; the former is wrought with quatrefoils within lozenges, and the front of her stomacher is worked similarly. She has on a close coif, surrounded by a coronet, now broken; her hands, which were uplifted as in prayer, are also broken. At the sides of the tomb are kneeling figures of her children, viz.—four sons and four daughters, in the costume of the times; of the former, Henry, Lord Darnley, and Charles, Earl of Lenox, the only two who attained to manhood, are represented in armour. Henry, also, has a long cloak; and had formerly a crown suspended over his head, but this crown has been destroyed, or stolen. Large shields of arms adorn both the sides and ends of the tomb, and at the angles are small obelisks, now broken. On the iron railing, which formerly surrounded this tomb, were small badges and armorial standards of the family. The inscriptions include many particulars of her illustrious descent.

Brayley's Londiniana.

PENNYLESS PARLIAMENT OF THREAD-BARE POETS.

> "The Pennilesse Parliament of Threadbare Poets; or, the Merry Fortune-Teller, wherein all persons of the four severall complexions may find their Fortunes: composed by Doctor Merryman; not only to purge melancholy, but also to procure tittering and laughing. Full of witty mirth, and delightfull recreation for the content of the Reader. London, printed for John Wright, at the King's Head in the Old Bayley—1649."

This curious black letter tract, which is somewhat rare, is a very happy satire on the vices and follies of mankind, not only during the period in which it was written, but in all ages and countries. The author appears to have deeply studied man to know all his faults. The following are a few detached passages from the work:

"First of all, for the increase of every foole in his humour, we thinke it necessary and convenient that all such as doe buy this booke, and laugh not at it before they have read it over, shall be condemned of melancholy, and be adjudged to walk over Moorefields twice a weeke in a foule shirt, but no stockings at all on.

"It is also ordered and agreed upon, that such as are cholericke, shall never want woe and sorrow; and they that lacke money, may fast upon Fridayes by the statute; and it shall be lawful for them that want shoes, to weare boots all the yeare; and he that hath never a cloak, may, without offence, put on his best gowne at Midsummer.

"Likewise, we mark all brokers to be knaves by letters patent; and usurers, for five marks a-piece, shall lawfully be buried in the chancell, though they have bequeathed their soules and bodies to the devil.

"Furthermore, it shall bee lawfull for footstooles (by the helpe of women's hands) to flye about without wings,* and poore men shall be accounted knaues without occasions; and those that flatter least shall speed worst.

"It shall be lawfull for some to haue the palsie in their teeth, in such sort, as they shall eate more than ever they will be able to pay for.

"Some shall haue such a megram in their eyes, as they shall hardly know another man's wife from their own.

"Some shall haue such a stopping in their hearts, as they shall be utterly obstinate to receive grace.

"Some sort of people shall haue such a buzzing in their eares, as they shall be enemies to good counsel.

"Some such there be that haue a sent or smell in their noses, as no feast shall escape without their companies; and some shall be so needy, as neither young heires shall get their oune nor poore orphans their patrimony.

"Also, it is enacted and decreed, that some shall be so humourous in their walks, as they cannot step one foot from a foole.

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* The author probably alluded here to the well-known incident of Janet Geddes, the Scottish Reformer, throwing her stool at the head of a clergyman who made a vain attempt to restore, in the high church of Edinburgh, the proscribed liturgy of the episcopal church

"Some so disguised in purse, as they count it fatall to haue one penny to buy their dinners on Sundays; some so burdened in conscience, as they count wrong dealing the best badge of their occupation.

"Sycophants by the statute shall haue great gifts, and good and goodly labours shall scarce be worth thanks; it is also thought necessary that maides about midnight shall see wondrous visions, to the great heartgrief of their mothers.

"And it is furthermore established and agreed upon, that they that drinke too much Spanish sacke, shall, about July, be served with a *fierie facies*.

"But now, touching the benefit of private houses, by our rare and exquisite judgment, we think it very commodious, that those mamed men, which are of the weakest wit and worse courage, should provide themselves of good weapons to defend themselves from assaults which shall assaile them about midnight."

The tract thus concludes:

"And to conclude, since there are ten precepts to be observed in the art of scowlding, we humbly take our leave of Duke Humphries' ordinary, and he takes us to the chapel of ill counsell; when a quart or two of fine Trinidado shall arme us against the gunshott of tongue-mettle, and keepe us from the assaults of Sir John Findfault. *Vale!* my dear friends, till my next returne."

THE RED MEN.

(Continued from page 231.*)*

Lest we should lose ourselves in the vast territory, occupied though not possessed, by hostile nations of Indians, when the first European settlements were made, our accouut shall be limited principally to those tribes that were found in the Atlantic States, where, along the sea-shore, and in the sheltered bays, and the mouths of the rivers, the population, favoured by an abundant supply of provisions, was originally considerable.

Rhode Island was inhabited by the *Narraghansetts*, a clan who furnished four thousand warriors—which presumes an Indian population of abont 12,000. In what is now the small State of Maine, there were 11,000; and scattered over New England were the tribes of the *Massachusetts*, the *Pawtuckets*, and the *Pokanokets*: each nation consisting of several tribes. One powerful nation lived on the fertile banks of the Connecticut river; and the warlike *Mohawks*, and the confederacy afterwards named The Five Nations, inhabited the State of New York. The southern States, more favoured by nature, were yet more populous. The *Creeks*, the *Yamasees*, and the *Cherokees*, inhabited Virginia, the Carolinas, and Georgia. The *Shawanees* and *Delawares* lived in the Ohio territory—Where are they all now? From 2,000,000 of natives computed to have been spread over the vast surface of North America, the numbers of those driven back, and struggling to mantain a lingering existence, are not supposed to exceed 200,000. Numerous nations have perished even in name.

M. Cuvier does not give the Red Man a place among his various races of the human family, at a loss, as we have said, where to class him. He approaches nearer to the Caucasian than the Mongolian race; or, to be more intelligible, to the white than the yellow race; to the European than the Tartar. The stature of the North American Indians, on the average, rather exceeds that of Europeans. Their complexion, which is called copper-coloured, does not vary so much from the hue of the whites as do their features. Certain peculiarities of figure, the thin beard of the men, and the texture of their hair are marked distinctions. The Indians are, at birth, not much darker in colour than natives of the south of Europe, nor in age would their complexion vary materially from that of a weather-beaten British Seaman, save for their practice of greasing their skins, and exposure to the smoke of their wigwams; dwellings which, in construction, were not much superior,—and worse they could not be—than a modern Kerry or Isle of Sky black hut, in our refined country. They are well-formed, muscular, lean, and what is termed clean-limbed, with a lofty, warrior-like bearing, and a demeanour remarkable for self-possession and austere composure. The fine proportions of the Indians, and the absence of natural deformity among them gave rise to the erroneous idea that deformed children are put to death. The forehead is broad and capacious, but it retreats, in what the phrenologists, who disparage the race, describe as the region of intellect. The face of the Indian is broad, with high cheek-bones, a prominent nose, and wide flexible nostrils; though the eyes are black, or oftener what is called hazle, there is a peculiarity in the setting of the eye in the socket, if we may so speak, which is strikingly apparent. Their hair is yet more characteristic of a decided race. It is of a dead black, lank and coarse, resembling, more than anything we can think of, the whalebone fibres which have been introduced by the French to supply the place of hair. The hair of the squaws, as the women are named, is softer than that of the men, but equally free of anything like wave or curl. Indians are readily distinguished at a distance by their gait, even when the blanket and mocassins have given place to the European dress. They carry their heads loftily. They walk with their toes rather turned in, and place one foot almost before the other. So much are these peculiarities characteristic of all the tribe, that they even look on obesity, wavy hair, and turned out toes, as deformities or faults of manners. The latter habit in women is supposed to indicate an unfeminine boldness and immodesty, and a respectable squaw would no more "point her toe," than a modest European lady would discover more of her bosom or her legs than the fashion of the day permitted. The squaws, though domestic drudges and field labourers, have considerable delicacy of formation; small hands and feet are common among them; they have an intelligent look, a sweet voice, and a gentle quiet laugh. Females are often seen, who in youth would be reckoned comely in any European country, though great personal beauty is rarer than where different grades of society foster and protect female charms, and female delicacy.

The Indians are remarkable for their powers of endurance—their bravery is not equal to their calm, passive courag

> "Trained from his tree-rocked cradle to his bier,
> The fierce extremes of good and ill to brook,"

nothing will move the Red Man from his purpose, or subdue his obduracy and dogged resolution. He is revengeful, and cruel in his revenge, for with him revenge is virtue; faithful to his friends, but treacherous with enemies; for stratagem is his tactic, and the successful circumvention of his foe is glory. Hospitality and charity are Indian virtues which are held in high esteem.

Experience has exploded the fallacy, which made savages be imagined superior to civilized men in physical strength. In no region touched by British ships, have the inhabitants been found equal in strength to the soldiers, seamen, and agricultural labourers of Britain; though, in other points, the *untamed* may excel the men of civilization, as the Indians do in fleetness, acuteness of sight and smell, in hardihood, power of enduring physical pain, and privation of food. Even these qualities have probably been overrated. In the late war, when bands of the Canadian Indians were employed by the British government against the Americans, one of their chiefs, who led a numerous party, and who had received an European education, remarked to the writer of this sketch "that the English believed the Indians were animals that could live without meat, drink, or clothes, and fight all the while like devils." When it was discovered that the Indian warriors, though the most devoted of friends, and personally the bravest of the brave, required shelter and nourishment, like other troops, their prowess or usefulness in active service diminished in the estimation of their allies. We have no reason to believe that the Indian could *endure* more than an Irish or Highland peasant.

RELIGION OF THE INDIANS.

The belief of a Supreme Being, the Master of Life—the Great Spirit, and of the future existence of human beings, is common to all the Indian tribes. These are fundamental truths diversified among the different nations by endless superstitions, and traditions of the origin of the world and of man. Besides the Great Spirit, they believe in many inferior deities, local, or having the particular guardianship of tribes and villages; and in an Evil Spirit. It is not altogether peculiar to the Indians, that believing in God they worshipped the devil; whose favour they thought it most necessary to propitiate by adoration and sacrifices. Sacrifices were made both to the Great Spirit of Evil, and the tutelary or guardian deities that presided over particular spots. The offering of a piece of tobacco or other trifle, is still made by an Indian at some hallowed station; as the Irish and Highlanders, and Catholics everywhere, will still deposit a rag or small coin at a holy well. The sun and moon are regarded as spirits or Manitous.

An eclipse is looked upon as the signal of some disastrous revolution; and, Charlevoir says of the Canadians, “they shoot many arrows into the air, *to drive away the supposed enemies of the Sun and Moon.*” The Hurons and some other tribes, believing the Moon, under these circumstances to be *sick*, did their utmost to raise a tremendous noise to arouse and cheer her,—even beating and pelting their dogs also with sticks and stones, “to set them a-yelping,” their share of this doleful concert. Prayers and various ceremonies are common upon these occasions. Some of the fishing tribes on the north-west coast of the continent, make use of much the same ceremonies upon similar occasions, under the apprehension that the Moon is about being *swallowed by a large cod-fish.*

Their notions of *thunder* were formerly no less fanciful. Some of them took it for the voice of monsters flying in the air. One Canadian tribe believed it to be the effort made by a Spirit “to bring up a snake he had swallowed;” and hence, said they, the long winding trace left in the bark of a tree which was struck by lightning.

The Indians are said to have a tradition of the Deluge, and of the preservation of Noah and his family, though there is reason to believe that this may be of no older date than the first French Missionaries who came among them. Their Heaven is but a brighter transcript of Earth. The qualities which constitute a great man, and a great chief, are those which are supposed to entitle the immortal to the beatitudes of the Indian Heaven. To have been hospitable, charitable, firm, a good hunter, and the slayer of many of the enemies of the tribe, are strong titles to future happiness in the regions of delightful hunting-grounds, always abounding in the best game; of lakes stored with excellent fish, in a land where there is perpetual verdure, sunshine, and serenity; where flowers spring all the year round, and birds warble without a winter. Nothing, having life on earth, is excluded from the Indian Heaven. Every animal has its place. The difficulties attending the journey to the Spirit's Land, afar off in the south-west, forms the Indian Purgatory, or course of trial, probation, and suffering, which the disembodied soul must endure before it enters on the joys of that land. It must cross rapid torrents on a single log, encounter and subdue bears and panthers, and bear up against hardships of the same kind by which hunters and warriors are tried on earth. To fit the traveller for his journey, his weapons, his hunting and fishing apparatus, his pipe, his flint and tinder-box, are placed in the grave with his corpse. The Indians believe that the wicked undergo a period of expiation, but not eternal punishment. The retributive punishments, they imagine, are various and capricious. The tribes of the frozen regions of the North imagine purgatory a cold and desolate land, dark and destitute of provisions, and covered with perpetual snow.

(To be continued.)

MEMORABLE BEQUEST.

A citizen of Berne, in Switzerland, who had grown rich by habits of persevering industry, being advanced in years, made a will of the following tenor, viz.

“Being anxious for my fellow citizens of Berne, (who have often suffered by dearth of corn and wine,) my will is, that, by the permission of Providence, they shall never, for the future, suffer under the like calamity: to which end and purpose, I give my estate, real and personal, to the senate of Berne, in trust for the people, that is to say, that they receive the produce of my estate until it shall come to the sum of (suppose two thousand pounds); that then they shall lay out this two thousand pounds in building a town house, according to the plan by me left; the lower story whereof to consist of large vaults or repositories for wines; the story above, I direct to be formed into a piazza for such persons as shall come to market at Berne, for disposing of their goods free from the injuries of the weather; above that, I direct a council-chamber to be erected for the committee of the senate to meet in, from time to time, to adjust my accounts, and to direct such things as may be necessary for the charity; and, above the council-chamber, as many floors and granaries as can be conveniently raised, to deposit a quantity of corn for the use of the people, whenever they shall have occasion for it. And when this building shall be erected, and the expense of it discharged, I direct the senate of Berne to receive the produce of my estate until the same shall amount to the sum (suppose two thousand pounds); and when the price of corn shall be one-fourth part under the mean rate of the last ten years, they shall then lay out one thousand pounds in corn, and stow it in my granaries; and the same in wine, when under one-fourth of the mean rate of the last ten years. And my will is, that none of the said corn and wine shall be sold until the price of corn and wine shall exceed, at the common market, one-fourth of the mean rate of the last ten years, and then every citizen of Berne shall demand daily (or proportionably weekly) as many pounds weight of wheat, and as many pints of wine, at he has mouths in his family to consume, and no more; and that, for the same, he pay ready money after the mean rate that it had been for the last ten years—a due proportion being allowed for waste, and that to be settled by the senate; and that each householder shall be so supplied as long as the price of corn and wine shall continue above the rate of one-fourth more than the mean rate; and whatsoever increase shall be made of the capital, it shall be laid out under the same restrictions, in adding to the stock of corn and wine, which, under the blessing of God, will, I hope, in a certain time, reduce these two necessary articles of life to very near a fixed price—to the glory of God, and benefit of the poor.”

For nearly two hundred years, this patriotic provision had subsisted, when an English merchant, returning from Aleppo, by Berne, was so struck with the good effects it had produced, that, on his return home, he settled a sum of money for the use of the poor at Kingston-on-Thames for the purchase of coals in the same manner. The right honorable Arthur Onslow, speaker of the honorable house of commons, and Nicholas Hardinge, esq. were two of the trustees, under whose auspices the poor were abundantly supplied, and the fund greatly augmented

“THE CHOICE OF CHANGE.”

One of the most curious and entertaining black letter tracts extant is entitled

> “The Choice of Change: containing the Triplicitie of Diuinitie, Philosophie, and Poetrie; Short for Memorie, Profitable for Knowledge, and Necessarie for Maners: whereby the Learned may be confirmed, the Ignorant instructed, and all Men generally recreated. Newly set foorth by S. R., Gent. and Student in the Universitie of Cambridge. *Tria sunt Omnia.* At London, printed by Roger Warde, dwelling neere Holburne Conduite, at the figure of the Talbot. An. Dom. 1585.

Although it is not known with any degree of certainty who was the author of this volume, yet there is strong reason to believe that it was written by Dr. Simon Robson, who was made dean of Bristol in the year 1598, and died in 1617. The work is dedicated to Sir Henry Herbert, Sir Philip Sidney, and Robert Sidney, to whom “S. R. wisheth increase of vertuous qualities in the mind, of the gifts of the body, and goodes of fortune.” This is followed by a short and very curious address

“To the Reader.

“1. He that knoweth not that he ought to know, is a brute beast among men.

“2. He that knoweth no more than he hath need of, is a man among brute beasts.

“3. He that knoweth all that may bee knowen, is a god amongst men.

“1. Read willingly.

“2. Correct friendly.

“3. Judge indifferently.

“The triplicitie of Diuinitie, Philosophie, and Poetrie, consist each of two hundrettis, and each hundreth contains 100 instances.” A few extracts, the spelling of which we modernize, will explain the author's plan and execution.

“He that will live in quiet, must frame himself to three things,—to hear, see, and say nothing.

“The philosopher, Aristotle, believed but three things—that which he touched with his hand; that which he saw with his eyes; that which he could comprehend in argument.

“Three things which cause a man to keep his friends—if he give much; if he ask little; if he take nothing.

“Three things necessary in a flatterer—an impudent face; a steadfast colour; a changing voice.

"Trust not three things—dogs' teeth; horses' feet; women's protestations.

"Three things are uncertain and inconstant—the favour of princes; the love of women; the shining of the sun in April.

"There are three very strong things—gold, for there is no place invincible, wherein an ass, laden with gold, may enter; love, because it provoketh us to adventure our goods, life and renown, and all; labour, because it overcometh all things."

MORAL INFLUENCE OF CHRISTIANITY.

A Fragment.

Few men suspect, perhaps no man comprehends, the extent of the support given by religion to every virtue. No man, perhaps, is aware, how much our moral and social sentiments are fed from this fountain: how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and, with a fearful crash, sink into hopeless ruin, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself in human affairs; that all their improvements perish for ever at death; that the weak have no guardian, and the poor no avenger; that an oath is unheard in heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is every thing to us, and death is total, everlasting extinction; once let men *thoroughly* abandon religion, and who can conceive or describe the extent of the desolation which would follow? We hope, perhaps, that human laws and natural sympathy would hold society together. As reasonably might we believe that were the sun quenched in the heavens, *our* torches could illuminate, and *our* fires quicken and fertilize the creation. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of the day? And what is he more, if Atheism be true? Erase all thoughts and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite, knowing no restraint, and poverty and suffering having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, and principle, would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every other feeling; and man would become, in fact, what the theory of Atheism declares him to be—a companion for brutes.

WILLIAM TELL'S CHAPEL.

On the fine lake of Uri, upon a rock projecting into the lake under a hanging wood, near the village of Gruti, is a chapel, erected in honor of William Tell, on the spot where he is said to have leaped from the boat which was conveying him as a prisoner. The Emperor Albert having the ambitious design of conquering Switzerland, in order to make a patrimony of it for one of his younger sons, had by degrees succeeded in subduing the greater part; and, under false pretences, had sent arbitrary baillies and governors, who exercised much cruelty and oppression upon the people. The worst of these was Geissler, a rapacious and ferocious man, whose castle in Uri, was a continued scene of barbarity and plunder. Discontents had already taken place, and the people not only murmured, but had meetings on every fresh insult; when in 1307, Geissler, to prove his power, and indulge his vanity, erected his hat on a pole, in the market-place of Altorf, and insisted on the people bowing to it as they passed. William Tell refused. The tyrant, to revenge himself, ordered Tell's youngest son to be brought to the market-place, and tying him to a stake, placed an apple upon his head, and desired the father to shoot at it with his cross-bow. William Tell succeeded in hitting the apple; but when the tyrant asked him the reason of his having another arrow concealed in his dress, he replied, *To have killed you, had I killed my son.* The offended governor had Tell seized and bound, and placed in the same boat with himself, resolving to carry him across the lake to his own castle. A frightful storm (to which the Swiss lakes are liable) suddenly arose, and they were obliged to unchain the prisoner, who was celebrated for his skill as a mariner. He conducted them near a ridge of rocks, and vaulting from the boat, with his cross-bow in his hand, killed the tyrant! To this Tell and Switzerland owed their deliverance. The chapel is built on the very spot, surrounded with picturesque wood; and the simple story of Tell, in the appropriate dresses, is painted within the chapel.

And hail the chapel! hail the platform wild
Where Tell directed the avenging dart,
With well strung arm, that first preserv'd his child,
Then wing'd the arrow to the tyrant's heart.

EARLIEST ENGLISH MEDICAL WORK.

The earliest medical work written in English, is supposed by Fuller to have been Andrew Borde's "Breviarie of Health," which was published in 1547. It must yield, however, in its pretensions to antiquity, to a much older work, the "Breviary of Practice," by Bartholomew Glanville, a manuscript of which is preserved in the Harleian collection. The one title, indeed, appears to have been an imitation of the other. The "Breviarie of Health" has a prologue addressed to physicians, which begins thus: "Egregious doctors, and masters of the eximious and arcane science of physick, of your urbanity exasperate not yourselves against me for making this little volume."

Andrew does not confine his attention to diseases of the body, but treats also of those of the mind; as in the following instance, which may serve for a specimen of his manner:

"*The* 174 *Chapiter doth shewe of an infirmitie named Hereos.*

"Hereos is the Greke worde. In Latin it is named Amor. In English it is named Love-sick, and women may haue this fickleness as well as men. Young persons be much troubled with this impediment."

After stating "the cause of this infirmitie," he prescribes the following remedy:

"First I do advertize every person not to set to the hart what another doth set to the hele; let no man set his love so far, but that he may withdraw it betime; and muse not, but use mirth and mery company, and be wyse, and not foolish."

Andrew Borde called himself in Latin, Andreas Perforatus. This translation of a proper name was according to the fashion of the time; and, in the instance before us, appears to include a pun: *perforatus*, bored or pierced.

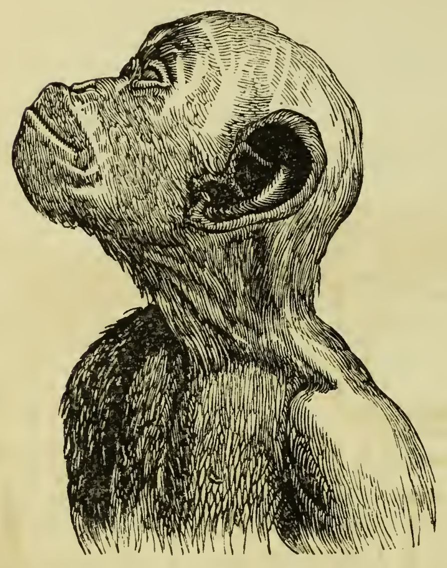
◆

"As cunning as Crowder."—Dr. Fuller died while he was writing his work called the "Worthies of England;" that book, therefore, is not so complete as it would otherwise, probably, have been. In some counties he has registered the proverbial sayings peculiar to them; in others he has omitted them. "*As cunning as Crowder,*" a saying prevalent in the North, is one which he has omitted. The above saying, current also in the north-west part of England, originated, we are told, from the following story: One Samuel Crowder, a carrier, was desired to bring a pound of tobacco for a neighbour: accordingly, he buys the tobacco, and packs it up in the mouth of a sack of salt. As the weather was wet, the salt, being moist, broke through the paper which contained the tobacco. Next day, therefore, when Crowder and his wife were unpacking, they found, to their great surprise, some of the tobacco and salt mixed together. His wife Mary made great lamentations, to have so much tobacco and salt spoiled, and certainly to be paid for by them; but Samuel, wondering at his wife's simplicity, told her he had thought of a method of separating them immediately, and ordered her to fetch a pail of water, which was done; he then emptied the tobacco and salt into the water. "Now (said he to his wife), there is a quick thought of mine, you fool; you see all the tobacco swims at the top, and all the salt falls to the bottom." So when any persons do not act quite so smartly as they should, they are said to be as *cunning as Crowder.*

"As fine as a horse."—Of this proverbial expression the following extract, from the "Life of Mrs. Pilkington," will be a sufficient explanation:—"They took places in the waggon (for Chester), and quitted London early on May-morning; and, it being the custom in this month for passengers to give the waggoner, at every inn, a riband to adorn his team, she soon discovered the origin of the proverb *As fine as a horse;* for before they got to the end of their journey, the poor beasts were almost blinded by the tawdry, parti-coloured, flowing honours of their heads."

THE MENAGERIE.—THE CHIMPANSE.

Head of the Chimpansé.



Of the Chimpansé our accounts as yet are remarkably imperfect, and often entirely unworthy of credit. Like the orang outang, with whose history it has been very generally confounded, the chimpansé has proved a copious source of the marvellous to those whose interest or whose pleasure led them to cater for the indiscriminating and importunate appetite of credulity. It appears to have been, (as far as there was any existing foundation for such a being,) the *homo troglodytes* of *Linnæus.* It is impossible to ascertain from his description, whether he means to designate an animal or a man. He also calls him the *homo nocturnus,* and attributes to him many of the peculiarities of the albino variety of the human race. Other parts of his description correspond with such particulars as are known of the chimpansé, but disfigured considerably by inconsistency and fable.

From all that we know of this animal, it should seem that he ought to be ranked at the head of the quadrumana: at least, if a closer approximation to the external traits of humanity entitle him to that distinction. Both in face and form the chimpansé is more anthropomorphous than any other ape, or indeed than any animal of which we have the least knowledge; and though it is decidedly nearer to the orang outang than to man in conformation, still there are points in which it deviates from its congener in approaching the human form. The chimpansé, unlike the orang outang, has no intermaxillary bone. It has also the last joint of the great toe perfect. That it has greater facility for the biped, or upright mode of locomotion, than the orang outang, is also apparent by its possessing the *ligamentum suspensorium,* or round ligament of the thigh-bone, which the orang has not. Its facial angle is also less inclined, not describing more than about 50 deg., whereas that of the orang inclines 65 deg. On the other hand, it is distinguished by the superciliary ridges, which are wanting in the orang outang, at least in all those young specimens which have been imported to Europe, but the pongo has this peculiarity in a striking degree, and its probable identity with the orang outang has been already stated. The arms of the chimpansé have not the disproportioned length peculiar to the orang, and the thumbs even on the upper extremities of the chimpansé are larger and more serviceable than those of the orang. The superficial anatomy of the throat and breast is also extremely human in the chimpansé.

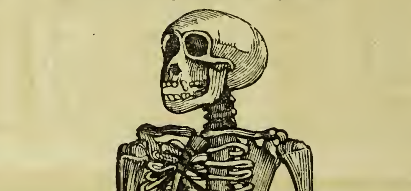
The Chimpansés are less numerous than the other apes: but it is not altogether improbable that they were known to the ancients. This seems likely from a passage in the "*Periplus Hannonis,*" or account of a voyage performed by Hanno, a Carthaginian admiral, three hundred and thirty-six years previous to the Christian æra. He met some of these animals in an island on the western coast of Africa. "There were many more females than males, all equally covered with hair on all parts of the body. The interpreters called them *gorillès.* On pursuing them, we could not succeed in taking a single male; they all escaped with astonishing swiftness, and threw stones at us; but we took three females, who defended themselves with so much violence that we were obliged to kill them, but we brought their skins stuffed with straw to Carthage."—(*Hannonis Periplus,* translated by V. Berkel.)

The Chimpansé appears to have an affinity, if not identity, with the large African monkeys mentioned by some travellers: indeed, if there be truth in the statements so repeatedly made of the barris, or the great wild man of the woods of Africa, there seems as little reason to doubt that animal being the adult chimpansé, as there is to doubt the fact of the pongo being the adult orang outang; and it is observable that the cases are in most respects much on a par, except indeed that the barris is only known to us by the indefinite descriptions of unscientific travellers, whereas the osteological characters of the pongo have been observed and dilated upon by the first naturalists. All the specimens of the chimpansé as well as of the orang outang hitherto seen in Europe, displayed their nonage by the teeth and other indications.

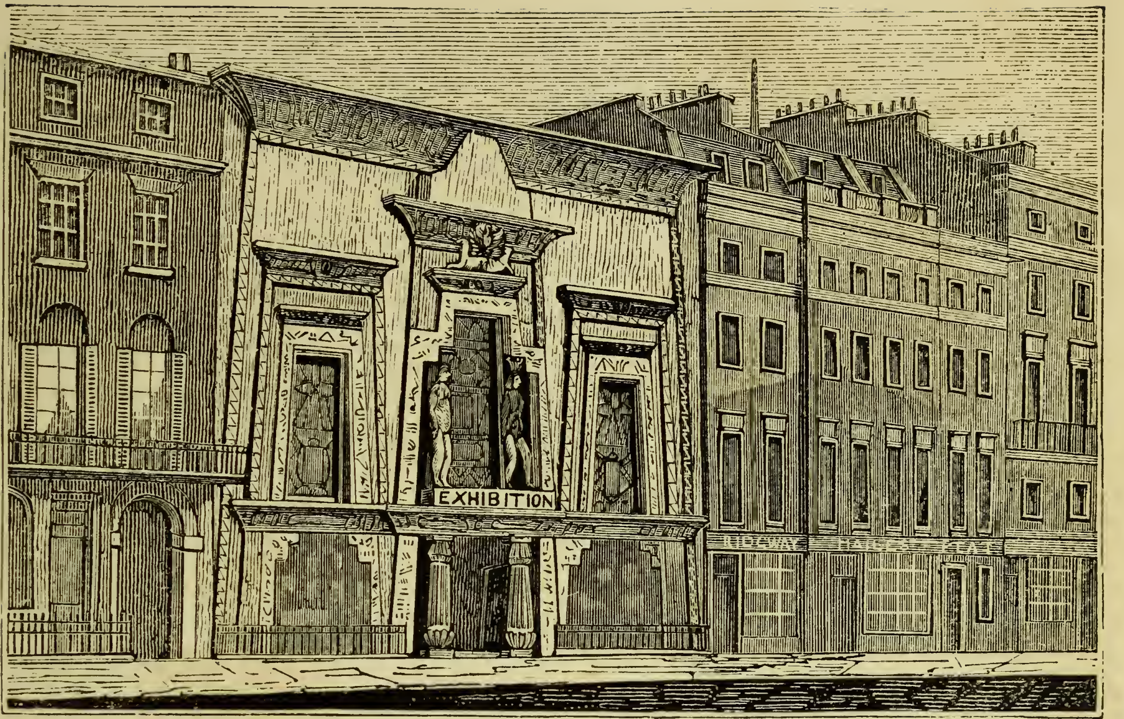
Of the intellectual properties of this species, as we can add little new or even confirmatory of what has already been published, we shall not say much. If the account of Grand-Pré, and other travellers can be relied upon, it seems to surpass that of the orang outang. Docility, submissiveness, and an apparent melancholy have marked the characters of the few young specimens brought to Europe, rather than any mental acuteness, surpassing that found in most of the species of the quadrumanous race in general.

The habitat of the chimpansé seems strictly confined to intertropical Africa.

Skeleton of the Chimpansé.



"A dab at any thing."—A dab is considered to be a mere corruption of the word *adept,* which signifies a person far advanced or perfect in any thing, and is no other than the Latin *adeptus.* In the same way as *a cute man* is an abbreviation of *acute,* or the Latin *acutus,* and signifies a person that is sharp, clever, neat; or, to use a more modern term, *au fait,* at the subject you happen to be speaking of.



THE EGYPTIAN HALL.

PICCADILLY.

This building was originally designed, in 1812, by P. F. Robinson, Esq., for W. Bullock, Esq., of Liverpool, as a receptacle for a Museum that went by his name, but was afterwards dispersed by auction. The elevation is completely Egyptian, that is, supposing the ancient Egyptians built their houses in stories. The details are correctly taken from Denon's celebrated work, and principally from the great temple at Tentyra. The two colossal figures that support the entablature of the centre window are novel in idea and application, picturesque in effect, and add variety to the composition; while the robust columns beneath them seem built exactly for pedestals to the sturdy Ethiopians above them. The large projection of the superior cornice, rising from the colossal-sculptured torus that bounds the entire design, is grand and imposing.—*Jones's "London in the Nineteenth Century."*

Consumption Curable, and the manner in which Nature as well as Remedial Art operates in effecting a Healing Process in Cases of Consumption, &c. &c. By Francis Hopkins Ramadge, M.D., F.L.S., &c.

(*Continued from* p. 236.)

We proceed to quote some of the cases noticed in this remarkable work, which serve to illustrate the efficacy of the mode of treatment therein laid down. As Consumption is a disorder but too fatally known in this island, we are, sorry are we to say, only adhering to the title of our miscellany in pursuing the subject. The following will be read with deep interest by many:—

"In additional confirmation of my reliance on mechanical modes of exercise, as prophylactics, I proceed to relate a few out of numerous cases of the kind I find recorded in my note book.

"Case i.—Some few years back I was called in to see the eldest son of a family of rank, a boy of twelve years of age, who, when I first saw him, was in the last stage of consumption, to which a younger member of the same family, whose case I had not the opportunity of witnessing, had previously fallen a victim. As was expected the case terminated fatally; and on examining the body, independently of the diseased state of the lungs, which usually occurs in consumption, the serous surfaces of the chest, as well as of the abdomen were studded with innumerable tubercles. Some of these seated in the peritoneum investing the intestinal tube were of large size, and in a state of crudity; and I traced two minute openings in the ileum formed, I have reason to believe, by softened tuberculous matter, through which liquid fœcal contents were diffused within the abdominal cavity. This part during life was of ascitical magnitude, and on percussion fluctuated, but was almost devoid of pain. On two or three occasions he vomited considerable quantities of liquid matter emitting a fœcal odour, and similar in appearance to what I afterwards found deposited in the peritoneal sac; and subsequent to each vomiting, a perceptible reduction in the magnitude of the abdomen took place. This circumstance would induce me to believe, judging from the peculiar smell, and appearance of the ejected fluid, that a portion had been returned from the abdominal cavity into the intestinal canal, whence, by inverted action it reached the stomach to be discharged by vomiting. The same appearances in regard to extensive tuberculous deposit were, I was given to understand, presented in the body of the younger brother whose death, I have already mentioned, preceded that of his elder with the exception of the intestinal perforation. From the delicate health of the remaining members of the family, two especially, joined to the foregoing signs of highly-charged scrofulous habit, it was apprehended by their nearest relatives, that the disease would successively pervade the whole family. One, however, I felt assured, from her having had for two years a pulmonary catarrh, would be exempt from the dreaded visitation. Following up the plan which I had ever found so eminently serviceable, I immediately recommended them to commence a course of inhalation. For this purpose I ordered that tubes of various diameters according to the respective ages of the patients should be prepared; through which they were directed to respire twice a day; and the time for this process was gradually extended, until it occupied half an hour, morning and evening. By pursuing this plan of treatment their chests gradually enlarged, their health became surprisingly amended; and a regularity of bowels without the aid of medicine was soon established. It may here be advisable to explain in what manner the simple process of inhalation, whilst it expands the pulmonary apparatus, at the same time regulates the most important of the visceral functions. The mere expansion of the lungs in the first instance tends indirectly to remove congestion of the liver, and also of the stomach, spleen, pancreas, and intestinal canal, all dependent on the more free circulation of the blood in the former. The biliary, as well as the great salivary secretion, is hereby promoted to a healthy activity. Such morbid irritability of the mucous membrane of the stomach as may be present, productive of indigestion, is removed; the chyliferous absorption belonging to the small intestines, so indispensable to life is actively carried on; and the injurious retention of excrementitious matter in the larger intestines, is obviated by increased mucous moisture, and accelerated peristaltic motion. It were easy, did I deem it essential, to point out at length the beneficial effects produced on other secretions, and to explain the mode by which inhalation acts upon that of the kidneys; but sufficient has been stated to enable the medical man to draw his own deductions in these particulars. To bring the history of this family case to a close, I have the pleasure of saying that a perfect restoration has attended my endeavours, and that at this moment, these, my former patients, are enjoying all the blessings of health.

"The value of exercise, in checking and removing symptoms of incipient phthisis, is in my opinion so great, that I am induced to dwell at some length upon this part of my subject. Those musicians, whose profession it is to play upon wind instruments, are in general supposed to be peculiarly subject to pulmonary complaints; and perhaps not inaccurately so. Yet, I am not aware, that any detailed, or circumstantial explanation has been given of the mode, through which injurious effects arise from the use of such instruments. Whoever will take the trouble to watch attentively a player on the flute, or clarionet, &c., will find that although the performer seemingly inspires and expires frequently and fully, yet that in point of fact he often makes several consecutive expirations to one inspiration. Thus his breathing, so far from being advantageous, and so far from developing the lungs, as I have previously declared well-regulated mechanical exercise will ever do, is indeed so irregular and furtive, that it produces effects entirely the reverse, narrowing the chest, and confining the volume of the lungs. Indeed it favours that diminished size of the respiratory apparatus, which engenders a tendency to consumption. What I may not inaptly term a wholesale case, occurred some years ago, illustrative of the foregoing remarks. The leader of an itinerant band of musicians, applied to me in behalf of himself and followers, to know what method they should pursue to avert the threatening appearances, which they considered would ultimately lead to confirmed pulmonary affection. I advised that after their musical entertainment for the time being was concluded, they should always take a long and quick run, or else carry walking-sticks perforated longitudinally through which they might respire, and thus compensate their previous irregularity in breathing. Ludicrous as the idea may appear, of a set of men scampering off after an exhibition of their scientific powers, these poor fellows had the good sense to perceive the advantage of pursuing my advice; and I have subsequently learnt that they have experienced its happy influence. It has been my uniform practice indeed, in similar instances, to recommend a similar proceeding, and the benefit has, I trust, been widely diffused. Before proceeding further in this chapter, it may not be irrevelant to notice that protracted indisposition, whether arising from mental or bodily causes, is productive of diminution of the chest, the general debility causing local muscular weakness, and this being more particularly the case in the muscles of inspiration. The lungs thus compressed, are of course favourable to the muscular development of tubercles, and to pleurisies, which according to a great authority, M. Laennec, are the cause of permanent contraction of the chest in consumption. But it should be borne in mind, that this writer is utterly mistaken, when he asserts that the endeavours of nature to cure phthisis, originate the same phenomenon.

"The truth is—the contrary is the fact, since on examination of the lungs of persons who have recovered from consumption, we almost invariably find their lungs voluminous, and their chest of increased capacity. When individuals labour under chronic, or incurable diseases of any kind, whether medical or surgical, and the constitution is much impaired by the continuance of ill health, consumption, is in such cases peculiarly prone to manifest itself. But should they have been subject for any length of time to catarrhal, asthmatic, or cardiacal affections, I have long observed that they enjoy a complete immunity from tuberculous attacks, and hence cannot become consumptive. Therefore, in imitation of my own practice, I would earnestly recommend the physician, as well as surgeon, to exercise the chest by means of inhalation, and the result would be to ward off any secondary complaint such as consumption, which so commonly supervenes to shorten lives, that otherwise might have been indefinitely prolonged. To strengthen my assertions respecting the beneficial results arising from the manifestation of catarrh, in patients suffering from incurable complaints, I could give from my case book, and indeed from memory as well, innumerable cases confirmatory of my views.

"However anti-Malthusian the doctrine may be, yet as it is in accordance with the law, and may likewise be regarded as a special dispensation of nature, I do not scruple to advance it as my opinion that many cases of threatened, or indeed actual consumption, in the female, may be warded off by a timely compliance with the first benignant ordination given to our first parents—marriage. In order fully to explain how the benefit arises, and in what manner the blessings of matrimony, for such, I believe, despite the talented professor above alluded to, they are still called, operate, I shall cite one from a variety of similar cases. Mrs. E. S., aged 38, made application to me in the winter of 1827, for a painful state of the chest, with oppressed breathing, and severe cough, through which she expectorated blood, mixed with frothy yellow matter. She likewise complained of profuse perspirations, followed by emaciation and extreme debility Among other physical signs, pectoriloquism was distinctly heard underneath the second and third ribs of the right side, by the naked ear. When she first came to me, she laboured under much depression and anxiety with respect to her state, not only from her having lost two sisters by the same disease, but from her husband's having inadvertently communicated to her the opinion, expressed by a respectable medical practitioner of Great Ormond Street, who, to use her own words, had unreservedly stated to him, "that no power on earth could save her life." My opinion, at first, was also of an unfavourable kind. The experience of a few days, however, since the most distressing symptoms of the case yielded to remedial treatment, induced me to entertain hopes. These hopes became certainty when I discovered that she was in a state of pregnancy, for I had long noticed that the constantly increasing magnitude of the womb, exerts a powerful influence in suspending, and still further in curing, tubercular phthisis. This circumstance is not brought forward as any novelty to the profession, but simply as affording an opportunity of explaining the process, by which the gravid uterus accomplishes so favourable an end. Contrary to the hitherto received opinion, that a diversion of morbid action from the lungs takes place through the necessary afflux of sanguineous fluid to the womb, and its embryo, thus arresting disease, I conceive that this mode of accounting for the cures effected, is utterly vague and unsatisfactory. In such cases the suspension of disease existing in the lungs, and indeed the permanent removal of the constitutional symptoms of phthisis, are no doubt effected as follows. The encroachment made on the chest from below upwards by the pressure beneath the diaphragm, has the effect, in many instances, of bringing in apposition the inferior and superior surfaces of the pulmonary cavities by which they may after a time unite; and this view of mine is borne out by the *post mortem* appearances, which I have witnessed in those who had recovered from consumption while in a pregnant state. In not a few examinations of this kind, I have noticed that the internal cicatrizations of the healed lungs were transverse or horizontal, thus proving that the progressive pressure upwards, in the direction of the diseased summit, had been the sole cause of that union, to which the disease has in great measure owed its cure. This mode of explaining the cure appears to me much less hypothetical than the generally received doctrine, since it is based on proofs derived equally from anatomical, and pathological research; yet I do not wholly dissent from the customary view of the subject, the cure being indisputably in many instances consequent on the determination of blood to the uterus, thus diminishing to a certain extent a local disease, and allowing by this diminution, the supervention of subacute bronchial irritation, in no slight degree, perhaps, favoured by the horizontal enlargement of the lungs, especially of the lower lobes. Though instances of recovery attendant on pregnancy supervening on consumption, are numerous, yet as cases notwithstanding happen in which a cure has not been effected, I think it essential to indicate one or two reasons for such occurrence.

"First, when pregnancy takes place in an advanced stage of the disease, we cannot be surprised at not meeting with the usual effects; and a second reason that may be assigned for death following, what might otherwise be regarded as a case of cured consumption, may be found in the absence of chronic catarrh; or in ill health, after cicatrization has taken place, causing a fresh growth of tubercles. Having thus purposely digressed in order to explain my views of the sanatory influence of pregnancy, I hasten to the conclusion of the present case. Since she first became my patient she has had four children, now alive, and with the exception of a discharge of blood and muco-purulent matter, that continued for a week about three years ago, possibly expectorated from some imperfectly healed cavity of long date, she has had no recurrence of her former formidable complaint. During the last year she was free from any cough; and with the exception of a slight catarrh, which is now attended with an abundant pituitous discharge, she is in the enjoyment of better health than she has been in for eight years previous. At present I consider her as perfectly secured against a relapse into her former state, for two reasons, the partial cicatrization which evidently took place during pregnancy, and the existence of emphysematous and voluminous lungs—the first discoverable by respiration denoting that state, and the second being the sure consequence of the former. It cannot, I think, be wondered at, that having repeatedly witnessed the fortunate results arising from the pregnant state, I should have some years ago occasionally ventured to suggest to the unmarried consumptive female, the propriety or necessity of matrimony, where from the circumstance of existing reciprocal attachment, such an engagement could be happily entered into.

"I have previously mentioned that asthmatic, catarrhal, and cardiacal individuals are exempt from all danger of pulmonary consumption; and to these I should subjoin persons affected with diseases of the convulsive kind, such as hysteria, epilepsy, or in truth all in which a prolonged, forcible retention of the breath is frequently seen. This circumstance, in patients of this description, must be accounted for in the manner already explained, when dwelling upon the benefits arising from the mechanical extensibility of the air cells by inhalation.

"Before bringing these remarks on the prophylactic treatment of phthisis to a close, there remain a few general observations, the tendency and spirit of which spring as much, or nearly so, from experience in my own person, as from my attention to the cases of others. I have advised in the foregoing portion of my work a generous mode of living, as among the preventatives of this disease; and in peculiar circumstances I would even recommend the use, of course the cautious use, of wine, sound home-brewed malt liquors, and occasionally of other stimulants. I now allude to a failure of health, the forerunner of consumptive attack, induced by trouble of mind, to which I lament to say numbers fall lingering victims. It has been my misfortune, to witness in the course of my practice, but too many afflicting instances of the maladies engendered 'by a mind diseased.' Well has the poet of nature remarked this, amongst his aggregate of human ills, when he mentions 'the law's delay,' than which I know not a greater destroyer of peace of mind, and with it of the body's health. We are accustomed to look back with horror on the proceedings, recorded by historians, as having taken place in that iniquitous court, which went under the name of the Star Chamber. How then, judging by analogy, will our posterity execrate the records left them of the practice of the Court of Chancery. They will there read a piteous tale of justice withheld, of hope, the brightest boon of heaven, extended and protracted, until to look forward is to exclaim with Lear, 'Oh! that way madness lies.' The ghastly train of diseases, consumption, cancer, and other fell destroyers of the human race, which I have seen brought on the wretched victims of the procrastination, until recently, the characteristic of this court, leads me in common with the general voice to reflect with gratitude on the change that has been effected by the wise energy of one master-spirit. Had the reforms, introduced by him, been adopted even a few years sooner, how many a fair fabric of human happiness would have been spared, that now lies dismantled, and overthrown! To return from this digression. On occasions when the mind is kept constantly on the rack, I consider it not unadvisable to allow a comparative freedom in point of living; but I must add a caution with respect to patients of the weaker sex to whom this freedom, limited as I have stated it should be, must be still more sparingly granted. The difference in strength, both mental and physical, calls for strict attention to this distinction.

(*To be continued.*)

BOY AND SHARK.

Account of an Accident to a Boy belonging to the Ganges, on her Passage to China.

DURING our detention at Ongar Point, on the coast of Java, on the 5th day of May, 1803, John Walker, boatswain's boy of the Ganges, aged thirteen, swimming alongside of the ship when at anchor, and at a few yards distance from our boat, with three seamen in it, was discovered by a shark, which immediately approached him, and in spite of the exertions of the boat's crew to intimidate the hungry monster, laid hold of the unfortunate boy, by including in his mouth the whole of the right leg, and more than half the thigh, pulling him beneath the water, close alongside the ship, when upwards of 100 men were spectators of the scene, and kept him below for near two minutes, in which time he had torn off the leg and thigh to the extent above mentioned. The boy once more made his appearance on the surface of the water, and the shark upon his back, with his jaws again extended to make a finish of his prey, when a lad from the boat struck him with the boat-hook, and by the same instrument laid hold of the boy, and brought him on board. The boy had lost a vast deal of blood; the stump was dreadfully lacerated, and the bone splintered near an inch and a half, which required an amputation of the thigh close to the hip joint. Under all these untoward circumstances, the boy recovered quite well within three months from the date of the operation. The fleet, as it was an extraordinary case, subscribed upwards of 280*l.* for him.—*Bombay Courier*

LIBERTY OF THE SUBJECT!

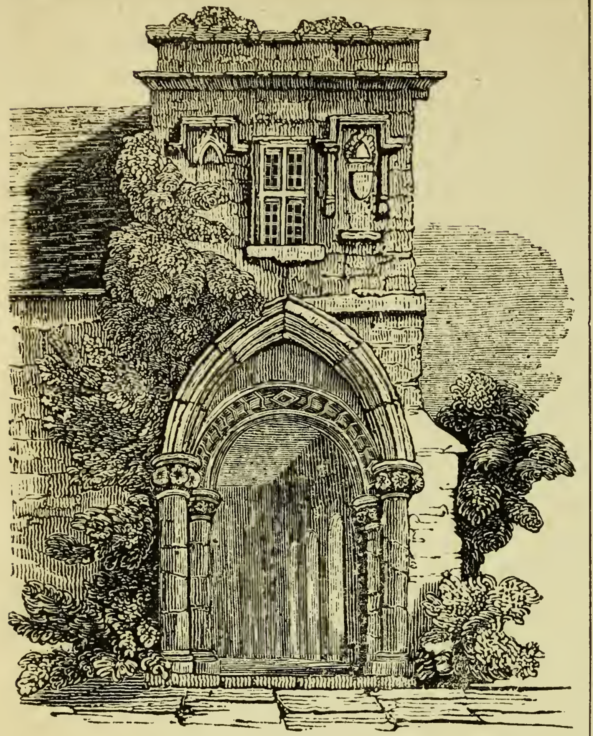
Third Year of the Union of Great Britain and Ireland.

By Order of the Right Hon. the Lord Provost and Magistrates of the City of Edinburgh.

ALL persons not being natives of Great Britain, at present residing in Edinburgh, or any of the liberties thereof, including Leith, Newhaven, &c. are hereby required, without delay, to appear at the council-chamber of this city, between the hours of eleven forenoon and three afternoon, during the present week, in order that their names, avocations, &c. may be enrolled, when each will receive a certificate of appearance. All foreigners of every description, *Americans and Irishmen*, are included in the above. Householders and letters of lodgings are also peremptorily required to give in lists of all persons of the above description residing in their houses, under the pain of fine or imprisonment for non-complianed Constables and other peace-officers will be directed to apprehend all foreigners, *Americans or Irishmen*, not possessed of such certificates.

August 25*th*, 1803.

ANCIENT DOORWAY, BISHOP'S PALACE, EXETER.



The Episcopal Palace of Exeter, situated on the south-east corner of the Cathedral, is a large irregular building, and some parts of it display marks of considerable antiquity; but the southern front, in which are some of the principal apartments, has been recently modernized.

At the eastern extremity of this front is the beautiful Ancient Gateway which we have represented; it consists of a Norman arch, richly ornamented with chevrons, above which rises a pointed Gothic arch, with plain mouldings; both are supported by a single column on each side, with carved capitals

Over the doorway is an ancient square window, having on either side a shield, surmounted by a mitre, protected by lancet mouldings; the bearings of the shields are quite obliterated.

The Gateway is picturesquely overgrown with virgine creepers, presenting a very romantic appearance. The garden is extensive and finely laid out. On the north and east side is a fine terrace, which affords agreeable prospects from the garden. Directly south from the palace a path conducts to a grotto, which is neatly fitted up with benches, and decorated with skulls, spars, &c. from the Devon and Cornish mines.

The diocess of Exeter has been governed at various times by Bishops of eminent worth. Bishop Alley, who lived in the time of Queen Elizabeth, was so distinguished by that princess, that she is recorded to have sent him annually a silver cup as a new year's gift. Dr. Blackall, who obtained a great and lasting credit by eight discourses delivered in St. Paul's Cathedral, as lecturer on Mr. Boyle's foundation, was promoted to the see of Exeter by Queen Anne, with marks of particular approbation, and without even the knowledge of her ministers. It was thence familiarly said at the time (in allusion to the game of chess), that Dr. Blackall was the Queen's Bishop. He had indeed little inclination to seek promotion through an interference in politics, and was often heard to say, with equal good sense and simplicity, that he "thought it a chief duty in bishops to reside as much as possible in their diocess, where they could do so much good, and not be so fond of attending parliament, where they could do so little, or none."

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"Wise Men of Gotham."—Gotham is a village in Northamptonshire. Its magistrates are said to have attempted to hedge in a cuckoo; and a bush, called the Cuckoo's bush, is still shown in support of the tradition. A thousand other ridiculous stories are told of the Men of Gotham.—*Dictionary Vulgar Tongue*, 1788.

REVERIES ON RAIL-ROADS.

Est modus in rebus, sunt certi denique fines
Quos ultra citraque, nequit consistere rectum.—Horat.

We live in startling times—so many things have come to pass which our grandfathers laughed at the mere mention of, that projects of our own day are no longer received with caution, but their practicability at once admitted, and the sole consideration is the amount of reward to the projectors.

Hudson Gurney once said that Birmingham was formerly ten miles further from London than in the year 1826—referring to the improvements made in the roads—and that he "should not be surprised at retiring to rest some night with the knowledge that a sovereign was worth twenty shillings, on waking the next morning most unexpectedly finding, by the London papers, that it was only worth eighteen." Mr. Brougham's "Schoolmaster" has been very active. He has made a most miraculous exertion with his birch, which may, perhaps, account for much of our present illumination. Had he been equally active in other countries, Mrs. Lushington would not have been so many months in her overland journey from India. Had Sir Charles Dance ever been on that road or Gurney— not Hudson Gurney—she might have been puffed along by steam as fast as a sun-beam. We do not despair of breakfasting at St. Petersburgh, and dining the next day with Mrs. Ramsbottom on the walls of China. Gas and steam have only, as yet, commenced their operations; how they will finish, the next age will scarcely be able to tell. Gunpowder and the mitre have had their day; and steam, it has been predicted, will henceforth govern the world.

Nothing has unquestionably a greater tendency to contribute to the rapid civilization of a country, and to accelerate the development of its resources, than facility of communication. Even in the dark ages, its utility, better felt than understood, rendered it an object of monopoly even to the church itself. "To build a bridge," says a lively female writer of the present day, "or clear a forest, were deeds of salvation for the next world as for this; and royal and noble sinners literally paved their way to heaven, and reached the gates of Paradise, by causeways made on earth."

If, with a philosophic eye, we attentively scan the volume of history, we shall discover that most of the grand climacterics of the world have been ushered in by some great scientific invention or discovery. Thus gunpowder, in the middle ages, broke the barbed ranks of the feudal aristocracy and revolutionized the whole system of war. The art of printing sapped the foundations of the church of Rome, and extended the domain of thought. The mariner's compass led to the discovery of a new continent. But it is in the age in which we live, characterized as it is by its political and economical spirit of reform, that a new principle, a *novum organum*, has been introduced, the most powerful yet ever wielded by man—we allude to the steam-engine.

To this country, above all others, the steam-engine has procured immense advantages. If for twenty years we have been enabled to carry on a war against civilized Europe; if we have been able to sustain the enormous burthen of our national debt, it is because we have had at our disposition the prodigious resources of our industry, seconded by this new agent, which we were the first to possess.

On the other side the Atlantic, applied to navigation, it has enabled a nation, in the noon-tide of youth and political energy (but barely numbering 12,000,000 of inhabitants), to develope, with a rapidity perfectly unparalleled in the annals of the world, the immense resources of a territory almost equal in extent to the European Continent. But the most important application of the power of steam is of a more recent date; it is the revival of the *old invention* of carriages propelled by the power of steam on rail-roads of iron.

"Imagination," says a French writer of celebrity, "is dazzled in contemplating the operation of this invention on the future destinies of man;—one that gives to him the faculty of moving with the rapidity of the eagle—a land conveyance, at once less dangerous, less uncertain, less expensive, and more expeditious than any other with which he has hitherto been acquainted. By means of this communication every country may henceforth, from its very centre, distribute equally over its surface the necessaries of life and the raw materials of industry; its scattered population will contract a thousand new relations, mutually assist each other, and, by the most simple combinations, a continual interchange of the commodities of the most distant countries will be as easily established as between two neighbouring cities. In fact, by means of rail-roads every nation will henceforth possess the faculty of rendering invasions *impossible*, of doubling their population and their prosperity, and of diminishing in an equal ratio their public burdens. But let us not," he adds, "confine our consideration of this invention to the simple establishment of a communication between a mineral district and the nearest river, or betweeen a manufacturing town and a neighbouring sea-port; but let us suppose the whole country possessing a complete system of rail-roads, diverging from the capital, as a common centre, to every part of the frontiers.

"Now, the most important object of transportation, whether considered commercially or politically, is undoubtedly man himself. A machine that would save five-sixths of the time and expense, and nine-tenths of the trouble and fatigue, of our present mode of locomotion, would certainly work a complete change in the aspect of a country; for with what rapidity and ease might the merchants of the sea-ports visit the interior, and *vice versâ* those of the interior the sea-oast! In fact, how numerous the advantages it would offer to every class of society—to all those who travel either for health, or pleasure, or instruction! If, again, to these we add the further advantages of a rapid circulation of letters and newspapers, we may, without any great stretch of the imagination, form an accurate idea of the magnificent results of this mighty operation."

There is, doubtless, in this view of the subject, much that is just and correct, but, taken in its *ensemble*, it is the dream of a heated imagination, the *fata morgana* of the mind, which, if only partially attainable, would, towards the close of the present century, substantially realize that earliest dream of poetry, "the Golden Age." But feverish as is the speculation that prevails—teeming as do the daily prints, both here and on the Continent,* with notices of lines of rail-roads in every direction, and plans recommending nothing less than to make them general throughout the kingdom—we much doubt if that time will ever arrive when this, or any other country, shall possess a complete system of rail-roads, extending from the capital to every point of the frontier, like so many radii from the centre of a circle to its circumference. Difficult as it is for human sagacity to predict in what manner the complicated relations of society may be effected by any particular discovery in the moral or physical world, yet we venture to pronounce that the operation of rail-roads on the moral, physical, and intellectual condition of the people of this country to be one fraught with consequences that require considerable caution; nor is the sudden and wholesale adoption of such conveyances so advisable as the prospectuses of speculators would lead us to believe.

It is not a little singular that this invention, the subject at the present moment of so much feverish excitement, should have hitherto acted only as an accessory to the mode of communication it seems destined to supersede, *viz.* canals—and that, while the secret of this invention was known full a century ago, and already in full operation at Merthyr Tydvil, in Wales, the whole surface of the country should have been intersected with canals, while the rail-road should have languished in oblivion, and should at length be brought forward at a period when their operations may admit of some question as to the extent of their benefit to society. It would have been fortunate if, at that period, rail-roads had been generally adopted instead of canals; their probable effect on the present state of the country affords food for much curious speculation. Considered in the abstract as a mode of conveyance, none other can compete with them. Besides speed, they possess the further desideratum of certainty, and, unlike the canal, are unaffected by atmospheric changes; and, although no accurate estimates can be made of their comparative cost, because both must depend upon circumstances always varying, and which can seldom be common to both, yet we may say that the cost of the canal, supposing them to run through the same line of country, is greater than that of the rail-road, by nearly one-third. But it is rather *relatively* than abstractedly, that we are now led to consider this question—one in which every class of the community is deeply concerned; for it is not, in its successful application, so flattering to the mathematical vanity of the engineer—or, in the high rate of returns on the capital invested, so captivating to the feelings of the shareholder—but in its operation on the social system, in its most extended signification, that the true political economist will estimate the *utility* of the invention. We live in an age in which the dominion of man over physical nature is daily and hourly extended by the genius of our artists; and yet, strange to say, the social condition of the mass of our population degenerates in an inverse ratio.

This is the theme of daily observation; while the cause, which appears to elude the grasp of philosophic research, lies much nearer the surface than is generally imagined. The fact is, our chemical and mechanical discoveries have advanced faster than is consistent with the welfare of society; or, in other words, the moral culture of the species has not kept pace with the increase of its material power—the equilibrium has been destroyed. Hence the fruitful source of evil; and evil which the *immediate* and *general* introduction of rail-roads, by suddenly and to such an extent diminishing the demand for human labour, will increase to a hundred-fold.

Let us, therefore, calmly examine the working of this system on the very narrow field that it yet presents to our observation. Previous to the establishment of the railways between Manchester and Liverpool, the communication between the two towns was carried on by a turnpike-road and by two canals. On the former there were from thirty to forty stage-coaches, besides carts, waggons, and other conveyances. On the latter it was computed that the quantity of merchandize passing daily between these two places amounted to 1000 *tons*, the freight of which produced the annual sum of £300,000, two-thirds of which fell to the share of the Marquis of Stafford. Now, by the report of the Rail-road Committee, it appears that the returns upon the capital invested amounts to eight per cent.; from this, however, must be deducted the value of the property destroyed—*viz.* the turnpike-road; still, as the rail-road has not been found to diminish the traffic hitherto carried on by the canals, in this instance the rail-road system may be said to have been successively and beneficially applied. But, however successful may have been the results of this first scheme, it is comparatively upon a small scale; and the question is *now*, whether from such data an argument can be found of sufficient strength to justify their unlimited adoption throughout the country. We are the last in the world to offer a check to the advance of the age; but when the whole social relations of the country are staked on the hazard of a die—when the destinies of a country seem about to be wielded by speculations, it becomes the duty of those that think, at least, to offer the result of such thought to their fellow-countrymen; and in this we repeat—let us not be mistaken—our object is to inculcate caution, but not distrust.

One great principle, as applicable to the whole system, has been fully established, and that is—the practicability of the application of steam to the purposes of locomotion; and, further, that the application of this power affords those grand desiderata in travelling—safety and expedition. But it is not enough to shew that they can convey goods and passengers at an accelerated rate; it must also be proved that the quantity of goods and the number of passengers, that may reasonably be expected to be carried along the proposed line, will be so great as to meet the annual expenses incidental to it, and at the same time yield an adequate remuneration for the outlay of capital; and, further, that the existing means of conveyance are inadequate to the purposes they profess to answer; that the establishment of rail-roads is imperiously called for by the wishes and wants of the country through *which it will pass*, as well as of the towns at its extremities; and that the advantages to be derived will more than counterbalance the evil it will occasion. All this must be proved; otherwise it will be only creating a new species of property at the expense of the old; for one of the first effects of this new system of communication will be to occasion a violent change in the value of property in some instances, and *total* destruction in others. We believe that it will be readily admitted that the towns and villages situated upon the line of a great road derive much of their prosperity from that circumstance; and, therefore, property is more valuable in those places than in others less fortunately circumstanced. Now, the effect of a rail-road will be to deprive these towns of the advantages they now enjoy; in other words, to diminish the value of the property precisely in the same ratio as it was previously increased, by taking away all the traffic and travelling therein. In opposition to this argument, we know that it will be urged that other property along the proposed line of railway will become valuable in a corresponding degree, and that the mischief which will accrue from the depreciation of property in one place will be more than counterbalanced by its increase in another. Now, supposing this were susceptible of a demonstration, it would even then be a matter deserving serious consideration, whether, unless for the purpose of obtaining some immense advantages, such a change in the property of the country in its present condition would be adviseable.

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* In France it is in agitation to connect Calais and Marseilles by a road through Lisle and Lyons, by following the left bank of the Saone; this line would be crossed again by a branch-one from Strasburg that would terminate at Bayonne, and thus connect Germany and Spain.

In Belgium, again, the Seance Centrale have just determined on a system of rail-ways, the centre of which will be Malines, from whence one road will run east to the Prussian frontier, through Louvaine, Verviers, and Liege; a second to the north, to Antwerp; a third west, through Ghent to Ostend; and a fourth south, through Brussels to the French frontier; all this is to be executed at the expense of the Belgian treasury!

In the first place, it would greatly diminish the value of the agricultural produce of the country, by reducing the demand for horse-power.

2dly. By throwing a numerous class of men, who at present earn their subsistence by that means and by the present mode of travelling, out of employ, not only a great mass of social misery would be the consequence, but the burdens of the country, in the shape of poor-rates, greatly increased.

3dly. They are demoralizing in their effects, from their tendency to concentrate the population of the country in large towns. We are aware that what has been alleged, with regard to the value of property, may with equal justice be adduced in the second instance—that men thrown out of one species of labour would soon find employment in other channels, which this new system of communication would create. This is the favourate theory of the political economist; but, after all, it is but a theory—and a heartless one—the practicable application of which none but an enthusiast would ever dream of seeing successfully realized in a country where the price of labour is so closely graduated upon the means of subsistence that the interruption of one day's labour brings the unfortunate artisan to the verge of starvation. There is no class of men whose labours have been more fatal to the prosperity of England than the modern political economists; they fondly imagine it possible to reduce the laws of their science to simple geometrical propositions, equally applicable to every country on the face of the globe. But this axiom of modern philosophy, when too late, has been discovered to be an absurd ideality; and men are now slowly convincing themselves that every country must possess a system founded upon its own peculiar and inherent circumstances. Thus it is that their favourite theory, in this count at least, is found to be glaringly false in its practical application. With all our colonial outlets, notwithstanding our prodigious industry, we behold on every side more labourers than can find employment—more artificers than can earn a scanty subsistence; and where there is scarcely trade sufficient for the support of one tradesman, it is competed for by five or six. If facility of communication alone were sufficient to contribute to the material comforts of a people, what country in the world can be compared with our own? Why not attempt to improve our present hydrographical system, which has already cost the nation so many millions, rather than seek to create a new one, that would shake the social system to its very foundation, and further increase the misery of our already distressed people, by the substitution of a power that would entirely supersede horse-power, greatly diminish human labour, and thereby fearfully extend the sphere of action of that moral gangrene in our social system—a redundant unemployed population!

That the application of steam to locomotive machines is yet in its infancy, is, we believe, a position that no one will contest. The splendid success that has attended the trial of Sir C. Dance's steam-coach—which, upon a common turnpike-road, and dragging after it a weight of several tons, moved with a velocity of ten to fifteen miles an hour, and which has actually performed the journey from London to various places, far and near, with perfect ease, over *every variety* of ground—affords the strongest grounds for presuming that, in a mechanical age like the present, such a simplification in their machinery will sooner or later be effected as to admit of their application to the system of roads now in use.

There is likewise another important and but recently-discovered fact, that we think will make the nation pause ere they invest an immense capital in the construction of railways—which is the rather startling one that we have long overlooked a means of conveyance by our canals, nearly equal to them in rapidity, and at the same time, much cheaper. It was long imagined that to propel a vessel along a canal at a great velocity would not only destroy the banks, but that also a greater expense would be incurred than the profits would cover. This universally received opinion has, however, by recent experiments, been found to be erroneous. On the Paisley canal, boats drawn by horses have been moved at the rate of ten or twelve miles an hour. These results are certainly of the greatest importance, shewing, as they do, that our present hydrographical system is capable of producing all the advantages attributed to railways.

In approaching this question we have done so without any particular bias against this new mode of communication. On the contrary, considered in the abstract, and even relatively as applied to a new country unprovided with a hydrographical system of roads, we freely admit that it surpasses all others. But, as it has been finely observed by the great Montesquieu, it is by its influence on the whole system of society that the application of any new law or invention must be judged. Now, when we reflect upon the artificial state of the whole structure of English society, on the present social condition of the people, and the numerous causes that already diminish the material comforts, and allow due weight to the clashing of conflicting interests, and the financial burdens of the country, we do say that the introduction of railways should be sparingly sanctioned by the Legislature, lest, hurried away by an over-ardent and mistaken zeal for the good of posterity, we sacrifice the happiness of our own immediate contemporaries.

Since writing the above, we have received the report of a trial upon the common road of Sir Charles Dance's steam carriage; and as our readers will be able to form an accurate idea of the progress that is now making in such description of conveyance, we cannot do better than subjoin it.

"*Report of the result of an experimental Journey upon the Mail Coach Line of the Holyhead Road. in Lieut.-Col. Sir Charles Dance's Steam Carriage, on the* 1*st. of November*, 1833.

"Public attention having been attracted to the practicability of travelling with locomotive engines upon ordinary turnpike roads, by a report of a committee of the House of Commons, of the 12th of October, 1831, stating that, in the opinion of the committee, the practicability of such mode of travelling had been fully established; and, more recently by a report of a journey to and from Brighton having been successfully performed by Lieut.-Colonel Sir Charles Dance's steam carriage, as well as by the fact that the same carriage was daily in use between London and Greenwich, conveying numerous passengers through the crowded suburbs of the metropolis without the slightest inconvenience to the public,—we were desirous of personally making an experiment of the facility with which a carriage of that description could perform a journey of considerable length: and having selected the mail coach line of the Holyhead road for the purpose of such experiment, we made an arrangement with Sir Charles Dance for the use of his carriage, on Friday, the 1st inst.

"Before the carriage had proceeded six miles, one of the tubes of which Sir Charles Dance's boiler is composed, was found to leak so fast as to render repair absolutely necessary: it was also apparent that the size of the engine was not sufficient to carry so great a weight along a heavy road at any high velocity. The weather was by no means favourable; but the average rate of travelling had been seven miles per hour.

"Thus there can be no doubt that, with a well-constructed engine of greater power, a steam carriage conveyance between London and Birmingham, at a velocity unattainable by horses, and limited only by safety, might be maintained."

(Here follow the signatures of the engineers.)

From *The Monthly Magazine.*

PROGRESSIVE CHANGES IN NATIONAL MANNERS,—No.5.

In the 13*th and* 14*th Centuries.*

The manners and characters of nations sometimes change very suddenly with their circumstances. Of this we meet with several striking examples in the history of England in the present period. The national character and manners of the English during the civil wars, and great relaxation of the reins of government in the reign of Henry III. are thus described by a contemporary historian, in 1267: "In these five years past there have been so many battles both by sea and land, so much slaughter and destruction of the people of England, so many devastations, plunderings, robberies, thefts, sacrileges, perjuries, treacheries, and treasons, that the nation hath lost all sense of distinction between right and wrong, virtue and vice. In a word, such hath been the insignificancy of the laws, through the weakness of the king, that every one did whatever seemed good in his own eyes." No part of the national character of the English is more unquestionable than their valour; and yet (if we may believe the best of our ancient historians) they were so much dispirited by their defeat at Bannockburn, in 1314, that they lost all their wonted courage for a season, and degenerated into dastardly poltroons. The consternation of the English on that occasion is painted by one of these historians in the following mournful strain: "O day of vengeance and misfortune, odious accursed day, no longer to be computed in the circle of the year, which stained the glory of the English, spoiled us, and enriched the Scots to the value of two hundred thousand pounds! How many illustrious barons and valiant youths, how many noble horses and beautiful arms, how many precious vestments and golden vessels were carried off in one cruel day!" "At that time," says another of these historians, "many of the English fled to the Scots, and joined with them in their invasion of Northumberland, plundering towns and castles, desolating the whole country with fire and sword, and carrying away the wretched inhabitants into captivity, with their horses, herds, and flocks, without meeting with any resistance. For the English at that time, had so entirely fallen from their ancient valour, that a hundred of them used to fly at the approach of two or three Scotchmen." But this eclipse of the native bravery of the English was not of long duration, and nothing could be more unreasonable, than to form our opinion of the national character of any people from its appearance in a season of anarchy or despair.

Neither would it be safe to form our notions of the national character of the people of England in this period, from the pictures which are drawn of it by some of the monkish historians of those times. The monk of Malmsbury, in particular, who wrote the life of Edward II., paints his countrymen and contemporaries in the blackest colours. "What advantage," says he, "do we reap from all our modern pride and insolence; In our days the lowest, poorest wretch, who is not worth a halfpenny, despises his superiors, and is not afraid to return them curse for curse. But this you say, is owing to their rusticity. Let us see then the behaviour of those who think themselves polite and learned. Where do you meet with more abuse and insolence than at court? There every one, swelling with pride and rancour, scorns to cast a look on his inferiors, disdains his equals, and proudly rivals his superiors. The squire endeavours to outshine the knight, the knight the baron, the baron the earl, the earl the king, in dress and magnificence. Their estates being insufficient to support this extravagance, they have recourse to the most oppressive arts, plundering their neighbours and stripping their dependents almost naked, without sparing even the priests of God. I may be censured for my too great boldness, if I give an ill character of my own countrymen and kindred; but if I may be permitted to speak the truth, the English exceed all other nations in three vices, of pride, perjury, and dishonesty. You will find great numbers of this nation in all the countries washed by the Greek sea; and it is commonly reported that they are infamous over all these countries for their deceitful dealings." But we must remember, that this picture was drawn by a peevish monk, in very unhappy times, when faction raged with the greatest fury both in the court and country.

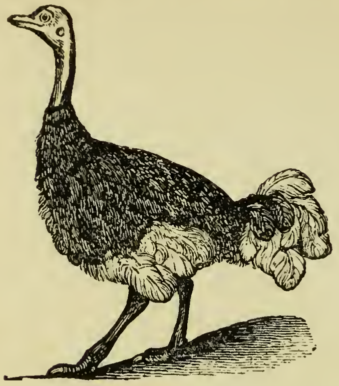
Nor would it be proper to take the national character of the people of Britain, in this period, from their contemporaries on the continent. The French were enemies to the English; and the Italians of those times affected to consider all other nations as barbarians. Even the illustrious Petrarch, the politest scholar, as well as the greatest poet of the fourteenth century, could not divest himself of this prejudice. "In my youth," says he, "the inhabitants of Britain, whom they call English, were the most cowardly of all the barbarians, inferior even to the vile Scots." Sir John Froissart, famous for his frankness and sincerity, who was well acquainted with the English, does justice to their valour on many occasions; but blames them for their insolent and disgusting behaviour to the people of other nations. "When I was at Bourdeaux, a little before the departure of the Prince of Wales on his expedition into Spain, I observed, that the English were so proud and haughty, that they could not behave to the people of other nations with any appearance of civility. Even the gentlemen of Gascony and Aquitaine, who had lost their estates in fighting for them, could not obtain the smallest place of profit from them, being constantly told that they were unfit for, and unworthy of preferment. By this treatment they lost the love and incurred the hatred of these gentlemen, which they discovered as soon as an opportunity offered. In a word, the king of France gained these gentlemen, and their countries, by his liberality, and condescension, and the English lost them by their haughtiness." This character was written by a Frenchman, not long after the glorious victory of Poitiers; but we need not wonder if the English were rather arrogant. Sir John Froissart's character of the Scots is still more unfavourable. When John de Vienne, admiral of France, conducted a gallant troop of one thousand knights and esquires, the very flower of chivalry, into Scotland, in 1385, to excite and assist the Scots to invade England, the noblemen and gentlemen of that troop complained bitterly of the poverty of the country, and of the rudeness and incivility of the people. "The Scots," says he, "being naturally fierce and unpolished, hated and despised the French, and gave them the most contemptuous names they could invent. For in Scotland there is little or no politeness, the people in general being a kind of savages, envying the riches of others, and tenacious of their own possessions." But it plainly appears that the Scots at that time did not wish to renew the war with England, in the course of which, the country had been almost ruined and depopulated. This made their French auxiliaries very unwelcome guests: and their own insolent rapacious behaviour did the rest. We have even reason to suspect, that there never was any cordial friendship between the Scots and French; and that their common dread of the English was the only cement of their union.

Religion, and the characters of its ministers, have a considerable influence on the manners of mankind in all ages. Their influence in this period was most pernicious. Nothing could be more corrupt and unfriendly to virtue, than that system of Christianity that then prevailed in Britain, and all the nations of Europe except the lives of the generality of its teachers It is impossible to read without horror the descriptions given by Petrarch (who was himself a priest) of the profligacy of the papal court in the fourteenth century, while it resided at Avignon. If there be any truth in these descriptions, of which we have no reason to doubt, that city was then the seat of the most base and sensual crimes ever recorded. "You imagine," wrote he in a letter to a friend, "that the city of Avignon is the same now that it was when you resided in it: no; it is very different. It was then, it is true, the worst and vilest place on earth; but it is now become a terrestrial hell, a residence of fiends and devils, a receptacle of all that is most wicked and abominable. What I tell you is not from hearsay, but from my own knowledge and experience. In this city there is no piety, no reverence or fear of God, no faith or charity, nothing that is holy, just, equitable, or humane. Why should I speak of truth, where not only the houses, palaces, courts, churches, and the thrones of popes and cardinals, but the very earth and air seem to teem with lies. A future state, heaven, hell, and judgment, are openly turned into ridicule, as childish fables. Good men have of late been treated with so much contempt and scorn, that there is not one left amongst them to be an object of their laughter." To confirm the truth of these and other reproaches no less severe, Petrarch relates several curious anecdotes of the dissimulation and debauchery of the cardinals, which are too indelicate to be admitted into this work.

When the manners of popes, cardinals, court-prelates, and their retainers, were so corrupted, those of the clergy in general could not be pure; especially when (as we are assured by the same author) the more wicked any one was, the more certain he was of preferment in the church. Accordingly we find, that the vices of the clergy were the chief subjects of satire in every country in Europe, and particularly in England, in the fourteenth century. The poems of Chaucer abound in much satire; and the Plowman's Tale is one continued invective against the clergy for their gross ignorance, cruelty, covetousness, simony, vanity, pride, ambition, drunkenness, gluttony, lechery and other vices.

(To be continued.)

THE MENAGERIE.—The Ostrich.



The Ostrich is the largest of all birds. Travellers affirm, that they are seen as tall as a man on horseback; and even some of those that have been brought into England were above seven feet high. The head and bill somewhat resemble those of a duck; and the neck may be likened to that of a swan, but is much longer; while the legs and thighs resemble those of a hen, though the whole appearance bears a strong resemblance to that of a camel. But, to be more particular; it is usually seven feet high from the top of the head to the ground; but from the back it is only four; so that the head and neck are above three feet long. From the top of the head to the rump, when the neck is stretched out in a right line, it is six feet long, and the tail is about a foot more. One of the wings, without the feathers, is a foot and a half; and being stretched out, with the feathers, is three feet.

The plumage is much alike in all; that is, generally black and white; though some of them are said to be grey. The largest feathers are at the extremities of the wings and tail, and are generally white. The next row is black and white; and of the small feathers, on the back and belly, some are white and others black. There are no feathers on the sides, nor yet on the thighs, nor under the wings. The lower part of the neck, about half way, is covered with still smaller feathers than those on the belly and back: and these, like the former, also are of different colours.

All these feathers are of the same kind, and peculiar to the ostrich; for other birds have several sorts, some of which are soft and downy, and others hard and strong. Ostrich feathers are almost all as soft as down, being utterly unfit to serve the animal for flying, and still less adapted to be a proper defence against external injury. The feathers of other birds have the webs broader on one side than the other, but those of the ostrich have their shaft exactly in the middle. The upper part of the head and neck are covered with a very fine, clear, white hair, that shines like the bristles of a hog; and in some places there are small tufts of it, consisting of above twelve hairs, which grow from a single shaft about the thickness of a pin.

At the end of each wing there is a kind of spur, almost like the quill of a porcupine. It is an inch long, being hollow and of a horny substance. There are two of these on each wing; the largest of which is at the extremity of the bone of the wing, and the other a foot lower. The neck seems to be more slender in proportion to the body than that of other birds, from its not being furnished with feathers. The skin in this part is of a livid flesh colour, which some improperly term blue. The bill is short and pointed, and two inches and a half wide at the beginning. The external form of the eye is like that of a man, the upper eye-lid being adorned with eye-lashes, which are longer than those on the lower lid. The tongue is small, very short, and composed of cartilages, ligaments, and membranes, intermixed with fleshy fibres. In some it is about an inch long, and is very thick at the bottom; in others it is but half an inch, being a little forked at the end.

The thighs are very fleshy and large, being covered with a white skin, inclining to redness, and wrinkled in the manner of a net, whose meshes will admit the end of a finger. Some have very small feathers here and there on the thighs; and others again have neither feathers nor wrinkles. What are called the legs of birds, are, in the ostrich, covered in front with large scales. The end of the foot is cloven, and has two very large toes, which like the leg are covered with scales. These toes are of unequal sizes. The largest, which is on the inside, is seven inches long, including the claw, which is near three-fourths of an inch in length, and almost as broad. The other toe is but four inches long, and is without a claw.

CIVIC FLATTERY!

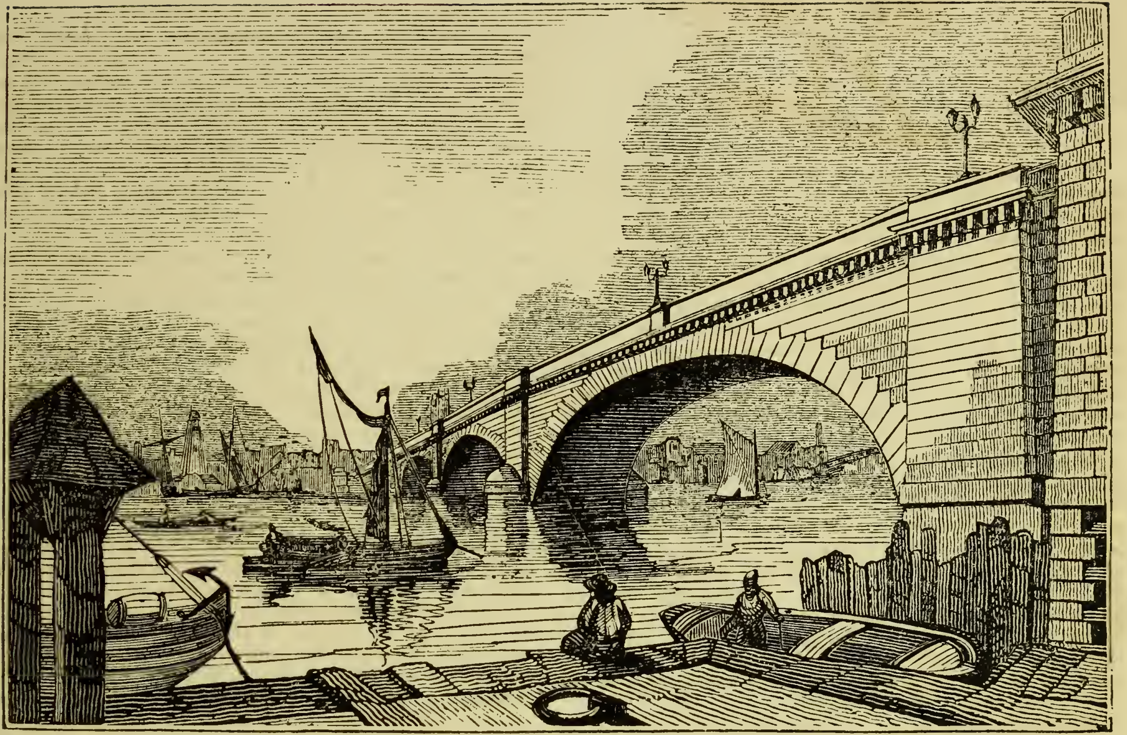
Speech of Sir Richard Stott, Recorder of the ancient Town of Berwick upon Tweed, spoken to his Royal Highness the Duke of York, upon his Entrance into Berwick.

May it please your Royal Highness,

We humbly and heartily congratulate your coming to this poor but ancient town, a place more considerable for its situation than its fortune; yet, happier now than in former times, when it was made a butt for the two kingdoms to shoot at. Without our walls, great sir, you may see those hills, where that royal blood which runs (happily united) in your princely veins, whilst it was divided betwixt your English and Scottish ancestors, did contend for empire and for glory; and it is our happiness that this place, which was once the utmost limits of two great kingdoms, is now the middle of our sovereign's dominions. We of this corporation were the most ungrateful of subjects, and the unworthiest of men, if we did not pay all duty and obeisance to your princely person. Your royal grandfather (whose sacred name you bear) was our founder; he gave us, not only our privileges, which are great, but our subsistence, which supports us; and he tells us plainly, in his most munificent charter, that he did so to oblige us to pay the greater duty and loyalty to him and his posterity for ever. Your royal father, the mirror of kings, was our benefactor, and our gracious sovereign hath largely extended his bounty to us, and we know that we cannot better express our duty and loyalty to him, than in giving testimony of it to you, great sir, his only brother. We have yet powerful motives from yourself: your noble and heroic actions have been the wonder of all Europe, nor can any loyal heart forget how boldly and prodigally you ventured your life for the honour and prosperity of his majesty in these kingdoms, when in the year 1663, by the blessing of God upon your incomparable valour and conduct, you overthrew and vanquished the greatest fleet that ever the sea bore: then it was that you made Neptune's trident bow, and pay homage to the English sceptre. Let the ancient Romans tell us of their great sea-fight at Actium between Augustus and Mark Antony; let our own histories relate the famous victory of your glorious progenitor, King Edward III., at Scluse; let the modern histories of Europe declare that celebrated victory of Don John of Austria, at the battle of Lepanto: those must all strike sail, and vail to our glorious triumph. If we search the annals of former ages, we can find nothing like it; and it is more than probable than the times to come may not produce a parallel. What shall we then render to your, great prince, for such inimitable actions and merits? All we can say is, that next after our prayers for the long life and happy reign of our most gracious sovereign, we ardently wish all increase of honour, renown, and happiness to the glorious James, his most princely brother.

PIERRE STUPPA.

The brave Pierre Stuppa, the Swiss General, having been deputed by the Thirteen Cantons to solicit the arrears of pay which had been owing for a long time to the Swiss officers, M. de Louvois, the war minister, who was present, said to the king (Louis XIV.), "Sire, those Swiss are very importunate: if your Majesty had all the money that your royal predecessors have given to that people, it would form a road from Paris to Basil."—"That may be," observed Stuppa, with an air of firmness; "but, at the same time, if your Majesty had all the blood that the Swiss have shed in the service of France, it would form a river from Paris to Basil." The king was so struck with the observation, that he ordered M. de Louvois to pay the whole of the money, without the least deduction or the smallest delay.



NEW LONDON BRIDGE.

London Bridge consists of five semi-elliptic arches, the least being larger than any other stone arch of this form ever erected. The span of the centre arch is 152 feet, with a rise above high-water mark of 29 feet 6 inches;—the two arches next the centre are 140 feet in span; the abutments are each 130 feet in span. The roadway is 53 feet wide between the parapets, the footways occupying 9 feet each; the rise in the road is only 1 in 132. The length of the bridge, from the extremities of the abutments, is 928 feet; within the abutments, 782 feet. The entire bridge is built of granite, and the total quantity of stone employed amounts to about 120,000 tons. The new bridge is, like the old one, free of toll; and the expense of its erection was paid, partly by the Corporation and partly by the Government;—the Corporation are allowed to levy a tax (which is to last for twenty-six years) of 10*d.* per chaldron on all coals entering the port of London.

It was opened by the king on the first of August, 1831, being about six years from the laying of the first stone. The pavilion for the reception of the royal party is thus described in *The Times*' report:—

The pavilion "was in all respects worthy of the purposes for which it was designed. Constructed of standards that had formerly waved over the armies of almost every civilized nation in the world, its decorations were of an equally striking and princely character. The breadth of it was co-extensive with that of the bridge itself. Its form was quadrangular, and at the four corners were placed, upon raised broad pedestals, groups of men in armour, which had an extremely picturesque and agreeable effect. The pillars which supported the royal pavilion were adorned with flags, shields, helmets, and massive swords. Their majesties' seats were beneath a gorgeous canopy of state—of crimson cloth—the back of which was formed of plate glass. To the right and left of this canopy were places for the members of the royal family, the ministers, and many of the nobility. From the ends of this, the principal table, and at right angles to it, ran two other narrow tables, which were reserved for the civic authorities and member of parliament. No other tables were placed in the royal pavilion; and thus a large open space was preserved in front of their majesties, whose view of the whole of the company under the awning was free and unobstructed, except by the drapery which formed the front of the tent. From this pavilion the awning extended along the narrow part of the bridge to the distance of about 500 feet. On either side there were tables for the guests. These tables were filled with gaily and elegantly dressed company, of which the female part was perhaps more numerous than usual; and we need hardly observe, that this was a feature in the festivity which must confer additional eclat and interest on any spectacle. On that part of the bridge which was not covered, the only ornaments consisted of large flags, and these were placed at so short a distance from each other, that when they gave their swelling canvass to the wind they nearly touched each other. Many of them were mere signal flags, but there were, besides, the standards which wave over the palaces of all the great powers in the world. Our own national colours floated more proudly and conspicuously than the rest. Besides, however, the glorious flag of Old England, we noticed the black eagles of Russia and of Prussia, the keys and mitre of the pope, the rich emblazoned shields of Venice, of the king of the Two Sicilies, and of Spain, the flag of America, and the colours of the Trinity House."

PROGRESSIVE CHANGES IN NATIONAL MANNERS,—No. 5.

(Continued from page 247.)

The dissoluteness of the clergy in our present period was so conspicuous, that it gave rise to an opinion that universally prevailed, that the times of Antichrist were drawing near. "It is believed by all wise men," says Roger Bacon, "that the times of Antichrist are near at hand." Dr. Nicholas Orem, a celebrated preacher, in a sermon before the pope and cardinals, in 1364, proposed to prove that Antichrist would shortly make his appearance in the world, from the following signs of his approach:—1. The Christian church was become more corrupt than that of the Jews was in the days of Christ, of which he gave many examples. 2. The great inequality in the state of the Christian clergy, "of whom some be so high, that they exceed all princes of the earth; some again be so base, that they are under all rascals." 3. The pride of prelates, which doth excite indignation in many, and respect only in a few. 4. The intolerable tyranny of the governors of the church, which was so violent that it could not be lasting. 5. The promoting the most vicious and unworthy in the church, and neglecting the most worthy. 6. The princes and rulers of the church hate them that tell them truth, and refuse to hear their faults. Even Petrarch, though he does not seem to have had any scruples about the doctrines and ceremonies of the church, was so much shocked at the gross corruption of manners in the papal court, that he applied the predictions in the book of the Revelation of St. John, relating to Babylon the mother of harlots, and abominations of the earth, to the city of Avignon, which was then the residence of the pope and cardinals. At length Dr. John Wickliffe in England, and several eminent persons in other parts of Europe, openly affirmed that the pope was Antichrist; and that it was the duty of emperors, kings, princes, and nobles, to resume the lands and donations that had been granted to the church by their ancestors, for the support of the clergy; because they were possessed by Antichrist and his ministers.

This too general profligacy of the clergy could not fail to have an ill effect on the manners of the laity. For the clergy in those times possessing immense wealth and great power, had many followers and dependents, who were no doubt ready enough to imitate their example, to flatter them in their vices, and to minister to their pleasures. We have reason therefore to suspect, that the laity in general were not more virtuous than their teachers, though, from the difference of their teachers, their vices were in some respects different. The cruel unnatural law of the celibacy of the clergy, for example, involved many of that body in various vices, to which the laity had not the same temptations.

They still possessed the same kind of piety, which was oftener superstition, and would have been no less liberal to the church than their forefathers, if they had not been restrained by laws, which they laboured to elude. A passion for holy wars, pilgrimages, relics, &c., was also very general, and esteemed one of the strongest evidences of eminent piety. Henry Spencer, the warlike bishop of Norwich, raised a great army in England, and conducted it to the continent in 1383, to support the election of Pope Adrian VI., and put to death all the adherents of his antagonist Clement VII. The bulls of Urban, promising a plenary remission of their sins, and a place in Paradise to all who fought in his cause, or contributed money to support it, were the chief instruments employed to raise that army, and to collect money for its pay, and the other expenses of that holy war. "As soon," says the historian, "as these bulls were published in England, the whole people were transported with joy, and thought that the opportunity of obtaining such inestimable graces was not to be neglected." Pilgrimages were frequently and universally performed by persons of all ranks: and those that were longest and most dangerous were believed to be most meritorious. That an excessive veneration for relics was no less universal, is evident from the following curious transaction, recorded by an eye-witness. Henry III. summoned all the great men of the kingdom, in 1247, to come to London on the festival of St. Edward, to receive an account of a certain sacred benefit which heaven had lately bestowed on England. The singular strain of this summons excited the most eager curiosity, and brought great multitudes to London at the time appointed. When they were assembled in St. Paul's church, the king acquainted them, that the great master of the knights-templars had sent him by one of his knights a phial of crystal, containing a small portion of the precious blood of Christ, which he had shed upon the cross for the salvation of the world, attested to be genuine by the seals of the patriarch of Jerusalem, of several archbishops, bishops, abbots, and other great men of the Holy Land. This, he informed them, he designed to carry the next day in solemn procession to Westminster, attended by them, and by all the clergy of London, in their proper habits, with their banners, crucifixes, and wax candles; and exhorted all who were present to prepare themselves for that sacred solemnity, by spending the night in watching, fasting, and devout exercises. On the morrow, when the procession was put in order, and ready to set forward, the king approached the sacred phial with reverence, fear, and trembling, took it in both his hands, and holding it up higher than his face, proceeded under a canopy, two assistants supporting his arms. Such was the devotion of Henry on this occasion, that though the road between St. Paul's and Westminster was very deep and miry, he kept his eyes constantly fixed on the phial or on heaven. When the procession approached Westminster, it was met by about one hundred monks, of that abbey, who conducted it into the church, where the king deposited the venerable relic, "which," says the historian, "made all England shine with glory, dedicating it to God and St. Edward, to the church of St. Peter's, Westminster, and the monks of that abbey."

Courage and bravery may very safely be reckoned among the national virtues of both the British nations in this period; of which the history of their martial achievements affords the clearest proofs. The two victories of Creci and Poitiers are incontestible evidences of the heroic valour of the English; and the obstinate invincible fortitude with which the Scots asserted the independency of their country, against the repeated efforts of their too powerful neighbours to subdue them, is a demonstration that they were then a brave and valiant people.

A noble spirit of liberality and munificence prevailed in this period, especially among the great martial barons; of which it may be proper to give one example: The Lord James Audeley, one of the first knights of the Garter, obtained permission from the prince of Wales to begin the battle of Poitiers; and, attended by his four faithful esquires, performed prodigies of valour. As soon as the action was over, and the victory complete, the prince inquired for the Lord Audeley; and being informed that he lay dangerously wounded at a little distance, commanded, if it could be done with safety, to bring him his to tent. When Lord Audeley, carried in a litter, entered, the prince embraced him in the most affectionate manner; declared, that he had been the best doer in arms in the business of that day; and made him a grant of 500 marks yearly (equivalent to about 8000*l.* at present), as a reward of his valour. Lord Audeley accepted this noble grant with the warmest expressions of gratitude; but as soon as he was carried to his own tent, he bestowed it on his four brave and faithful esquires, without reserving any share of it to himself. The prince applauded this generous action, and rewarded it with another grant of 600 marks a-year. The generosity of those times had not always such an excuse as this; but degenerated into vain absurd extravagance. Alexander III., king of Scotland, being present at the coronation of Edward I., rode to Westminster, attended by 100 knights, mounted on fine horses, which they let loose, with all their furniture, as soon as they alighted, to be seized by the populace as their property. In this he was imitated by the earls of Lancaster, Cornwall, Gloucester, Pembroke, and Warrenne, who each paid Edward the same expensive unprofitable compliment. The extravagant ruinous liberalities of Henry III. and Edward II. are so well known, that they need not be mentioned.

An almost unlimited hospitality reigned in the palaces of princes, and the castles of great barons, in the times we are now delineating. The courts of some of the kings of England in this period are said to have been splendid and numerous, to a degree that is hardly credible, and of which no examples have been seen for several centuries. That of Richard II. is thus described by an historian of the greatest integrity:—"His royalty was such, that wheresoever he lay, his person was guarded by two hundred Cheshire-men; he had about him thirteen bishops, besides barons, knights, esquires, and other more than needed; insomuch, that to the household came every day to meat ten thousand people, as appeared by the messes told out of the kitchen to three hundred servitors, &c." We may form some idea of the magnificence and hospitality of the opulent and powerful barons of those times, from an account of the household expenses of

Thomas, earl of Lancaster, for 1313. From that account it appears, that this great earl expended in housekeeping that year no less than 7309*l.* containing as much silver as 21,927*l.*, equal in efficacy to 109,635*l.* of our money at present. The surprising cheapness of some of the articles in that account gives us reason to think, that it would even require a much greater sum than 109,635*l.* to purchase an equal quantity of provisions at this time. The pipe of French wine cost only 17*s.* which, according to the above computation, was equivalent to 4*l.* 5*s.* of our money; a very inconsiderable part of its price at present. We may judge also of the grandeur and hospitality with which this earl lived, and of the immense quantities of provisions of all kinds that were consumed in his family in one year, from the quantity of wine, which was no less than three hundred and seventy-one pipes. Other earls and barons in general spent almost all their revenues, and the produce of their large domains, in hospitality at their castles in the country, which were ever open to strangers of condition, as well as to their own vassals, friends, and followers. This profuse expensive hospitality, it would seem, began to decline a little towards the conclusion of this period; and some barons, instead of dining always in the great hall with their numerous dependants, according to ancient custom, dined sometimes in private parlours, with their own families, and a few familiar friends. But this innovation was very unpopular, and subjected those who adopted it to much reproach.

The following document is inserted to give an idea of their feasts, and the prices of the articles.

Provisions, &c. at the Installation-feast of Ralph de Borne, abbot of St. Austin's abbey, Canterbury, with their prices, in 1309.

	£.	s.	d.
Wheat, 53 loads, price	19	0	0
Malt, 58 loads	17	10	0
Wine, 11 tuns	24	0	0
Oats, 20 loads	4	0	0
Spices	23	0	0
Wax, 300 pounds	8	0	0
Almonds, 500 pounds	3	18	0
Carcases of beef, 30	27	0	0
Hogs, 100	16	0	0
Sheep, 200	30	0	0
Geese, 1000	16	0	0
Capons and hens, 500	6	5	0
Chickens, 463	3	14	0
Pigs, 200	5	0	0
Swans, 34	7	0	0
Rabbits, 600	15	0	0
Shields of brawn, 17	3	5	0
Partridges, mallards, bitterns, larks	18	0	0
Earthen pots, 1000	0	15	0
Salt, 9 loads	0	10	0
Cups, 1400, dishes & plates, 3300, besoms, &c.	8	4	0
Fish, cheese, milk, garlic	2	10	0
Eggs, 9600	4	10	0
Saffron and pepper	1	14	0
Coals, casks, furnaces	2	8	0
Making tables, trestles, dressers	1	14	0
Canvass, 300 ells	4	0	0
To cooks and their boys	6	0	0
To minstrels	3	10	0

(To be continued.)

FLATTERY.

The Speech of Henry Dowdall, Esq. Recorder of Drogheda, to King James II., at his Entry into the Town of Drogheda, April the 7th, 1689. *Imprimatur, Patrick Clogher.*

MOST SACRED SIR,

AMONG the many miracles which adorn almost every step and passage of your most sacred majesty's life, we think none more conspicuous, taken in all its circumstances, and providential accidents, than your majesty's late, more than miraculous, landing in this your ancient, loyal, and long-suffering kingdom; a blessing by so much the more surprising, by how much the less expected; a blessing of which our ancestors never could dream, when their thoughts were proudest! a blessing for which we ourselves never could hope, when our misfortunes allowed no other consolation but what we were forced to seek in dubious prophecies, or in our almost worn and tried devotion! a blessing, in fine, which late posterity will scarcely believe, be it never so credulous.

For our shares, great sir, we are forced to confess, that the novelty of our present happiness is still so surprising, that joy of the one side, and wonder of the other, have so divided our souls, that we can scarcely find leisure for a single thought! yet, we cannot but perceive, that as the descending of a God was formerly requisite to the restoring of lapsed men, that even so the coming of a godlike king was absolutely requisite to the redeeming of a loyal, distressed people from a captivity, in its cause, duration, and severity, not to be paralleled in story.

In effect, great sir, faint beams from a distant sun through so many thick intervening clouds, were scarcely able to dissipate the envenomed fogs, for almost forty years so predominant in this isle; and nothing less could do it than the more powerful warmth of that sunshine, which on your majesty's first landing overspread our hemisphere.

And though we cannot but utterly abhor and detest the first moving cause of this your most gracious visit, yet cannot we but praise and bless Providence for having raised to us on the perjury, treachery, and perfidiousness of others, a fair opportunity of exerting those loyal principles which our slaughtered ancestors signed with their blood, and avowed with their dying groans.

Yes, sacred sir, it must make for the credit of long wronged Ireland, that she still suffered for and with her royal master; and if now there be found in her any distemper, or present humours, it proceeds from too great fulness of pampered traitors, who, gorged with the fat of loyal sufferers, must at length have broke out in the old sores and ulcers of rebellion.

But since it pleased God and you, great sir, to have preserved the head and heart still sound, the malignance of the distemper being now cast into the extremity of one limb, and the sore being brought to maturity, your majesty may with safety apply a discretionary medicine.

What remains to me, great sir, is humbly to implore your majesty's acceptance of a sacrifice which this day I am commissioned to offer: it is, great sir, the hearts and hands of this adoring crowd—the lives and fortunes of all these, the ancient inhabitants of your majesty's most loyal town of Drogheda. That their blood is sincere, and proof against the scurvy of rebellion, witness those walls; witness the pavements, consecrated by the gore of their ever faithful progenitors.

We will conclude, great sir, with a short prayer; and it is not that your Majesty may either protect us in, or restore us to our lost property, our churches, or our benefices; no, our loyalty is so seraphic, that it rejects all those drossy allays of self-interest; but it is, sacred sir, that Heaven (whose darling we are sure you are) may grant to your most sacred majesty, after having dashed to pieces all treasonable and traitorous associations and conspiracies; and after having soared, like a sun in its full meridian, over the heads of all your enemies, and naturally rebellious subjects, after having dismembered rebellion itself, that infernal hydra, and driven it into its hellish mansions, where we were sure it took its first breath, a happy, a speedy, a safe and glorious return to your ancient imperial throne; in success, a Cæsar; in conquest, an Alexander; and a Constantine in religion

HISTORY OF RELIGION IN ENGLAND.—No. I.

THERE are no data on which an argument can be justly founded against the supposition, that the conceptions of our Aborigines strongly resembled those of other barbarous nations on this most important subject. The people least indebted to nature for capacity of intellect have a confused idea of a Supreme Being or Spirit, capable of injuring or of granting them benefits: this Spirit is worshipped by some descriptions of savages, and others endeavour to deprecate his malice.

A tribe of North American Indians was at one period generally said to be utterly incapable of comprehending the existence of a superior invisible power, from the fact of their never having been known to address themselves to a Divinity. The matter was accurately examined into by a zealous member of the English church; and the consequence was, they declared they fully believed the existence of a great and good Spirit, but that they conceived themselves so insignificant and unworthy, they dared not appear before him even as petitioners. It would be unjust and cruel to imagine, after an examination of this and similar efforts of modern research, that our worthy but unenlightened predecessors were less capable of judging on their innate conceptions than the Egyptians, the Greeks, the Indians of North and South America, and the islands of the South Seas, blind and imperfect as these conceptions were.

If we are to credit Dion Cassius, who asserts that the Britons worshipped a goddess of Victory, Apollo, and Diana, we must also believe they had a commercial or incidental intercourse with different parts of the neighbouring continent where those imaginary deities were adored. Gildas, however, seems to come nearer to the truth in saying, their idols, or representations of spirits of light and darkness, were monsters more rude than any Nature ever formed in her most capricious moods. Here we have probability to support us, and many idols of barbarians to illustrate those of the Britons: let us examine the ridiculous fancies of the Chinese, the more polished but equally absurd images of the Egyptians, and the fiend-like forms of the Otaheitans; and amongst them we shall not fail to find correct likenesses of the idols of England, which it seems impossible to suppose were constructed, as Julius Cæsar represents, for the purpose of receiving victims, or offerings to be burnt with them. This horrid idea of consuming human beings within osiers, the *victim* and the *image*, is contrary to savage customs on every side, and can only be equalled by the folly of that sect of Christians who beat and drag the statues of their saints through kennels when their petitions to them fail of success.

The Druids were first mentioned by Caius Julius Cæsar with respect to their religious rites and laws: "Their name," says Selden, "is of a doubtful origination: by no means were they so called from that Druis or Druides we meet with in Berosus; but whether they were so termed from a Greek word *Drus*, that signifies an oak, in that they performed none of their devotions without oaken leaves, as Pliny and those that follow him are of opinion; or from the Dutch *True-wise*, as Goropius Becanus will have it; or from Trutin, a word which with the ancient Germans signified God, as Paulus Merula quotes it out of the Gospel of Othfred (though in the Angel's Salutation, the Magnificat, in Zachariah's Song, and elsewhere, Trutin rather denotes Lord than God; and see whether there does not lie somewhat of the Druid in the name of St. Truien, among the people of Liege, some having exploded St. Drudo);—whencesover they had their names, these gownmen amongst the Gauls, aye and the Britons too, were the interpreters and guardians of the laws."

Their temples and their altars are still extant, which do them honour as rude architects; the former are vast assemblages of rough stone, forming imperfect geometrical figures, which certainly required no art to arrange them. But when we observe the enormous masses elevated and placed horizontally on the ends of others standing erect, we are at a loss to conceive how those weights were raised, and why the means used to accomplish it should be the only ray of matured reason discoverable in their conduct. Their altars, sometimes formed on the summits of rugged mountains, are merely marked by small excavations in the unwrought stone; but it is extremely probable that both were originally enclosed by groves of trees, that afforded a deep shade, congenial to all religious rites, however mistaken in other particulars. In those places the Druids conducted their private and public sacrifices, and interpreted omens; but, for the sake of insulted humanity, let us not believe they sacrificed their fellow-creatures, and prognosticated future events from inspecting their entrails: this last charge against them exceeds their offerings of thieves and murderers, and sacrificing of their prisoners.

Collier supposes that the Gospel was not preached in England during the reign of Tiberius, and gives very convincing reasons for his opinion; but the research on this head is very unsatisfactory. Gildas, in proposing to give an account of the ancient British church, lamented the absolute deficiency of records; "if there were any such in Britain," he observes, "they were either burnt by our enemies, or carried beyond sea by the banishment of our countrymen, so that now there was nothing of them to be seen." This author felt nearly satisfied, however, that the Christian faith was introduced between the periods when A. Plautius governed this country under Claudius, and the battle fought by the armies of Boadicea and Suetonius Paulinus; still he was at a loss to discover who accomplished this great and important mission. Many vague conjectures have appeared to illustrate the event; but, as they are contradicted and others substituted, it would be folly to repeat them. We shall not attempt to follow with our conceptions; and yet it seems very possible, that as soon as the doctrines of the Messiah began to obtain credence, deputations might have been sent to every dependency of the Roman state secretly, by which means they acquired a maturity that rendered the operations of the government almost abortive in their suppression. A missionary, or a hundred missionaries, might reach our island in safety, provided they kept within their own breasts their apostolic authority till the proper opportunity of declaring it to the British people. That such were sent is corroborated by Eusebius, who particularly mentions their crossing the ocean to England.

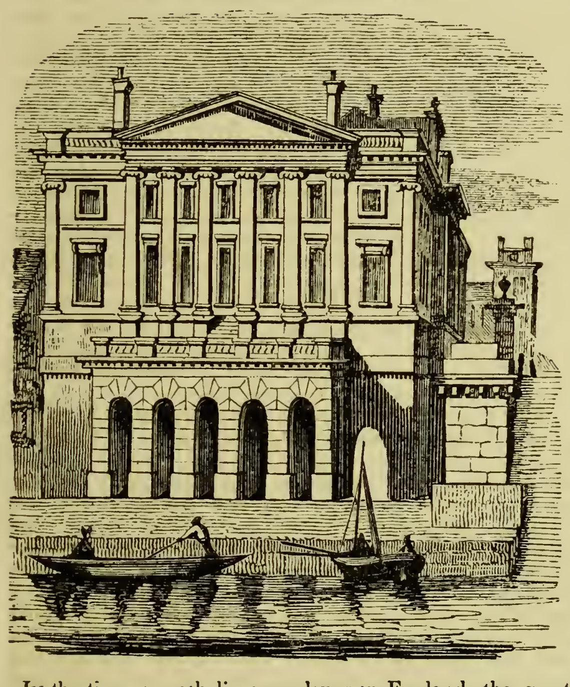
How the Druids received the Christian preachers we are not informed; but it does not require much penetration to imagine: the priests of heathen divinities, who are said to have been governed by ferocious ideas of slaughter, could not feel much remorse or compassion for innovators on their practices and belief; every artifice and every stratagem, and perhaps every species of cruelty, may have been exercised on the apostolic deputies, in return for the mild arguments and teaching of their Divine Master;—however, it is plain they prevailed in the end.

With reference to the part taken by the Romans resident in England, it has been imagined that St. Paul was encouraged to visit us by Pomponia Græcina, wife to A. Plautius, the viceroy of Claudius; and this is supported by Tacitus, who informs us, that this lady was charged with *superstition*, and tried, and acquitted, by her husband. William of Malmsbury says, that St. Stephen arrived in the territories of the Franks after the dispersion of the disciples; where, converting numbers of the inhabitants, he resolved to select twelve of his most approved pupils, to undertake the mental emancipation of the British. Joseph of Arimathea happened to be one of the number, who, with his eleven coadjutors, arrived in the year 63. Arviragus, who then reigned, was rather displeased with the preaching of the Christians; but, unable to discover the least impropriety in their conduct, he gave them a small piece of land, where they resided and taught: thus William wished his posterity to suppose the Abbey of Glastonbury was almost of divine foundation; for know, good reader, the site of that abbey was the precise spot where Joseph lived on the king's bounty. Now the unfortunate part of the business is, that all the Italian historians concur in furnishing decisive reasons for discrediting the whole of this story.

There seems to be little doubt that a king reigned over a portion of England whose name was Lucius, and that he flourished between the years 160 and 200; that he was converted to Christianity seems also to be admitted by the best authors, and that he solicited spiritual assistance from the sovereign pontiff, then in possession of the keys of St. Peter, appears from these words of Bede: "In the reign of Marcus Aurelius Antoninus, and his partner in the empire Lucius Verus, when Eleutherius was bishop of Rome, Lucius, a British king, sent a letter to this prelate, desiring his directions to make him a Christian. The holy bishop immediately complied with this pious request; and thus the Britons being brought over to Christianity, continued without warping or disturbance till the reign of the Emperor Dioclesian." There is one difficulty occurs in comparing the various accounts of this monarch, whose particular dominions are not yet accurately ascertained; he is said to have built so many churches that little less than despotic sway throughout England could have accomplished their erection; therefore the admission of his reigning over *part* of the island only, entirely annihilates our belief that his brother kings or the Roman viceroy would permit him to interfere in their jurisdictions so far as to build Westminster Abbey, and other churches in all parts of the country. Selden says, "Howsoever, by injury of time, the memory of this great and illustrious Prince King Lucy hath been embezzled and smuggled; this, upon the credit of the ancient writers, appears plainly, that the pitiful fopperies of the Pagans, and the worship of their idol devils, did begin to flag, and within a short time would have given place to the worship of the true God." An interval of eighty years occurs from the time assigned for the decease of Lucius, to the Dioclesian persecution; during which, the Christian faith seems to have rather gained than lost ground; but that eventful æra at length arriving, the orders of the emperor to destroy the churches were fully carried into effect, and numbers of the converted perished by the most detestable acts of cruelty. From that moment England had its martyrs for the true religion, and the blood thus offered at the feet of the Messiah served to cement the survivors together in the bonds of commiseration as well as of faith.

A more favourable period for the Christians was produced by the accession of Constantius Chlorus to the supreme command, and though he never himself adopted the new religion, his conduct to its professors was mild and tolerant. Constantine the Great firmly believed in the existence of the true God, and consequently did every thing in his power to promote that belief amongst his subjects in every direction. In his reign, bishops were deputed from the British church to the council at Arles; but as only three are mentioned by our historians, it has been supposed that was the whole number then in England; which some authors contradict by asserting, that we had a succession of bishops here from the first introduction of the true faith. The canons, amounting to twenty-two, framed on this occasion, became the law of the English church. A minute history of religion is no part of the plan of this work; we shall therefore omit the various occurrences in the regulation of discipline, both with respect to the clergy and laity, and the different schisms which took place, even in this very early stage of the new religion, of which the Arian was most obstinate and incurable, nor was the Pelagian much less so. (*To be continued.*)

NEW FISHMONGERS' HALL.



In the time of catholic ascendancy in England, the great demand for fish rendered the occupation of a fishmonger one of the principal trades of the metropolis. *Fish*-street-hill was the great mart for this branch of traffic, and here lived several individuals whose names shine in the city annals, particularly Sir William Walworth, and Sir Stephen Foster.

Strong prejudices appear to have been often excited against the fishmongers in consequence of charges of fraudulent dealing, which made them objects of popular indignation and insult. So far had this been carried, that towards the latter end of the fourteenth century, the fishmongers, by Nicholas Exton, one of their body, prayed the king to receive him and the company under his immediate royal protection, "lest they might receive corporeal hurt." The prejudice, however, appears to have extended to the parliament itself, for, in 1382, it was enacted, "that no fishmonger should in future be mayor of the city." This illiberal act was not long suffered to continue in force, for it was repealed in the following year.

The fishmongers were formerly divided into two companies—the salt fishmongers, incorporated in 1433, and the stock fishmongers, in 1509; the two companies were united in their present form by Henry VIII., in 1536. The fishmongers, before the union of the two companies, are said by Stowe to have had six halls, two in Thames-street, two in Fish-street, and two in Old Fish-street: their union appears to have produced habits of retrenchment, for the six halls immediately dwindled into one.

Sir William Walworth and Wat Tyler have often figured in the city pageants, when the lord mayor elect was of the Fishmongers' Company. On the inauguration of Sir William Leman in 1616, several men in armour were in the procession, one of whom bore the head of Wat Tyler on a spear; there were also the effigies of Walworth lying in his tomb, and an angel representing the genius of London, who made the dead champion rise up and address the lord mayor elect in a congratulatory speech.—*Percy Histories.*

Illustrations of the Changes in our Language, Literary Customs, and Gradual Improvement in Style and Versification. Abridged from Malcolm's "London."

The history of Learning or of Literature in England cannot be enlarged upon in a work like the present; as the subject requires volumes, and we can afford it only a column or two. The Druids were undoubtedly a sagacious set of men, and possessed more knowledge than the most improved of their countrymen; but it seems absurd to speak of their learning in the present acceptation of the term: the reveries of men little better than savages, who could know nothing but by tradition, without the means of reading, and unable to write, may have had academies or schools; and precious indeed was the philosophy and arts taught in them. To enlarge further appears wholly unnecessary. Individuals endowed with strong natural powers of discrimination were as liberally scattered throughout the general population then as at any later period. Those viewed causes and effects in a true light; but inventions and systems, calculated to advance ideas, were unknown, and it required many concurring circumstances to introduce them. It is obvious, that as Rome was the seat of Learning when its armies secured a footing on this island, we are indebted to Italy for that blessing, which, undergoing numberless mutations, became at length greatly, though not sufficiently encouraged, producing thousands of persons whose names are an honour to this nation, and would equally honour that of any other in Europe.

Latin and French (the former barbarous and incorrect) were the two languages in which the learned preferred to convey their knowledge to each other. The English partaking of both, and originating with the Saxon, was for a long time consigned to the illiterate mass of the people, and consequently suffered daily mutilation; even after it became customary to encourage its use, the progress towards perfection was extremely gradual. Leaving every other particular connected with the sciences, and the improvement of the mind, to authors who treat expressly on them, we shall present the reader with several specimens of our native language in a chronological series, and some of the customs of literature subsequent to the invention of the art of printing; which, consisting of extracts from respectable authors, will exhibit not only the change of words and modes of expression, but give the style peculiar to each.

Dr. Henry, speaking of the progress of learning in the period between 1066 and 1216, says, "The art of making paper, which was invented in the course of this period, contributed also to the revival of, and more general application to, learning, by rendering the acquisition of books much less difficult and expensive than it had formerly been. We have not the satisfaction of knowing to whom we are indebted for that most useful invention; but it appears that our paper was at first made of cotton; and, on that account, called *charta bombycina*, or *cotton paper;* and that towards the end of the eleventh or beginning of the twelfth century, it began to be made of linen rags, as it is at present."

The following Saxon version of the Lord's prayer is said to have been written about the year 700; and will sufficiently explain the source of our language, even as it exists at the present moment: the two succeeding quotations are from the leger book of St. Bartholomew's, Smithfield, and a deed of Henry VII.:—

"Urin Fader thic arth in heofnas, sic gehalgud thin noma; to cymeth thin ryc; sic thin willa sue is in heofnas, and in eortho; urin hlaf ofirwistlic sel us to daig, und forgefe us seylda urna, sue we forgefan scyldgum urum, and no inlead usig in custnung, Ah gefrig usick from ifle."

"To them that with feithfull desire knoke at the doyr of the spowse, assistant angelys shal opyn the gates of heaven recyvyng and offeryng to God the prayers and vowys of feithfull peple."

"For as much as the same oure Souverayne Lord the Kyng hath, by long experience, perceyved, and often seen, that, for lakke of grounded learned men in the lawes of God, Virtue emonges religious men is litle used, Religiou is greatly confounded, and few or noe hable persons founde in dyvers houses of religion, lakkyng learned men, to be the heddes of the same houses, to the high displeasure of God, and great subversion of religion."

It should be observed, that great skill and excellence were attained in writing the volumes with which the libraries of princes, nobles, and monasteries abounded; some were written with liquefied gold on the most beautiful vellum, and the other colours used were particularly clear and perfect: the characters had no other fault than that which attached to their established shape; and it may be very generally perceived, that the pen was conducted without the least embarrassment.

Many of our ancient MSS. are decorated with exquisite coloured drawings, heightened with gilding, and all of them contain some productions of the pencil.

Froissart describes a volume which he presented to King Richard II. "I presented it to him," says this writer, "in his chamber; for I had it with me, and laid it on his bed: he opened it, and looked into it with much pleasure. He ought to have been pleased, for it was handsomely written and illuminated, and bound in crimson velvet, with ten silver gilt studs, and roses of the same in the middle, with two large clasps of silver gilt, richly worked with roses in the centre. The King asked me what the book treated of; I replied, 'Of love:" He was pleased with the answer; and dipped into several places, reading parts aloud; for he read and spoke French perfectly well; and then gave it to one of his knights called Sir Richard Credon, to carry to his oratory, and made me many acknowledgements for it."

"Before printing was," says an ancient author, "there was book-binding; for what MSS. were then in being were made public, by transcribing them by certain clerks writing a good hand, and made livelihood thereof. The written books were conveyed to the binder, who bound them after what manner the owner directed him. As authors and books increased, so did his profit by his trade, insomuch that some of these binders grew rich, and purchased so many MSS. as to furnish a shop indifferently according to those times, and, dying, left their sons well stocked; but printing coming in, broke the neck of the writing-clerks, but yet gave a considerable lift to the rising book-binder, who not only bound for others but himself, and printing his own copies, had work enough to do to bind his own books. Thus he became a bookseller, and transferred binding to others."

"The Boke, named the Govournour," written by Sir Thomas Elyot, contains a passage, which demonstrates that carelessness and a bad education had produced a custom of innovating on our language before the time of Henry VIII. "It shal be expedient, that a noblemans son, in his infancy," observes Sir Thomas, "have with him continually only such as may accustom him by little and little to speak pure and elegant Latin. Semblably the nurses and other women about him, if it be possible to do the same; or, at the least way, that they speak none English, but that which is clean, polite, perfectly, and articularly pronounced, omitting no letter or syllable, as foolish women oftentimes do of a wantonness, whereby divers noblemen, and gentlemen's children (as I do at this day know) have attained corrupt and foul pronunciation." Persons were to be found in the reign of Henry VIII. who thought very differently from Sir Thomas, and those he thus notices:—"These persons that so much contemn learning, that they would that gentlemens children should have no part or very little thereof, but rather should spend their youth alway (I say, not only in hunting and hawking, which, moderately used, as solaces ought to be, I intend not to dispraise), but in those idle pastimes, which, for the use that is therein, the commandment of the prince, and the universal consent of the people, expressed in statutes and laws, do prohibit; I mean, playing at dice and other games named unlawful. These persons, I say, I would should remember, or else now learn, if they never else heard it, that the noble Philip, King of Macedonia, who subdued all Greece, above all the good fortunes that ever he had, most rejoiced, that his son Alexander was born in the time that Aristotle the philosopher flourished, by whose instruction he might attain to most excellent learning."

"Good Lord!" exclaims Sir Thomas, "how many good and clean wits of children be now a days perished by ignorant schoolmasters? How little substantial doctrine is apprehended by the fewness of good grammarians? Notwithstanding I know, that there be some well learned which have taught, and also do teach; but God knoweth a few, and they with small effect, having thereto no comfort. Their aptest and most proper scholars, after they be well instructed in speaking Latin, and understanding some poets, being taken from their school by their parents, and either be brought to the court and made lacqueys or pages, or else are bounden prentices, whereby the worship that the master above any reward coveteth to have by the praise of his scholar is utterly drowned, whereof I have heard schoolmasters very well learned of good right complain."

The same author speaks severely of the pretenders to learning, who taught for a trifling recompense, which was in truth caused by the disinclination of the opulent to reward the truly excellent teacher. "Undoubtedly," he adds, "there be in this realm many well learned, which, if the name of a schoolmaster were not so much had in contempt, and also if their labours, with abundant salaries, might be requited, were right sufficient and able to induce their hearers to excellent learning, so they be not plucked away green, and ere they be in doctrine sufficiently rooted. But now a days, if to a bachelor or master of arts study of philosophy waxeth tedious, if he have a spoonful of Latin, he will shew forth a hogshead, without any learning, and offer to teach grammar, and expound noble writers; and to be in the room of a master, he will, for a small salary, set a false colour of learning on proper wits, which will be washed away with one shower of rain."

Were we to form our conclusions from the observations of this excellent author, it might not be altogether incorrect to imagine, that the majority of the youths of ancient families were rather deficient in the acquirements then and now thought necessary for their appearance in polished life. Vast numbers of exceptions could be made, however, no doubt, and multitudes of persons might be cited as examples of the learning and knowledge extant in the reigns immediately preceding that of Elizabeth.

(To be continued.)

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE.—No. 10.

THE following list of wonders performed by jugglers form the heads of Master Scott's chapters, under the article *Hartumin;* and is given to furnish a comparison with those of the present day. "Of the ball, and the manner of legerdemain therewith; also, notable feats with one or divers balls; to make a little ball swell in your hand till it be very great; to consume, or rather to convey, one or more balls into nothing; how to rap a wag upon the knuckles; of conveyance of money; to convey money out of one of your hands into the other by legerdemain; to convert money into counters, or counters into money; to put one tester into one hand, and another into the other hand, and with words to bring them together; to put one tester into a stranger's hand, and another into your own, and to convey both into the stranger's hand with words; to throw a piece of money away, and to find it again where you list; with words to make a groat or tester to leap out of a pot, or to run along upon a table; to make a groat or a tester to sink through a table, and to vanish out of a handkerchief very strangely; a notable trick to transform a counter to a groat; an excellent feat to make a two-penny piece lie plain in the palm of your hand, and to be passed from thence when you list; to convey a tester out of one's hand that holdeth it fast; to throw a piece of money into a deep pond, and to fetch it again from whence you list; to convey one shilling, being in one hand, into another, holding your hands abroad like a rood; to transform any one small thing into any other form by folding of paper.

"The tricks with cards are so well known that a repetition of them is unnecessary. How to knit a hard knot upon a handkerchief, and to undo the same with words; to pull three beadstones from off a cord, while you hold fast the ends thereof without removing of your hand; to make a shoal of goslings draw a timber log; to make a pot standing fast on the cupboard to fall down thence by virtue of words; to make one dance naked; to transform the colour of one's cap or hat; how to convey with words or charms the corn contained in one box into another; to convert wheat into flour with words; to burn a thread, and to make it whole again with the ashes thereof; to cut a lace asunder in the midst, and to make it whole again; how to pull laces innumerable out of your mouth, of what colour or length you list, and never any thing seen to be therein; how to make a book, wherein you shall shew every leaf therein to be white, black, blue, red, yellow, green, &c.; to eat a knife, and to fetch it out of any other place; to thrust a bodkin into your head without hurt; to thrust a bodkin through your tongue, and a knife through your arm; to thrust a piece of lead into one eye, and to drive it about with a stick between the skin and flesh of the forehead until it be brought to the other eye, and there thrust out; to cut half your nose asunder, and to heal it again presently without any salve; to put a ring through your cheek; to cut off one's head, and to lay it in a platter, which the jugglers call the decollation of John Baptist. To thrust a dagger or bodkin in your guts very strangely, and to recover immediately; to draw a cord through your nose, mouth, or hand, so sensible as is wonderful to see, &c. &c." Fearful that himself should be supposed to deal with the devil in discovering the methods by which jugglers performed all the preceding amusing feats, Mr. Scott gravely recommended his readers to visit John Cantares, a Frenchman, who resided in St. Martin's, "in conversation an honest man, and he will shew as much and as strange actions as these, who getteth not his living hereby, but laboureth for the same with the sweat of his brow, and nevertheless hath the best hand and conveyance of any man that liveth this day."

The *Nosce Teipsum* of John Davys, published in 1602, leads us to suppose, that music was a favourite amusement with Queen Elizabeth, and that she excelled on different instruments; concluding several complimentary stanzas, he adds:

> "Her harmonies are sweet, and full of skill,
> When on the bodie's instruments she plays;
> But the proportions of the *wit* and *will*,
> Those sweet accords are even the angel's lays.
> These tunes of *Reason* are *Amphion's* lyre,
> Wherewith he did the *Theban* city found;
> These are the notes wherewith the heavenly choir
> The praise of Him who spreads the heavens doth sound."

James I. seems to have wished to render his subjects contented and happy, if we may rely upon his Book of Sports as a proof of it. Returning from Scotland in 1618, he observed, that certain persons of Lancashire, whom he called Papists, Puritans, and precise people, had interfered in prohibiting such "lawful recreations and honest exercises upon Sundays and other holdays after the afternoon sermon or service," as the peasantry had been accustomed to indulge in; he therefore issued a declaration, setting forth, "that this prohibition barreth the common and meaner sort of people from using such exercises as may make their bodies more able for war, when we or our successors shall have occasion to use them; and in place thereof sets up filthy tiplings and drunkenness, and breeds a number of idle and discontented speeches in their ale-houses: for when shall the common people have leave to exercise, if not upon the Sundays and holidays, seeing they must apply their labour, and win their living, in all working days?"

Acting upon this principle, the king commanded that no recreations should be denied to his subjects which did not militate against the laws and the canons of the church. "And as for our good people's lawful recreation," continues the monarch, "our pleasure likewise is, that after the end of divine service our good people may not to be disturbed, letted, or discouraged, from any lawful recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any other such harmless recreation; nor from having of May games, Whitson ales, and Morris-dances, and the setting up of Maypoles, and other sports therewith used, so as the same be had in due and convenient time without impediment or neglect of divine service; and that women shall have leave to carry rushes to the church for the decorating of it, according to their old custom. But withall, we do here account still as prohibited all unlawful games to be used upon Sunday only, as bear and bull baiting, interludes, and, at all times in the meaner sort of people by law prohibited, bowling."

Charles I., perfectly coinciding in his father's ideas, confirmed the above proclamation in the ninth year of his reign, strictly forbidding all the public authorities to interfere with or prevent the sports mentioned, or the feasts of the Church called Wakes.

The following passage, from a small book called "The Court of King James," is explanatory of the amusements of the time:—"Sir Thomas Monson was a great lover of musick, and had as good as England had, especially for voices, and was at infinite charge in breeding some in Italy." A servant of his, named Symon, "was an excellent musician, and did sing delicately; but was a more general musician than ever the world had: he had a cætro of an immense length and bigness: with this, being his tabor-stick, his palm of his hand his tabor, and his mouth his pipe, he would so imitate a tabor and pipe, as if it had been so indeed; to this musick would Mrs. Turner, the young ladies, and some of the gig, dance ever after supper; the old lady, who loved that musick as well as her daughters, would sit and laugh: she could scarce sit for laughing."

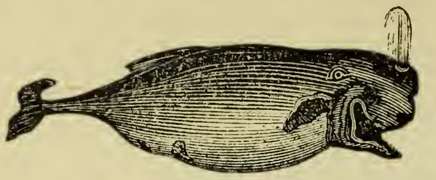
The same work, which was published at a very suspicious time for veracity, represents James I. as entertained in a way that would make a man of sense blush: The monarch, it is said, would leave his dining or supping-room to witness the pastimes and fooleries performed by Sir Edward Zouch, Sir George Goring, and Sir John Finit; the first sung indecent songs, and related tales of the same description; the former of which were written by Finit, who procured fiddlers as an accompaniment to Zouch; "and Goring was master of the game for fooleries: sometimes presenting David Droman and Archee Armstrong the King's fool on the back of the other fools, to tilt one at another, till they fell together by the ears; sometimes antick dances: but Sir John Millisent, who was never known before, was commended for notable fooling, and so he was the best extempore fool of them all."

According to Burton, some of the amusements of our citizens, and their ladies particularly, were derived from monkeys and diminutive breeds of dogs; and those of winter arose from cards, tables, and dice, shovelboard, chess, the philosopher's game, small trunks, shuttlecock, billiards, music, masks, singing, dancing, ule-games, frolics, jests, riddles, catches, purposes, questions and commands, merry tales of knights-errant, queens, lovers, lords, ladies, giants, dwarfs, thieves, cheaters, witches, fairies, goblins, friars, &c.; whether it is quite correct to include the general avidity for hearing the news of the day amongst its amusements may be doubted, as much depends upon the nature of it; that it was eagerly communicated and inquired for, we have this author's testimony. "Some men's whole delight is to take tobacco, and drink all day long in a tavern or ale-house, to discourse, sing, jest, roar, talk of a cock and a bull over a pot, &c.; or when three or four good companions meet, tell old stories by the fire-side, or in the sun, as old folks usually do, *quæ aprici meminere senes*, remembering afresh and with pleasure antient matters and such like accidents which happened in their younger years."

It is curious to observe the temporizing manners at the close of the Protectorate government: the writer who, in the Mercurius Politicus informs his readers "that *Charles Stuart*, having left Brussels, was about a week past at Calais," adds "Yesterday, his *Excellency* the *Lord* General Monk and his officers were entertained at dinner at Mercer's chapel, in London, by the Company of Mercers. About twelve o'clock his Excellency arrived there, with his lady and son, and, being received by a committee of that Company appointed thereunto, was by them conducted into the chapel, where he took a turn or two, loud musick and trumpets sounding all the while, and then was conducted up to the room where dinner was prepared in a very sumptuous manner, with several concerts of the best musick, that nothing might be wanting to express the good affections of that most eminent Company to so great a General. After dinner, for divertisement, there was a representation of a pastoral, and after many signal testimonies of respect and honour, which passed on both sides, his Excellency departed with much satisfaction."

A notice to the following purport was given in the London Gazette of August 22d, 1670:—"Whereas his Sacred Majesty hath been pleased, after the example of his Royal ancestors, to incorporate the musicians of England, for encouragement of that excellent science, and the said Corporation to have power over all that profess the same, and to allow and make free all such as they shall think fit. This is to give notice to all persons concerned in music, that the Corporation sits the Saturday in every week at their hall in Durham-yard in the Strand, in pursuance of the trust and authority to them committed by his most gracious Majesty; and that they have granted several deputations into several counties to execute the same." (*To be continued.*)

THE MENAGERIE.—The Cachalot.



The cachalot, which was generally known by the name of the spermaceti whale, till Mr. Pennant very properly made the distinction, by borrowing its name from the French, has several teeth in the under jaw, but none in the upper. As there are no less than seven distinctions among whales, so also are there the same number of distinctions in the tribe we are describing. The cachalot with two fins and a black back, the cachalot with two fins and a whitish back, that with a spout in the neck, that with a spout in the snout, that with three fins and sharp-pointed teeth, that with three fins and sharp-edged teeth, and, lastly, the cachalot with three fins and flatted teeth.

This tribe is not of such enormous size as the whale, properly so called, not being above sixty feet long, and sixteen feet high. In consequence of their slender form, they are much more active than the common whale; they remain a longer time at the bottom, and yield a smaller quantity of oil. As in the common whale the head constitutes a third of its bulk, so in this species the head is sufficiently large to make one half of the whole. The tongue of this animal is small, but the throat is very formidable; and it could swallow an ox with great ease. In the stomach of the whale scarce any thing is to be found; but in that of the cachalot there are loads of fish of different kinds; some whole, some half digested, some small, and others eight or nine feet long. The cachalot is, therefore, as destructive among lesser fishes as the whale is harmless, and can swallow a shoal of fishes at one gulp. Linnæus informs us that this fish pursues and terrifies the dolphins and porpoises so much as often to drive them on shore.

But how formidable soever this fish may be to its fellows of the deep, it is by far the most valuable, and the most sought after by man, as it contains two very precious drugs, spermaceti and ambergris. The use of these, either for the purposes of luxury or medicine, is so universal, that the capture of this animal, which alone supplies them, is turned to very great advantage, particularly since the art has been discovered of converting all the oil of this animal, as well as the brain, into that substance called spermaceti.

This substance, as it is naturally formed, is found in the head of the animal, and is no other than the brain. The outward skin of the animal being taken off, a covering of fat presents itself about three inches thick; and, under that, instead of a bony skull, the animal has only another thick skin, serving to cover and defend the brain.

The first cavity, or chamber of the brain, is filled with that spermaceti which is supposed of the greatest purity, and highest value. From this cavity there is generally drawn about seven barrels of the clearest spermaceti, which, thrown upon water, coagulates like cheese. Below this there is another chamber, just over the gullet, which is about seven feet high, and this also contains the drug, but of an inferior quality and less value. It is distributed in this cavity like honey in a hive, in small cells, separated from each other by a membrane like the inner skin of an egg. In proportion as the oily substance is drawn away from this part, it fills anew from every part of the body; and from this is generally obtained about nine barrels of oil. Besides this, the spinal-marrow, which is about as thick as a man's thigh, and reaches all along the back-bone to the tail, where it is not thicker than one's finger, affords no inconsiderable quantity.

This substance, which is used in the composition of many medicines, rather to give them consistence than efficacy, was at first sold at a very high price, both from the many virtues ascribed to it, and the small quantity that the cachalot was capable of supplying; at present, the price is greatly fallen: first, because its efficacy in medicine is found to be very small, and again, because the whole oil of the fish is very easily convertible into spermaceti. This is performed by boiling it with a ley of potash, and hardening it in the manner of soap. Candles are now made of it, which are substituted for wax, and sold much cheaper; so that we need not fear having our spermaceti adulterated in the manner some medical books caution us to beware of; for they carefully guard us against having our spermaceti adulterated with virgin's wax.

As to the ambergris, the name, which has been improperly given to the former substance, seems more justly to belong to this, for the ambergris is found in the place where the seminal vessels are usually situated in other animals. It is found in a bag of three or four feet long, in round lumps from one to twenty pounds weight, floating in a fluid rather thinner than oil, and of a yellowish colour. There are never seen more than four at a time in one of these bags, and that which weighed twenty pounds, and which was the largest ever seen, was found single. These balls of ambergris are not found in all fishes of this kind, but chiefly in the oldest and strongest. The uses of this medicine for the purposes of luxury, and as a perfume, are well known.

CURIOUS MANUSCRIPT.

There is a small book in octavo in the British Museum, No. 991, wherein divers stories are written by the hand of Mr. Symonds, partly in English and partly in Italian. They relate to King Charles I. and others of the royal family; to many of the nobility and gentry of those times; to the Long Parliament, Oliver Cromwell, his family, partisans, &c.—in which the writer asserts,—

That the King gave most to, and pleased those most, that had most abused and heated him:

How the Queen of Bohemia, and the Princess her daughter, were obliged to act through fear:

That the King had written a book with his own hand, wherein were many things concerning government, and a model of government for this nation, according to that of France, to be effected by bringing in the German horse:

That Oliver St. John, since Chief Justice, procured a sight of it by means of the Earl of Bedford, and made use of it afterwards against the King:

That Colonel Wheeler was the Duke of Buckingham's natural son:

A short narration of the ceremonies at Cromwell's taking the Protectorship upon him; compliments paid by divers persons to Cromwell; part of his pedigree; Cromwell's procession to London, being invited to dinner by Vyner, mayor of London:

That at his return, one threw a stone of six pounds weight on his coach:

That in acting a play at Cambridge, he stumbled at a crown, put it on, and asked if it did not become him:

That he required 1,900,000*l.* per annum to be settled on him for the support of his government, though the King never had above 700,000*l.* per annum:

His behaviour at his daughter's marriage feast:

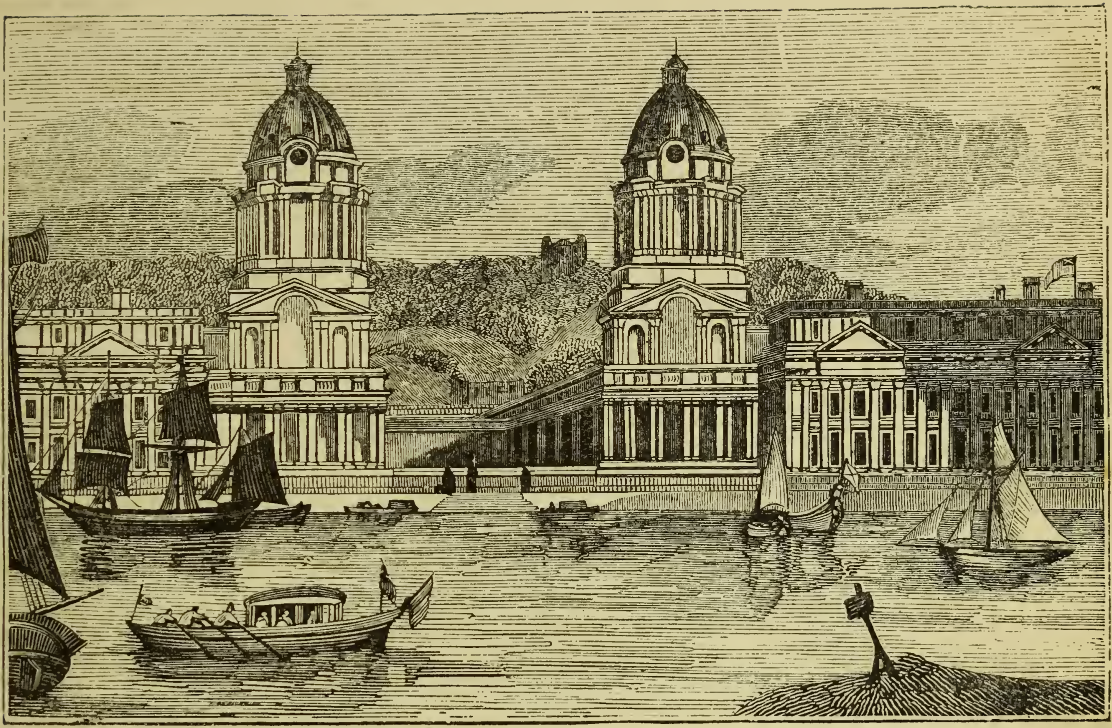
How Cromwell, with one Bowtelle of Suffolk, would see the King's corpse after he was beheaded; and opened the coffin himself with Bowtelle's sword:

That Cromwell in his prosperity returned a considerable sum of money to one Mr. Canton, whom he had formerly cheated of it at play:

That the Duke of Buckingham was very liberal to Mr. Lanier: of the insolence and malice of Carre, earl of Somerset, towards Queen Anne, whom he hated, with a commendation of the noble nature of Prince Henry:

Of the remarkable fidelity of a ship's crew to Prince Rupert, who, upon the springing of a plank, put him into a boat, with such as he chose to row him; and then quietly sunk in his sight:

The gallant answer sent by Archbishop Chichely to King Henry VI., who, as the Archbishop thought, had reflected on the meanness of his birth.



GREENWICH HOSPITAL.

Greenwich Hospital was founded by William and Mary, for invalid seamen; and is situated on the south bank of the Thames, at the distance of five miles from London-bridge. It consists of four grand buildings, absolutely separated from each other, yet forming a very entire and most beautiful plan, especially when viewed from the river, to which its main front presents itself. The four different buildings are disposed in the following manner :—Two are next to the river, from which they are separated by a spacious terrace, 865 feet in length; and have a grand area, or square, between them, 273 feet wide, with a fine statue of George II. in the centre. Beyond, to the south, stand the two other parts, having an interval between them considerably less than the grand square, being 115 feet wide; the intention of this is to produce that connexion among the parts which the edifice appears to have from the river.

The northern buildings are after one of the finest designs of Inigo Jones, and correspond in their style and ornaments, which are of the Corinthian order.

The southern are designed by Sir Christopher Wren, and correspond as to their effect, although there is some small difference between them. They have each a Doric colonnade, surrounding all that part which is seen from the river or terrace, twenty feet high, with an entablature and balustrade; and each is ornamented, at the corner seen from the river, with a dome, supported by duplicate columns, of the composite order, with four projecting groups of columns at the quoins, and crowned with a turret.

The whole of Greenwich Hospital is of Portland-stone, with the exception of some subordinate parts; and the grandeur of the effect of this whole edifice, thus decorated, and presenting so much rich variety without discordance, is scarcely to be imagined. And the effect, as to its beauty and variety, is heightened by the grand square and the area beyond, being terminated with a view of the observatory, standing on a hill in Greenwich-park.

This noble edifice will show, by contrast, the impropriety of throwing buildings into squares, enclosed on all sides. On that plan we might have had a fine front to the river, with melancholy though ornamented walls within the square; but that most beautiful range of architecture, on each side of the extensive avenue, as it may be called, reaching from the northern to the southern extremity of the edifice, terminated in an uncommonly fine manner, with the beautiful and picturesque park, the hill, and observatory, would not then have been, as it now is, the boast of this country, and the admiration of foreigners.

Another advantage results from this disposition of the buildings of Greenwich Hospital. The intervals between the four several parts being open at every end, they ventilate the whole place, instead of forming wells (as they would have formed if enclosed) of stagnant and damp air.

Of the two northern buildings of the hospital, that on the west side of the grand square is called King Charles's: part of it was accustomed to be the occasional residence of Charles II. The other is called Queen Anne's.

Of the two southern buildings, that on the west of the area is named King William's, and the other Queen Mary's.

Under the roof of King William's building is the great hall, or, as it is usually called, the Painted Hall, the entrance to which is by a very elegant vestibule, lighted by the dome of the building.

(To be continued.)

PROGRESSIVE AMUSEMENTS OF THE ENGLISH PEOPLE.—No. 11.

Wrestling has been already mentioned as a favourite amusement with our forefathers; and, like all other pursuits, had its mutations of fashion. In the neighbourhood of the hospital of St. John of Jerusalem, Clerkenwell, there was a wrestling-place before the reign of Henry VI., which demonstrates that it was practised to a considerable extent at one period. But few instances, we believe, occur in our history of this exercise having been made the source of Royal recreations. In 1681, however, the king witnessed a wrestling-match at Windsor, when the abettors were the monarch and the duke of Albemarle: a meadow below the castle was the scene of action, and the match was composed of twelve men on each side; the king's party wore red waistcoats, and the duke's blue; a ring or enclosure was formed, and a space in it admitted the royal coach; the queen and her ladies viewed the contest from the terrace, but the duke mixed with the crowd. The activity displayed on this occasion excited great applause, and only one of the number offered foul play, which the duke punished by tripping up his heels. The victory was gained by the blues, and they thus procured their employer 200 guineas, the wager depending: the sum of ten shillings each were given to the king's men, and twenty shillings to the victors.

"After which, the king's men challenged the duke's at back-sword; in which exercise some being unskilful, others were taken in to complete the number. This was performed with great skill and courage, but not attended with those barbarous circumstances which were usual with the Roman gladiators, who, to shew the emperor sport, sheathed their swords in one another's bowels; our most clement and gracious king abominating all acts of cruelty." The issue of this was only some broken pates, and the palm was again given to the blues. "The king's men being heated, and unwilling that the duke's should thus carry a victory, resolved to have another trial with them, and challenged them at foot-ball, which being accepted, the goals staked out, and the ball placed in the middle, the duke held up a handkerchief over the ball, the letting fall of which was the signal to give the start, and the handkerchief a reward to him that got the first kick, which was one of the duke's men, who (in all three exercises) behaved himself so singularly active, that his majesty took particular notice of him, and gave him a guinea. And, notwithstanding fortune still appeared on the duke's side, his majesty seemed highly pleased with that day's divertisement."—*Loyal Protestant.*

In the following August, John Goodwin, master of the art of wrestling, and Mr. Brush, master of that of defence, exhibited the following feats before the king at Windsor: Mr. D. Rea and Mr. Langley wrestled for twenty guineas, then ten others; after which, Goodwin had a trial of skill with Mr. Charles Monger his scholar, a match that particularly pleased the king; ten persons afterwards fought with swords, two of which used sharps, as they are called.

Coleman's music-house, long known and frequented, with a large well planted garden, situated near Lamb's Conduit, was offered for sale in 1682, and probably was soon after demolished, as Ormond and other streets were built about that time.

Had the writer or writers of Poor Robin confined themselves to the usual bounds of decency, many little circumstances might have been collected from their work extremely useful to this. We must, however, acknowledge ourselves indebted for the information, that there was at that time much parade and jollity on May-day throughout London; the rich and gay visiting Hyde-park in their best coaches and liveries, and the next class Gray's-inn walks; "but woe be to the hawthorn bushes that are full of blossoms! they are condemned, like a gentleman in a fray, to be rifled of their gay attire by every mechanic. The play-houses in Moorfields, and the bear-gardens on both sides of the water, are to be thronged with journeymen and apprentices; for whose entertainment they are providing all kinds of fooleries suitable to their capacities—lions, bears, bulls, dogs, apes, monkeys, baboons, and prize-players (the most ridiculous beasts of all), are this day exposed to the censure of every two-penny spectator, where he that is wounded is esteemed a bungler, and he that is not passeth for a cheat."

Fighting with the hands clenched is of such decided antiquity, that it would be folly to enlarge upon that mode of resenting real or supposed wrongs. *Refinement* afterwards converted it into an amusement, and gladiators beat each other to death for the entertainment of the Romans, who probably left us the art of boxing, though one of their least valuable legacies. Vulgar disputes transmitted boxing through many an age; and now and then a brutal chief or feudal lord might be found to encourage sparring as a source of very peculiar pleasure: for instance, "Yesterday, a match of boxing was performed before his grace the duke of Albemarle, between the duke's footman and a butcher; the latter won the prize, as he hath done many before, being accounted (though but a little man) the best at that exercise in England."—*Protestant Mercury*, 1681.

The bear-garden is mentioned in 1681, where, we find, the ambassador from Morocco, the duke of Albemarle, and others, witnessed the death of several dogs.

Fortunately for the character of our country, we have met with but one solitary instance of the deliberate torture of the useful and excellent animal the horse, and that occurred in April 1682. Notice was given in the papers, that, on the 12th of April, a horse of uncommon strength, and between eighteen and nineteen hands high, would be *baited to death at his majesty's bear-garden* at the Hope, on the bankside, for the amusement of the Morocco ambassador, many of the nobility who knew the horse, and any others who would pay the price of admission. It seems this animal originally belonged to the earl of Rochester, and, being of a ferocious disposition, had killed several of his brethren; for which misdeed he was sold to the earl of Dorchester; in whose service committing several similar offences, he was transferred to the worse than savages who kept the bear-garden. On the day appointed, several dogs were set upon the vindictive steed, which he destroyed or drove from the area; at this instant, his owners determined to preserve him for a future day's sport, and directed a person to lead him away; but, before the horse had reached London-bridge, the spectators demanded the fulfilment of the promise of baiting him to death, and began to destroy the building: to conclude, the poor beast was brought back, and other dogs set upon him without effect, when he was stabbed to death with a sword.

The newspapers contain the succeeding article, under the date of January 25, in the above year. "This day, his majesty, with most of the court, went into Hyde-park, where the guards exercised before the Morocco ambassador. His excellency seemed pleased with the manner of our military discipline. The soldiers were gallantly accoutred, and the officers magnificently. In return, the ambassador's followers exercised after their manner, which, though strange to us, was excellently performed, and with most admirable agility, their horses being very tractable and well-managed. Some of their performances were throwing of lances, which, with incredible swiftness and dexterity, they would catch again before they fell to the ground. They did likewise, upon full speed, take off a ring hung up for that purpose upon the end of their lances, very rarely missing, shewing great skill in several other diversions. Scarce ever was seen in the park so great an appearance of coaches."

In addition to the common amusements of the day, the public was gratified with a most magnificent exhibition, in honour of the birth of a branch of the royal family of France in 1682. The ambassador from that court resided at St. James's-square, and, finding his own mansion too small to accommodate all his expected visitors, he borrowed that of the duke of St. Alban's. Every precaution was taken to secure the company from insult and pressure on their way to the entertainment, and the houses from assault, during the progress of it, "both the houses being barricadoed, and all little enough to keep off the mobile," says the *Loyal Protestant.* Government contributed to this end by sending parties of the horse and foot-guards, and to the general exhilaration, by permitting the royal musicians and trumpeters to perform on the occasion. Two scaffolds were erected in the square at six in the evening, on which arbours were placed, that concealed the sources whence plenty of wine flowed for the use of the populace; and at night, ten pillars, each supporting four vases of inflammable matter, illuminated the area, and a stage eighteen feet by sixteen, and twelve high, covered with deep blue drapery, adorned with golden *fleurs de lis*, at the bottom of which was a representation of the sea, with boys bearing the French standard, and sporting with dolphins; at two of the angles were figures of Discord and Envy; on the stage already described was a second, eight feet high, covered with white sarsnet, decorated with dolphins, supporting Fame. A variety of brilliant and excellent fireworks terminated the pleasures of the evening, which was distinguished by one act on the part of the mob, which had better been omitted; and that was the total demolition of one of the arbours, by throwing it into a large bonfire, because the wine had ceased to run from it.

The same month produced an affray that originated from the most perfect harmony. Several gentlemen serenaded the duke of Monmouth at his house in Soho-square, whence they went to the Lady Stanford's, and were paying her the same compliment, when the servants of the duke, conceiving the music an affront, sallied forth, and severely beat the innocent musicians, who were but ill-requited for thus sacrificing their rest, except that the duke afterwards did them the honour to be very angry with his domestics. Other accounts of the same occurrence declare that the songs and music were intended as an insult.

(*To be continued.*)

PROGRESSIVE CHANGES IN NATIONAL MANNERS.—No. 6.

(*Continued from page* 251.)

A SPLENDID ostentations kind of gallantry, expressive of the most profound respect and highest admiration of the beauty and virtue of the ladies, was studied and practised by the martial barons, knights and esquires of this period. This gallantry appeared in its greatest lustre at royal tournaments, and other grand and solemn festivals, at which the ladies shone in their brightest ornaments, and received peculiar honours. When Edward III., in 1344, celebrated the magnificent feast of the round table, at Windsor, to which all the nobility of his own dominions, and of the neighbouring countries, had been invited, Queen Philippa, and three hundred ladies, illustrious for their birth and beauty, uniformly dressed in the richest habits, adorned that solemnity, and were treated with the most pompous romantic testimonies of respect and admiration. Many of the most magnificent tournaments of those times were the effects of this kind of gallantry, and were designed for the honour and entertainment of the ladies, who appeared at these solemnities in prodigious numbers, and from different countries. Sometimes a few brave and gallant knights published a proclamation in their own, and in several other countries, asserting the superior beauty and virtue of the ladies whom they loved; and challenging all who dared to dispute that superiority, to meet them at a certain time and place to determine the important controversy by combat. These challenges were constantly accepted, and produced tournaments, to which princes, knights, and ladies of different nations, crowded. This romantic gallantry displayed itself in times of war, as well as peace, and amorous and youthful knights fought as much for the honour of their mistresses as of their country. A party of English and a party of French cavalry met near Cherburgh in 1379, and immediately prepared for battle. When they were on the point of engaging, Sir Lancelot de Lorres, a French knight, cried aloud, that he had a more beautiful mistress than any of the English. This was denied by Sir John Copeland, who ran the Frenchman through the body with his spear, and laid him dead at his feet. When Edward III. raised a great army to assert his claim to the crown of France, a considerable number of young English gentlemen put each of them a patch upon one of his eyes, making a solemn vow to his mistress that he would not take it off till he had performed some notable exploit in France to her honour; and these gentlemen (says Froissart) were much admired.

The revival of chivalry by Edward I. and Edward III. contributed not a little to promote valour, munificence, and this splendid kind of gallantry, among persons of condition, who aspired to the honours of knighthood, which were then objects of ambition to the greatest princes. An ingenious writer, who had studied this subject with the greatest care, affirms positively, that "all the heroic virtues which then existed in the several states of Christendom, were the fruits of chivalry." This assertion may be too strong; but it cannot be denied, that the spirit and the laws of chivalry were in some respects friendly to the cause of virtue. By these laws, it was intended that none but persons of unsullied characters should obtain the honours of knighthood, which were conferred with much solemnity, on the most public occasions, and in the presence of the most august assemblies. After the candidate had given sufficient proofs of his prowess, and other virtues, to merit that distinction, and had prepared himself for receiving it by fasting, confessing, hearing mass, and other acts of devotion, he took an oath consisting of twenty-six articles, in which, amongst other things, he swore that he would be a good, brave, loyal, just, generous, and gentle knight, a champion of the church and clergy, a protector of the ladies, and a redresser of the wrongs of widows and orphans. All this could hardly fail to have some influence on the conduct of those who were invested with that dignity; though, from the rudeness of the times, and the general dissolution of manners which then prevailed, that influence was much less than might have been expected.

Chivalry declined in England during the inglorious reigns of King John and Henry III., but revived under Edward I. That prince was one of the most accomplished knights of the age in which he flourished, and both delighted and excelled in feats of chivalry. It is a sufficient proof of this, that when he was on his return from the Holy Land after his father's death, and knew that his presence was ardently desired in England, he accepted an invitation to a tournament at Chalons, in Burgundy. At that famous tournament, which terminated in a real battle, he displayed his valour and dexterity to great advantage, and gained a complete victory. Edward III. was no less fond of chivalry, and encouraged it both by his example and munificence. In this he was influenced by policy, as well as inclination. Having formed the design of asserting his claim to the crown of France, he laboured to inspire his own subjects with an enterprising spirit, and to entice as many valiant foreigners as possible into his service. With this view he celebrated several pompous tournaments, to which he invited all strangers who delighted in feats of arms, entertained them with the most flowing hospitality, and loaded such of them as excelled in these martial sports with honours and rewards, in order to attach them to his person, and engage them to fight in his cause. With the same view, and about the same time, he founded the most honourable order of the garter, of which the Black Prince was the first knight, and all the first companions were persons famous for their victories at tournaments, and in real wars. Philip de Valois, king of France, was so much alarmed at these proceedings of his powerful rival, that he set up a round table at Paris, in opposition to that of Windsor, and endeavoured to render his tournaments more splendid than those of England, in order to attract a greater number of foreign knights, that he might retain them in his service.

It is unnecessary to give a long detail of the national foibles and vices of the people of Britain in the present period, as they were nearly the same with those of their ancestors in that immediately preceding. A most absurd and irrational credulity still reigned in all the nations of Europe, not only among the vulgar, but among persons of the highest rank and best education. Pope Innocent VI. firmly believed that Petrarch was a magician, because he read Virgil. Many miracles were reported and believed to be wrought in different places, on the most trifling occasions, and are recorded by our gravest historians as unquestionable facts. No prince engaged in any undertaking of importance till his astrologers had consulted the stars, and discovered the auspicious moment for carrying it into execution. Of this we meet with a very curious example, in the account given by Matthew Paris of the marriage of Frederic, emperor of Germany, and Isabella, sister of Henry III., in 1235.

The administration of justice, even in the king's court, was very corrupt and oppressive in this period. This was partly owing to the venality of the judges, and partly to unlawful confederacies among the subjects, to support each other in their lawsuits. The venality of the king's ministers of justice at length became so intolerable and notorious, that they were tried by a parliament held at Westminster in 1280, found guilty, and fined according to the degrees of their delinquencies. Sir Adam de Stratton, chief baron of the exchequer, was fined in no less than 34,000 marks, equivalent to 34,000*l.* of our money at present; and this, with the fines of the other judges, amounted to a sum equivalent to one million in our times. Sir Thomas Weyland, chief justice of the common pleas, having been found guilty of exciting some of his followers to commit a murder, and of protecting them after they had committed it, was condemned to be hanged; but the king, in consideration that he was a knight (a character which Edward I. much revered) spared his life, banishing him out of the kingdom, and confiscating his whole estate. But all this severity does not seem to have put an end to this evil; for we meet with very loud complaints of the corruptions of the judges long after this time. The monk of Malmesbury, in 1319, assures us that there was not so much as one of the king's ministers and judges who did not receive bribes, and very few who did not extort them. The eight statutes made in this period against champerty, as it was called, or forming confederacies for supporting each other in all quarrels and lawsuits, affords sufficient evidence that this evil very much prevailed, and was very hard to be eradicated.

Robbery was the reigning vice, not only in Britain, but in all the nations of Europe, in the present period: and robbers were then more numerous, cruel, and destructive, than at any other time. These pests of human society were frequently formed into companies, under the protection of powerful barons, who sheltered them in their castles, and shared with them in their booty. During the feeble reign of Henry III. many strong castles belonging to great men were no better than dens of thieves and robbers, who from thence infested the whole country. In Hampshire, their numbers were so great, that the judges could not prevail upon any jury to find any of them guilty; and the king himself complained, that when he travelled through that county, they plundered his baggage, drank his wine, and treated him with contempt. It was afterwards discovered that several members of the king's household were in confederacy with the robbers. Even under the more vigorous administration of Edward I. a numerous band of robbers assaulted the town of Boston, in 1285, in the time of the fair, set it on fire in three places, and carried off an immense booty in money and goods. Their leader, Robert Chamberlan, a gentleman of great wealth, was taken, tried, and executed; but he could not be prevailed upon to discover so much as one of his accomplices. The robbers of those times plundered all who came in their way without distinction. A troop of them, commanded by Gilbert Middleton and Walter Selby, assaulted two cardinals, who were escorted by the bishop of Durham and his brother Lord Beaumont, attended by a numerous retinue of gentlemen and servants, near Darlington, in 1316. Having robbed the cardinals of their money and effects, they allowed them to proceed on their journey; but they carried the bishop and his brother prisoners, the one to the castle of Morpeth, and the other to the castle of Mitford, and there detained them till they had paid their ransoms. Peter, king of Cyprus and Jerusalem, who visited England in 1363, was robbed on the highway, and stripped of his money and baggage. As the robbers of this period were very numerous, so some of them were very cruel; and the character which one of their chiefs wore embroidered upon his coat in letters of silver, might have been applied to several others. "I am Captain Warner, commander of a troop of robbers, an enemy to God, without pity and without mercy."

When those audacious plunderers dared to rob kings, cardinals, bishops, and lords, and even to pillage populous towns, we may presume, that they were very terrible to ordinary travellers, and the inhabitants of the open country. That they really were so, we learn from the historians of those times, who assure us, that travelling was very dangerous, and that the people in the country lived under continual apprehensions of being plundered. Besides this, many other things conspired to render the condition of the great body of the people of Britain, in this period, miserable and degraded. They were almost necessarily condemned to live in ignorance, and had hardly any means of acquiring either civil or religious knowledge. Religious liberty was quite unknown; and the clergy enslaved the minds of the laity, as well as preyed upon their fortunes, in many different ways. The common people, and even those in the middle ranks of life, enjoyed but a very small share of civil liberty, and all the protection they received from law and government was frequently insufficient to defend them from the oppression of the too powerful barons, who were many of them petty tyrants. The long, bloody, and destructive wars between England and Scotland, and England and France, involved the people of all these countries in very great calamities. The wars between England and Scotland were carried on with uncommon animosity; and in the course of them much of the best blood in Britain was spilt, many populous towns and villages were reduced to ashes, and the borders of both kingdoms were almost desolated. The devastations of war and the imperfections of agriculture occasioned frequent famines, in which many of the common people perished. Some of these famines were so severe, that many mothers, it is said, committed the most unnatural acts of cruelty to prolong their miserable lives. Some of these famines were followed by epidemical diseases, or rather plagues, which swept off still greater multitudes. "This year, 1315," says Walsingham, "the famine gradually increased; and about the beginning of August a quarter of wheat sold at London for forty shillings, (equivalent to 30*l.* of our money at present). The famine was followed by so great a mortality, especially among the poor, that the living were hardly able to bury the dead. For a dysentery, accompanied by an acute fever, occasioned by unwholesome food, became universal, and very soon proved mortal." The dreadful pestilence which raged over all Britain in 1349 was still, if possible, more destructive. The accounts given of the ravages of this plague, by the best contemporary historians, are hardly credible, some affirming that it carried off one half, and others a much greater portion of the whole people. When all these circumstances are considered, few will be disposed to envy the happiness of their ancestors who flourished in the thirteenth and fourteenth centuries, or to think that those times were better than the present.

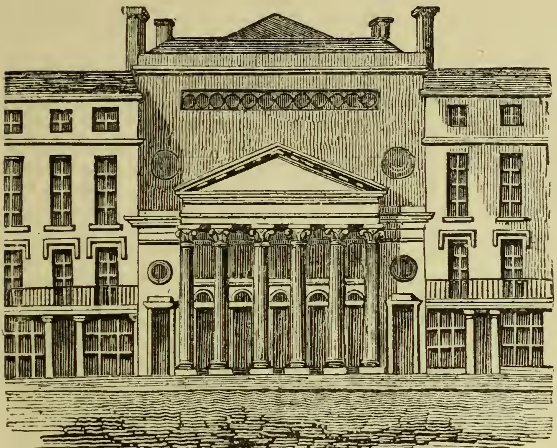
A kind of confusion of tongues prevailed in England for several centuries after the Norman conquest, when the different orders of the people made use of different languages. This was so much the case, even in the former part of the fourteenth century, that public speakers were sometimes obliged to pronounce the same discourse three times in the same audience, once in Latin, once in French, and once in English.

Latin was the language of the church, of the schools, of the courts of justice, and in general of the learned of all professions, who frequently conversed and corresponded with one another in that tongue. Divines, philosophers, historians, and even poets, composed the far greatest part of their works in Latin; especially before the middle of the fourteenth century. All acts of parliament in 1266, and many of them long after, were in that language. It was not till 1258, that the Great Charter itself was translated into English, and read to the people in their mother-tongue. To the very end of this period the royal proclamations were for the most part in Latin, a language which was understood by none of the common people, and by very few of the nobility or gentry. But it is very probable that these proclamations were translated or explained to the people when they were published.

The Norman or French was the language of the court of England, of the nobility, and of all who wished to be thought persons of rank and fashion, for about three centuries after the conquest. To the truth of this we could produce the testimony of several unexceptionable witnesses; but that of Ralph Higden, author of the Policronian, and his translator, John de Trevisa, who flourished under Edward III. and Richard II., will be sufficient:—"Gentilmen's children ben lerned and taught from theyr youthe to speke Frenshe. And uplondish men will counterfete and liken himself to gentilmen, and arn besy to speke Frenche, for to be more sette by; wherefore it is said by comyn proverbe, Jack wold be a gentilman if he coude speke Frenshe." To this, Trevisa the translator adds, "This manner was moche used tofore the great deth (1349), but syth it is somedele chaunged." The following curious and well-attested fact seems to indicate that Edward I. and his nobility did not very well understand either Latin or English. Pope Boniface VIII. having issued a bull, in 1300, commanding Edward I., in a very imperious tone, to desist from troubling the kingdom of Scotland, and to refer all his disputes with the people of that kingdom to his holiness, he sent it to the archbishop of Canterbury, with a mandate to deliver it to the king. The archbishop wrote a letter to the pope, in answer to that mandate, acquainting him that he had taken a very long and fatiguing journey into Scotland, and had found the king in his camp near New Abbey, in Galloway, who summoned a great council of his nobility to hear his message; that he received the bull with great reverence, commanded it to be read aloud before the council (which consisted of Prince Edward, and all the earls, barons, and knights of the army), and afterwards ordered it to be fully explained in the French language.

Anglo-Saxon or English was the language of the great body of the people of England. This language they derived from their ancestors the Anglo-Saxons, and retained with great steadiness, in spite of all the efforts of the Conqueror and his successors to substitute the Norman in its place. It even gradually gained ground, and in the course of this period forced its way into the courts of justice, from which it had been excluded almost three hundred years. An act of parliament was made in 1362, that all pleadings in all courts both of the king and of inferior lords, should be in the English tongue, because French was now much unknown in the realm, and that the people might know something of the laws, and understand what was said for and against them. But this victory was far from being complete: for that very act of parliament was, and many others long after, were, in French; a sufficient proof that persons in the higher ranks of life still retained a predilection for that language.

THE HAYMARKET THEATRE.



The "little theatre in the Haymarket," as this house was called, to distinguish it from the Opera-house, has long possessed an uninterrupted and extensive share of public favour; and the legitimate drama, when almost excluded from every other theatre, here found an asylum. To a speculating mechanic of the name of Potter, this theatre owes its rise; it was first erected in 1720, without any specific object beyond that of letting it to the "French players," as the foreign actors and singers were then called, be their country what it might. On the 29th of December in that year it was opened with a comedy, entitled, *La Fille à la Mode*, and for many years was occupied by foreign adventurers, who gave various entertainments, in which tumbling and rope-dancing were not omitted. It was at this theatre also that Foote revelled in his gay humour and personal satire, under the tolerance rather than the sanction of the Lord Chamberlain; until, in the year of 1766, it was raised to the dignity of a theatre royal, and a patent granted to Mr. Foote, authorizing him to build a theatre in the city and liberties of Westminster, and to exhibit dramatic performances, &c. from the 14th of May to the 14th of September in each year during his life. Mr. Foote immediately had the old theatre taken down, and a new one built; but whether this was an improvement or not, may be fairly doubted, as a more disagreeable or inconvenient structure can scarcely be conceived than this theatre, which was opened in May 1767. In nothing was the house more disadvantageously constructed than in the entrances, which were extremely narrow. A melancholy proof of this occurred on the 3rd of February, 1794, when his Majesty having bespoken the play, the rush to the pit on the opening the doors was so great, that fifteen persons were killed, and more than twenty others dreadfully injured. It has been severally under the management of Foote, the two Colmans, and Thomas Dibdin, all gentlemen of such talents, and so intimately acquainted with the detail of a theatre, as to ensure its success.

A ridiculous riot took place at this theatre in the year 1805, when Mr. Dowton announced, as one of the pieces for his benefit, a farce called "The Tailors, or a Tragedy for Warm Weather," which had been acted with great success, under Foote, in 1767. No sooner was this announced, than the whole body of tailors arose as one man, to resist what they thought an illiberal attack on their trade. Threatening letters were sent to Dowton and the manager, some of which were signed with the name of the individual, and one by the secretary to one of their clubs. On the night of performance, 700 tailors besieged the doors, and got possession of the gallery, when such symptoms of tumult were manifested, that it was necessary to call in the police; and afterwards a detachment of the guards; when, after thirty-two of the rioters had been taken into custody, the piece was performed, amidst loud shouts of disapprobation.

In 1821 the old theatre was taken down, and a more elegant, as well as a more commodious building was erected, from designs by Mr. Nash. In the front is a lofty portico, supported by six columns of the Corinthian order: above the portico are nine circular windows, which are ornamented and connected with rich sculpture. The interior of the theatre, though elegant, is not very conveniently arranged for company, particularly the boxes, which are capable of considerable improvement.—*Percy Histories.*

LORD BROUGHAM.

(From *Johnstone's Edinburgh Magazine.*)

"Gloster is a man *unsounded* yet."—Shakspeare.

If we may credit that section of the Radicals which holds of Bentham, the above quotation will scarce serve our turn. According to them there have been frequent soundings; and the anchorage-ground has been as often found shallow, weedy, and entangled, if not foul at bottom, and, therefore, the least safe either for the small craft or "great ammirals." As we cannot quite believe this, nor yet get on without a text, we must try for another:—

"Damnable;—both sides rogue."

This might do for the Lord Brougham of one of Blackwood's *Noctes*, but the most vehement *red-wude* Radical would have the candour to reject so sweeping a denunciation.

Shakspeare, who holds the master-key to every character, aids us once more:-

> "There's in him stuff that puts him to these ends:
> For, being not propped by ancestry, whose grace
> Chalks successors their way; nor called upon
> For high feats done to the crown; neither allied
> To eminent assistants; but, *spider-like*,
> Out of his self-drawing web, he gives us note;
> The force of his own merit makes his way;
> A gift that Heaven gives for him, which buys
> A place next to the king."

In this rough sketch we shall neither follow the multitude in unqualified eulogy, nor yet in sweeping condemnation of its subject; neither, with his flatterers, exalt him to a Bacon in intellect, and still less degrade him into the self-seeking, intriguing, and criminally-ambitious statesman, which party rivals of both sides sometimes represent him. Of one thing we are certain: if the race of great men in public life be not extinct in England, we are entitled, with all his short-comings, to pronounce the present Lord Chancellor a Great Man, as great men go. It might not be difficult to conceive of a loftier public virtue—to imagine a purer and more exalted patriot and philosopher, a Pym or Marvel of the 19th century, who, as the freely-chosen representative of the county of York, would rather have prided himself on being England's greatest benefactor, than the Lord High Chancellor of England; but where are we to look for him whom we despair of finding? The *Man of the time* has hitherto kept pace with the time, if he has seldom been in advance of its march; nor can we yet believe that the woolsack is his ultimate point,—that there he will take up his rest. He who has aimed at so much that was great and noble, cannot rest in poor ambitions. But such reflections will fall in a more natural order, when we have first set a rude outline of Lord Brougham's life before our readers.

If seven cities, after his death, contended for the honour of having given birth to Homer, two *lands*,[*] during his life, have striven for the glory of having the Lord Chancellor Brougham born under their slates. We are not aware of the exact state of the controversy, or whether the testimony at present inclines to the head of the Cowgate in the Old Town, or to the corner of St. Andrew's Square, in the New city.

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[*] Not countries,—though Lord Brougham is often claimed as a native of the north of England,—but high piles of buildings, called in Edinburgh *lands* of houses, an ambitious feudalism, somewhat of character with the Gallican *ros-bif-de-mouton*.

The ingenious author of the "Traditions of Edinburgh" once admitted the Square; but he has since, we understand, reclaimed his Lordship to the obnoxious street, and picked some other holes in the family coat. Mr. Brougham himself has asserted the Square; and as we now throw into his scale the "testimony of an old lady," and can produce her, who declares she was present in the house in the corner of St. Andrew's Square, on the night that Henry Brougham was born, we trust that all controversy on this most important matter may be put to rest now and for ever. Owing to the phenomena recorded below,[†] it is at least certain, that Lord Brougham was born in Edinburgh on the 19th September, 1778 or 1779; and that, notwithstanding the sneers and sarcasms which, in the early part of his London career, it pleased him to throw out against our "*auld respectit mither*," a very considerable proportion of Scotch blood, brain, and muscle, with an education entirely Scotch, has gone to the composition of the present Lord Chancellor. He was educated at the good old High School of Edinburgh, that seminary well described in "Redgauntlet;" which has since been considered so *plebeian*, that Mr. Brougham's old school-fellows have been mainly instrumental in establishing a rival school for the exclusives:—"made a *Hie Schule*, and ca'ed it an Acawdemy," as Lord Auchinleck would have said.

At the age of fifteen or sixteen young Brougham entered the University; and, a few years later, became, as a necessary consequence of his position, a member of the *Speculative Society*,[‡]—a spouting club, of which the main use was gaining its youthful members the necessary degree of self-possession, and of modest assurance as public speakers.

Marvellous stories are told of the precocious powers of Lord Brougham, who, in his seventeenth year, transmitted a paper on optics to the Royal Society, which obtained the honour of appearing among their Transactions in the year 1796. Men of real science, and Lord Brougham himself, by this time, know well how to appreciate such honours. Two years afterwards he attained the farther distinction of having some General Theorems in the higher Geometry made public through the same medium. These were stated to be discoveries and improvements of the higher analysis. The same thing has been stated or claimed by one or more students of mathematics in every Scottish, and, probably, English parish, in every year of the last half century. Lord Brougham was respectable in science, but no discoverer. There was a noise of something, which is still reverberating through the pamphlets of flatterers,—but, like the Cock-lane ghost, nothing remarkable came of it.

The reputation of Mr. Dugald Stewart had at this time attracted several pupils of the aristocratic order to Edinburgh. Some of these young gentlemen were inmates of his family; and his house formed that kind of nucleus for those among the rising youth, who were content to be clients and worshippers, which the more headlong and independent spirits raised in bolder fashion for themselves in the *Edinburgh Review*. With that work we have at present nothing to do, farther than as Mr. Brougham was one of its earliest, though then least distinguished, literary contributors. He had by this time been called to the Edinburgh bar, and had published his work (a couple of goodly octavos) on the Colonial Policy of the European Powers. Here was a bound made at the outset of life, which at once placed Brougham as a man of action and business, of facts, details, and *useful knowledge*, a full score years a-head of his literary contemporaries, who were either penning sonnets and romances of their own, or petulant critiques on those of other men. No man—and certainly not Lord Brougham himself—would now be disposed to admit all that is propounded in his work on Colonial Policy, but it remains a monument of the acute, active, and *practical* mind of its author, and an indication of his upward course.

Lord Brougham is not presumed to have entertained any very affectionate or reverential feeling for his motherland; nor do his early honours in Scotland appear to have exceeded the measure of those of all native prophets. The school of the Man of Feeling, and even that of Dugald Stewart, could barely appreciate the young aspirant, who had struck out a walk in literature so opposite to their own mazy and intricate, or hedged and primrose paths. Except in politics, which did not just at first become the eminent feature of the *Edinburgh Review*, Mr. Brougham's literary efforts would scarcely entitle him to a third rate place in the corps. Yet, *up to everything* in his self-confidence and ready-handedness, he sometimes plunged and reared, as he dashed in among the imaginative or philosophic poets and men of gentle humanities, "like a bull in a china-shop." Though he might work strange disfeature, and rejoice in inflicting a tossing or goring upon their tuneful helplessness, the result redounded, even then, little to the credit of his *savoir faire* in the unsuitable position into which he thrust himself. Reviews of Wordsworth, Southey, and Coleridge, are now sometimes affiliated on the Chancellor, which bear no mark of the reputed parentage. He might have erred as egregiously, but his hardihood and irreverence would have been displayed in a different way. His most memorable literary critique is the review of Byron's first volume, now fairly fastened upon him by Mr. Moore's pointed insinuation, and by universal consent. It was, as the affair has turned out, as unlucky for the *Review* as beneficial to literary morality. It was, besides, among the smallest of the wanton acts of derision and oppression in which the reviewers, sitting in their star-chamber of literature, were glorying. There was nothing in the volume which spoke of the trembling sensibilities of young timid genius, of its

> "Hopes, and fears that kindle hope;"

and it was quite certain, that no critique, however cutting, could lop a single acre from the Newstead domain, or a quartering from the young peer's escutcheon. As the thing is now almost thirty years old, mellow, rare, and curious, we are tempted to give the specimen entire, for the warning of a new generation. Literary tradition reports that it was a boast at the period that this brilliant morsel was dashed off at a sitting! King's chaff is better than other folk's corn. Thirty years earlier Cave would not have afforded Johnson ale to his Cheshire, unless he had turned out double the quantity of work daily; and, thirty years later, when literary machinery is so much improved, band-loom people could not make salt to their broth, unless they spun their literary yarns, of all grists and textures, three times as fast.

[†] If we may believe Mr. Chambers, it is more extraordinary that Lord Brougham should have been born at all than that the head of the Cowgate should put forth such pretensions as his birthplace. In the above-named curious "Traditions" it is said, "The birth and existence of this illustrious orator depended upon a chance circumstance which will strike every one with wonder. The father of Mr. Brougham, it is well known, was proprietor of Brougham Hall, and a fine estate in the north of England, which still form the patrimony of the family." [There is another controversy involved here which we also avoid.] "He was about to be married to a lady in his own neighbourhood, to whom he was passionately attached; and every preparation had been made for their nuptials, when, to Mr. Brougham's great grief, his mistress died. To beguile himself of his sorrows he determined on travelling, and came to Edinburgh; where, wandering about on the Castlehill to view the city, he happened to inquire of a fellow-idler where he could find respectable and convenient lodgings. By this person he was directed—not to the New Town, or to any of the fashionable hotels—for at that time no such thing existed in the Scottish capital—but to Mrs. Syme, sister of Principal Robertson, widow of the Rev. Mr. Syme, minister of Alloa, who then kept the largest and most genteel boarding and lodging establishment in town, in the second flat of *Maclellan's Land*, head of the Cowgate. * * * Here Mr. Brougham forthwith proceeded to settle himself; and though he did not at first contemplate a permanent residence in this city, he soon found occasion to make that resolution; for, falling in love with Miss Eleanor Syme, who was a young lady of great merit and beauty, he abandoned his early sorrows, and, espousing her, lived all the rest of his life in Edinburgh."

[‡] Vernacular, *The Speaklative*. It is amusing to find what a figure this talking club makes in all the contemporary histories of the little knot of Edinburgh Reviewers. Jeffrey, Horner, Scott, Brougham, Dr. Thomas Brown, &c. &c., all were distinguished members of the *Speculative*, which has thus itself grown to distinction. Sir Walter Scott, we must say, never was a *distinguished* member. Indeed, he never was in youth remarkable for anything. Up to the date of Waverley, when the world rose, in a fit of enthusiasm, to crown a Great Unknown, the *Edinburgh Review* had a very indifferent opinion of him. In *Tait's Magazine* for January, we see, derived from the *Speculative*, the process by which promising young men of the Whig faith become great orators. Mr. Macauley was but a simple disciple of the Cambridge Union, though one of great hope. How he was to be cherished into a statesman and orator, was required from one who had travelled the road—a thorough-paced stager. Cicero's rule suited his own times; Lord Brougham's is a more sovereign prescription, "*Talk! talk! talk!*" and lucky Tom Macauley has accordingly, at a comparatively early age, *talked* himself into 10,000*l.* a-year; and the Hindoo witnessed the tenth Avatar. There was a *Plebeian Speaklative Society*, in which several men, since distinguished for science and literature, figured; but as they met on the Sunday mornings, for want of other leisure, the hue and cry of infidelity was raised, with that of Jacobinism, and it ceased.

CRITIQUE ON BYRON'S HOURS OF IDLENESS.

"The poesy of this young lord belongs to the class which neither gods nor men are said to permit. Indeed we do not recollect to have seen a quantity of verse with so few deviations in either direction from that exact standard. His effusions are spread over a dead flat, and can no more get above or below the level, than if they were so much stagnant water. As an extenuation of this offence, the noble author is peculiarly forward in pleading minority. We have it in the title-page, and on the very back of the volume; it follows his name like a favourite part of his *style*. Much stress is laid upon it in the preface; and the poems are connected with this general statement of his case, by particular dates, substantiating the age at which each was written. Now, the law upon the point of minority, we hold to be perfectly clear. It is a plea available only to the defendant; no plaintiff can offer it as a supplementary ground of action. Thus, if any suit could be brought against Lord Byron, for the purpose of compelling him to put into court a certain quantity of poetry; and if judgment were given against him; it is highly probable that an exception would be taken, were he to deliver *for poetry* the contents of this volume. To this he might plead *minority;* but as he now makes voluntary tender of the article, he hath no right to sue, on that ground, for the price in good current praise, should the goods be unmarketable. This is our view of the law on the point, and we dare to say, so will it be ruled. Perhaps however, in reality, all that he tells us about his youth, is rather with a view to increase our worder, than to soften our censures. He possibly means to say, 'See how a minor can write! This poem was actually composed by a young man of eighteen, and this by one of only sixteen!'—But, alas! we all remember the poetry of Cowley at ten, and Pope at twelve; and so far from hearing, with any degree of surprise, that very poor verses were written by a youth from his leaving school to his leaving college, inclusive, we really believe this to be the most common of all occurrences; that it happens in the life of nine men in ten who are educated in England; and that the tenth man writes better verse than Lord Byron.

"His other plea of privilege, our author rather brings forward in order to waive it. He certainly, however, does allude frequently to his family and ancestors—sometimes in poetry, sometimes in notes; and while giving up his claim on the score of rank, he takes care to remember us of Dr. Johnson's saying, that when a nobleman appears as an author, his merit should be handsomely acknowledged. In truth, it is this consideration only that induces us to give Lord Byron's poems a place in our Review, beside our desire to counsel him, that he do forthwith abandon poetry, and turn his talents, which are considerable. and his opportunities, which are great, to better account.

"With this view, we must beg leave seriously to assure him, that the mere rhyming of the final syllable, even when accompanied by the presence of a certain number of feet; nay, although (which does not always happen) those feet should scan regularly, and have been all counted accurately upon the fingers,—is not the whole art of poetry. We would entreat him to believe, that a certain portion of liveliness, somewhat of fancy, is necessary to constitute a poem; and that a poem in the present day, to be read, must contain at least one thought, either in a little degree different from the ideas of former writers, or differently expressed. We put it to his candour, whether there is any thing so deserving the name of poetry in verses like the following, written in 1806, and whether, if a youth of eighteen could say anything so uninteresting to his ancestors, a youth of nineteen should publish it.

'Shades of heroes, farewell! your descendant, departing
From the seat of his ancestors, bids you adieu!
Abroad, or at home, your remembrance imparting
New courage, he'll think upon glory, and you.

'Though a tear dim his eye, at this sad separation,
'Tis nature, not fear, that excites his regret;
Far distant he goes, with the same emulation;
The fame of his fathers he ne'er can forget.

'That fame, and that memory, still will he cherish,
He vows that he ne'er will disgrace your renown;
Like you will he live, or like you will he perish;
When decay'd, may he mingle his dust with your own.'

"Now we positively do assert, that there is nothing better than these stanzas in the whole compass of the noble minor's volume.

"Lord Byron should also have a care of attempting what the greatest poets have done before him, for comparisons (as he must have had occasion to see at his writing-master's) are odious—Gray's Ode on Eton College, should really have kept out the ten hobbling stanzas 'on a distant view of the village and school of Harrow.'

'Where fancy, yet, joys to retrace the resemblance,
Of comrades, in friendship and mischief allied:
How welcome to me, your ne'er fading remembrance,
Which rests in the bosom, though hope is denied.'

"In like manner, the exquisite lines of Mr. Rogers, 'On a Tear,' might have warned the noble author off those premises, and spared us a whole dozen such stanzas as the following:—

'Mild Charity's glow,
To us mortals below,
Shows the soul from barbarity clear;
Compassion will melt,
Where this virtue is felt,
And its dew is diffused in a Tear.

'The man doom'd to sail,
With the blast of the gale,
Through billows Atlantic to steer,
As he bends o'er the wave,
Which may soon be his grave,
The green sparkles bright with a Tear.'

"And so of instances in which former poets had failed. Thus, we do not think Lord Byron was made for translating, during his non-age, Adrian's Address to his Soul, when Pope succeeded so indifferently in the attempt. If our readers however, are of another opinion, they may look at it.

'Ah! gentle, fleeting, wav'ring sprite,
Friend and associate of this clay!
To what unknown region borne,
Wilt thou, now, wing thy distant flight?
No more, with wonted humour gay,
But pallid, cheerless, and forlorn.'

"However, be this as it may, we fear his translations and imitations are great favourites with Lord Byron. We have them of all kinds, from Anacreon to Ossian; and, viewing them as school exercises, they may pass. Only, why print them after they have had their day and served their turn? And why call the thing in page 79 translation, where *two* words *(thello leggine)* of the original are expanded into four lines, and the other thing in page 81, where *mesonookteoys poth' orais*, is rendered by means of six hobbling verses? As to his Ossianic poesy, we are not very good judges, being, in truth, so moderately skilled in that species of composition, that we should, in all probability, be criticising some bit of the genuine Macpherson itself, where we to express our opinion of Lord Byron's rhapsodies. *If*, then, the following beginning of a 'Song of Bards,' is by his Lordship, we venture to object to it, as far as we can comprehend it. 'What form rises on the roar of clouds, whose dark ghost gleams on the red stream of tempests? His voice rolls on the thunder; 'tis Orla, the brown chief of Othona. He was,' &c. After detaining this 'brown chief' some time, the bards conclude by giving him their advice to 'raise his fair locks;' then to 'spread them on the arch of the rainbow;' and 'to smile through the tears of the storm.' Of this kind of thing there are no less than *nine* pages; and we can so far venture an opinion in their favour, that they look very like Macpherson; and we are positive they are pretty nearly as stupid and tiresome.

"It is a sort of privilege of poets to be egotists; but they should 'use it as not abusing it;' and particularly one who piques himself (though indeed at the ripe age of nineteen) of being 'an infant bard,'—('The artless Helicon I boast is youth;')—should either not know, or should seem not to know, so much about his own ancestry. Besides, a poem above cited on the family-seat of the Byrons, we have another of eleven pages, on the self-same subject, introduced wtth an apology, 'he certainly had no intention of inserting it;' but really, 'the particular request of some friends,' &c. &c. It concludes with five stanzas on himself, 'the last and youngest of a noble line.' There is a good deal also about his maternal ancestors, in a poem on Lachin-y-gair, a mountain where he spent part of his youth, and might have learnt that *pibroch* is not a bagpipe, any more than duet means a fiddle.

"As the author has dedicated so large a part of his volume to immortalize his employments at school and college, we cannot possibly dismiss it without presenting the reader with a specimen of these ingenious effusions. In an ode with a Greek motto, called 'Granta,' we have the following magnificent stanzas:—

'There, in apartments small and damp,
The candidate for college prizes,
Sits poring by the midnight lamp;
Goes late to bed, yet early rises.

'Who reads false quantities in Sele,
Or puzzles o'er the deep triangle;
Deprived of many a wholesome meal,
In barbarous Latin doom'd to wrangle.

'Renouncing every pleasing page,
From authors of historic use;
Preferring to the lettered sage,
The square of the hypothenuse.

'Still harmless are these occupations,
That hurt none but the hapless student,
Compared with other recreations,
Which bring together the imprudent.'

"We are sorry to hear so bad an account of the college psalmody as is contained in the following Attic stanzas:—

'Our choir would scarcely be excused,
Even as a band of raw beginners;
All mercy, now, must be refused
To such a set of croaking sinners.

'If David, when his toils were ended,
Had heard these blockheads sing before him,
To us, his psalms had ne'er descended;
In furious mood he would have tore 'em.'

"But whatever judgment may be passed on the poems of this noble minor, it seems we must take them as we find them, and be content; for they are the last we shall ever have from him. He is at best, he says, but an intruder into the groves of Parnassus; he never lived in a garret, like thorough-bred poets; and 'though he once roved, a careless mountaineer in the Highlands of Scotland,' he has not of late enjoyed this advantage. Moreover, he expects no profit from his publication; and, whether it succeeds or not, 'it is highly improbable from his situation and pursuits hereafter,' that he should again condescend to become an author. Therefore, let us take what we get and be thankful. What right have we poor devils to be nice? We are well off to have got so much from a man of this Lord's station, who does not live in a garret, but 'has the sway' of Newstead Abbey. Again, we say, let us be thankful; and with honest Sancho, bid 'God bless the giver, nor look the gift horse in the mouth.'"

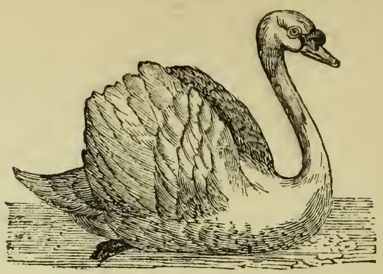
Such was reviewing in its palmy days, and in an instance which is comparatively blameless.

(*To be continued.*)

LONGEVITY.

July 1778, I saw Elizabeth Palmer, a woman who said she was 105 years old: her maiden name was Ollerton; she was born in the parish of Rock, afterwards she lived in Mamble, and now lives in Bayton. The register of Rock was burnt some years ago, so that her age cannot be ascertained from thence; but one Potter, who within these few months lived not a stone's cast from her, aged 95, said, he remembered Betty Palmer a woman grown, and married, when he was a child. She has now the perfect use of all her senses. I saw her mow part of her orchard, which she does every year. Within these few months her house was thatched, and she served the thatcher, carrying to him straw, and every other necessary, up the ladder to the top of the house. She read to me a small print without spectacles, which she has never yet used, but says she believes she must come to them soon. Her memory is perfectly good; for she mentioned to me several particulars which happened to her in the year after the Revolution, when she was big enough to milk a cow. Her son lives with her, and she does all the business of the house; she rises early, drinks chiefly cider-washings, hath rarely tasted tea, never took tobacco in any shape, nor drams; has had three husbands and seven children; and her father died about twenty-five years ago, aged 104.—*Nash's Worcester*, p. 55, vol. ii.

THE MENAGERIE.—The Swan.



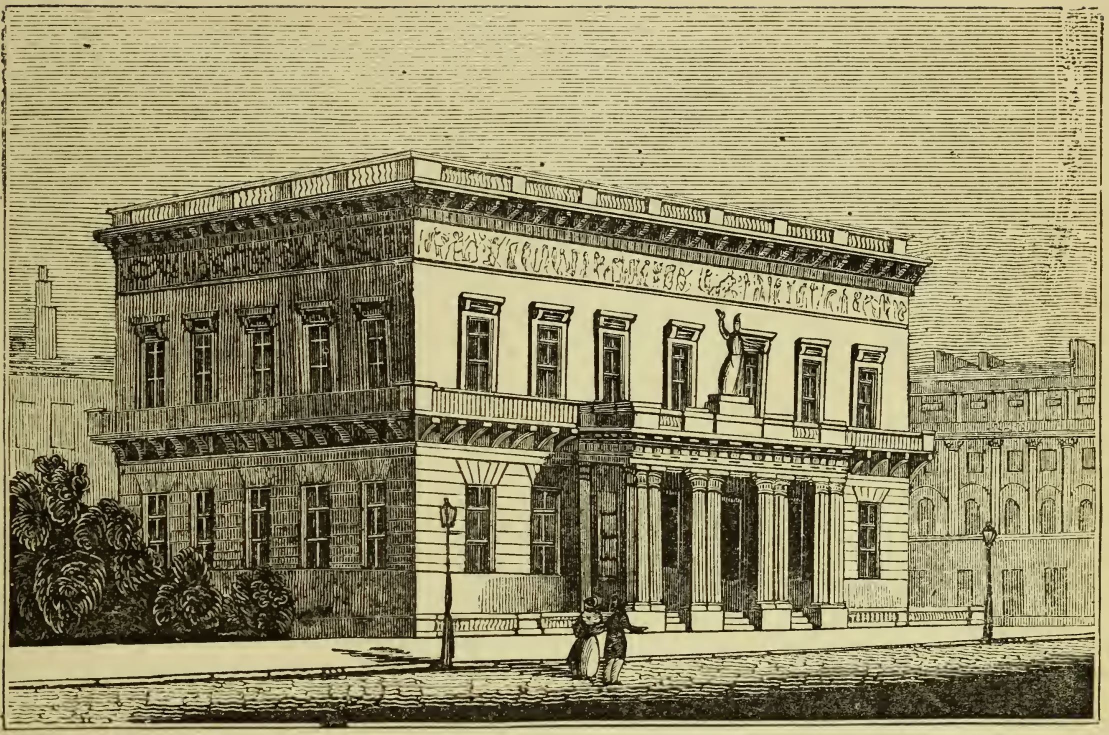
No bird makes a more indifferent figure upon land, or a more beautiful one in the water, than the Swan. When it ascends from its favourite element, its motions are awkward, and its neck is stretched forward with an air of stupidity; but when seen smoothly sailing along the water, commanding a thousand graceful attitudes, moving at pleasure without the smallest effort; when it "proudly rows its state," as Milton expresses it, "with arched neck, between its white wings mantling," there is not a more beautiful figure in all nature. In the exhibition of its form, there are no broken or harsh lines, no constraining or catching motions, but the roundest contours and the easiest transitions; the eye wanders over every part with insatiable pleasure, and every part displays a new grace with a new motion.

This fine bird has long been rendered domestic; and it is now doubtful whether there be any of the tame kind in a state of nature. The wild swan, though so strongly resembling this in colour and form, is yet a different bird, for it is very differently formed within. The wild swan is less than the tame by almost a fourth, for as the one weighs twenty pounds, the other only weighs sixteen pounds and three-quarters. The colour of the tame swan is all over white, that of the wild bird is along the back and the tips of the wings of an ash-colour. But these are slight differences compared to those found upon dissection. In the tame swan, the windpipe sinks down into the lungs in the ordinary manner; but in the wild, after a strange and wonderful contortion, like what we find in the crane, it enters through a hole formed in the breast-bone; being reflected therein, it returns by the same aperture; and being contracted into a narrow compass by a broad and bony cartilage, it is divided into two branches, which, before they enter the lungs, are dilated, and, as it were, swollen out into two cavities.

Such is the extraordinary difference between the two animals, which, externally, appear to be of one species. Whether it is in the power of long-continued captivity and domestication to produce this strange variety, between birds otherwise the same, we will not presume to determine. But certain it is, that our tame swan is nowhere to be found, at least in Europe, in a state of nature.

The Persian Letters.—In the Persian Letters, by Lord Lyttleton, as originally published, the imaginary Persian writes to his friend at Ispahan an account of his introduction to the House of Lords, and, after giving a general description of its appearance and character, he proceeds to state, that, in a certain part of it, there was a considerable body of personages distinct in figure from the other nobles, being peculiarly habited in robes of *white* and *black*, who, (adds the Persian) "from such observations as I am qualified to make, *appear to have no kind of business there*." It is, however, a remarkable circumstance, that this passage has been omitted in the several editions of the Persian Letters, which were published after the noble author's reverend brother had been elected to a seat on the *episcopal bench*.

Knights Robbers.—In the *Dictum de Kenilworth*, made in the fifty-first year of the reign of Henry III., there is the following curious clause: "Knights and esquires who are robbers, and among the principal robbers in wars and plunderings, if they have no lands, but have goods, shall pay half of their goods for their redemption, and find sufficient surety henceforth to keep the peace of the king and kingdom."



THE NEW ATHENÆUM CLUB HOUSE,

WATERLOO PLACE.

THIS splendid establishment is nearly upon the same principle as the other club-houses, as it respects private arrangements, and very similar to the United Service in its external appearance. The east elevation, which is the one given in our view, has a rusticated basement with a portico, the ends of which are filled up and perforated with windows; the angles finished by a square pilaster and fluted column, of the Roman Doric order, the space between being divided by four columns in pairs, of the same order, and ascended by steps. The frieze is ornamented with triglyphs, and the cornice is surrounded by a balustrade, the space over the centre intercolumniations being filled up and crowned by a pedestal, supporting the statue of Minerva. Over the ground story, and on a line with the cornice of the portico, is a balcony running through the three elevations, and terminating at the angles by pedestals. The principal story contains seven lofty windows with French sashes, from whence there is access to the balcony, and which are ornamented with cornice and trusses; above this, and running through its entire building, is a beautiful frieze, charged with figures in basso-relievo, said to be copied from the Elgin frieze, deposited in the British Museum. Over this is a cornice of very bold projections, the whole crowned by a balustrade. The north front, which faces Pall Mall, is adorned with a portico, similar to the one described; but the building is not so wide, having but five windows in width. The south corresponds with this, but is without a portico; there is also, adjoining, a delightful shrubbery enclosed by palisades. This building is from the designs of Decimus Burton, Esq., whose splendid specimens of architecture contribute to adorn the metropolis.—*Jones's Views of London.*

Consumption Curable, and the manner in which Nature as well as Remedial Art operates in effecting a Healing Process in Cases of Consumption, &c. &c. By FRANCIS HOPKINS RAMADGE, M.D., F.L.S., &c.

(*Concluded from* p. 243.)

WE shall conclude our extracts from this interesting and scientific work with the author's remarks on inhalation. The novel and profound views, and deep knowledge of morbid anatomy evinced in his disquisitions on this head, form the most valuable addition to medical science contributed since the time of Harvey.

"THE TREATMENT OF CONSUMPTION.—There are but two modes by which we can hope to cure this disease:—the one is by rendering it chronic, and the other by artificially enlarging those portions of the lungs which are pervious to air. In the first we endeavour to effect an absence of constitutional disorder; but after this change is effected, there may still remain for an indefinite period one or more cavities uncicatrized, with lining membrane, partly semi-cartilaginous, or of such condensed and insensible structure as to be productive of little inconvenience, if we except occasional cough, and some hæmorrhage occurring at long intervals, and rarely to a great extent. In the second there is produced what is invariably seen when nature or art has effected a cure—an enlargement of the vesicular structure of the lungs, and subsequently a gradual healing of the tuberculous excavations.

"INHALATION.—I am well aware that many objections may be started to this practice from prejudice, or inefficient observation. Strange to say, the principle on which this mode of treatment operates beneficially, appears to me quite unknown to medical men. It is supposed that the inspiration of medicated vapours has, in many instances, proved useful by allaying cough, and by producing some healthy and unexplained change in diseased parts of the lungs, as well as on such adventitious surfaces as are formed after the softening, or discharge, of tuberculous matter. The permanent advantages which inhaling is capable of affording, I am convinced have been very rarely witnessed by the generality of practitioners. First, because the period, during which persons are directed to inhale, is generally too short to produce either a catarrhal or an enlarged state of the lungs, one of which conditions is absolutely necessary in order to suspend or cure consumption: and, secondly, the apparatuses employed for this purpose are not constructed scientifically, so as to facilitate those physical changes, which it is desirable the chest should undergo. Proper inhalers ought to be so arranged, as to offer some slight impediment to free expiration; which can be effected by having the vessels for containing the materials to be inhaled, of a size capable of holding about two quarts of liquid, with covers perforated by two apertures, one of very small size, serving as an air-vent, and the other furnished with a flexible or straight tube, of narrow diameter, and at least five feet long. For the end of the tube destined to be received between the lips, we may have mouth-pieces formed of ivory or bone, each of them having an aperture of a different size. The length of the tube will save the patient's countenance from being heated by too close an approximation to the body of the apparatus, when filled with heated water; besides, it contributes, together with the small air-vent, to retard the free egress of air from the lungs, which, I shall presently show, constitutes in no small degree the great virtue of inhalation.

"An extraordinary but most undeserved reputation is bestowed on various substances, mechanically received into the lungs, in a state of vapour. Among these, I may mention tar, iodine, chlorine, hemlock, turpentine, and many other articles of a stimulating or sedative nature. I attach little or no importance to any of them. If benefit is derived, it is, in almost every instance, in consequence of some such effects as the following:—Pulmonary expansion, to a degree sufficient to exert an influence in bringing into contact the surfaces of those primary cavities which are almost invariably formed in the summit of the lungs; pulmonary catarrh, or its common consequence—a vesicular emphysema—in both of which the lungs acquire an unusual magnitude; in the latter more especially.

"Neither perfect recovery, nor indeed exemption from the danger of relapse into a consumptive state, is found to occur, except in very rare instances, unless the pulmonary organs become naturally or artificially voluminous; which not unfrequently happens by the supervention of some catarrhal state of the larynx, trachea, or bronchial tubes. It is a most fortunate circumstance for some affection of this kind to occur early, as it never fails permanently to arrest this most fatal disorder. When the lower lobes of the lungs are entirely free from tuberculous matter (which is often indisputably the case for a considerable period, unless there be strong hereditary predisposition); and though there exist, at the same time, cavities in the superior part of one or both lungs, clearly indicated by perfect pectoriloquism, there is almost a never-failing hope of recovery to be entertained, provided an emphysematous sound can be heard. In fact, I never knew a consumptive person who did not lose all his formidable symptoms, and regain health, when an emphysematous or a semi-asthmatic change had early taken place: and, likewise, I never knew an individual to become consumptive who was a subject of chronic catarrh, or any species of asthma. It is from long consideration of these facts, that I interfere but little with any catarrhal inflammation, which may show itself in the midst of consumptive symptoms, for I well know that it will gradually supersede all these.

"In order to promote expansion of the aërial tissue of the lungs, it is my usual practice, in the absence of catarrh, and when congestion in the chest, and the symptoms of hectic fever have been diminished by small general bleedings, repeated at proper intervals, or by the application of leeches over the second and third ribs anteriorly, to advise inhalation as soon as possible. There are few early cases of consumption but what will be rapidly improved by this treatment steadily pursued. The disease being thus checked, the same changes will follow which are attendant on catarrh. The nodules of unripe tubercles will become innoxious in consequence of being surrounded by black secretion, or what has been called black pulmonary matter; and small cavities, already formed, will have their surfaces soon brought in contact, so as to heal by what surgeons term the first intention. It is, we must own, preferable to effect pulmonary expansion by sure artificial means, rather than to depend upon the uncertain production of catarrh. And there is another important point gained, inasmuch as recovery takes place unaccompanied by any cough or difficulty in breathing, which generally attends those cures which Nature herself now and then accomplishes, by introducing this less fatal, yet distressing, complaint. Inhaling, performed two or three times daily, for half an hour each time, will, in the space of a few weeks, work a wonderful change on the chest; externally the muscles concerned in respiration will be manifestly enlarged, and the bony compages of the chest, both before and laterally, visibly increased; whilst, at the same time, the natural respiratory murmur will be heard internally far more distinct than ever. Such has been the increase of size which the chest, in young persons especially, has undergone through the exercise of inhalation, that I have known a waistcoat, which buttoned easily, require in little more than a month to be widened. It is, in fact, incredible to one who has never been at the pains to measure the chest, or examine its shape, what an enlargement it acquires, by the simple action of breathing for the time above stated, backwards and forwards, through a narrow tube of a few feet in length. Though I attach but little virtue to the substances that are inhaled, still as we find patients more willing to receive into their lungs something having sensible properties, rather than pure atmospheric air, I recommend a handful of hops, a little vinegar, or a table-spoonful of spirits of turpentine, to be added to the warm water in the inhaler. Every impediment to the free action of the ribs is to be guarded against, by loosening whatever in the way of dress is at all likely to confine them; and it would be advisable too for the patient, if strength allows, to inhale at times in a standing position, as the diaphragm will then descend more easily and deeply, and of course allow the lungs more room to expand.

"Before I was aware how materially the lungs can be enlarged by simply respiring through a long tube, of small diameter, I, some years ago, was induced to try various means for producing pulmonary catarrh, or some corresponding affection, in the great air-passage, vulgarly called the windpipe; knowing well what an excellent agent such an affection is for expanding the chest, removing speedily well marked symptoms of consumption, and, in a word, destroying altogether the tuberculous tendency. For this purpose, as in the heat of summer and the early part of autumn, we rarely meet with cases attended with a catarrhal complaint, one of my expedients was to oblige the patient, to breathe twice or thrice a day atmospheric air made cold by artificial means. In more than one case I succeeded in producing a catarrh, which led to the recovery of the consumptive patient. On several occasions among the in-patients at the Infirmary for Diseases of the Chest, the wards of which are heated in winter so as to imitate a moderate summer temperature, I have dismissed individuals whose consumptive state seemed to be but little relieved; but owing to their going at once from the warm atmosphere to their own abodes, where perhaps some of them were badly secured against the cold, or indeed owing perhaps to their imprudent and thoughtless exposure to the open air, they have caught a severe cold of a catarrhal nature; and this in some, having tubercular excavations of recent date, I can assure the reader, has alone effected a perfect cure."

HISTORY OF RELIGION IN ENGLAND.—No. 2.

(Continued from page 253.)

The custom of going on pilgrimages might be traced to the period when Christianity first flourished in England. The place where the apostles Peter and Paul were deposited after their deaths is by no means so remote as to preclude pious persons from visiting them, and it was perfectly natural they should do so. Like all other pursuits, this kind of piety became fashionable, and consequently the roads hence through the continent to celebrated shrines were crowded for ages with devotees of all sexes, ranks, and professions. The Ritual of the times contained the following exhortation: "Also, ye shall pray for all true pilgrims and palmers that have taken their way to Rome, to Jerusalem, to Saint Katharine, or to Saint James, or to any other holy place, that God of his grace give them time and space well for to go and to come to the profit of their lives and souls."

Those whose zeal or abilities were so far deficient at later periods as to prevent them from crossing the Channel, had no reason to complain; for, besides the shrine of St. Thomas of Canterbury, we had numbers of valuable relics well worth visiting in all parts of the kingdom.

It appears, that before this æra the island had been subject to sudden descents from the Scots and Picts, who were equally injurious to the Roman colonists and the British descendants of the Kelts, as plundering invaders and enemies to the religion of Christ. A strange and most mistaken remedy for this evil, was devised by Vortigern and his council, who determined to invite the aid of the Saxons to rescue his dominions from the ravages of the enemy. The consequence was fatal in the extreme, as they soon attempted to wrest the sovereignty of the island from the natives, in which they succeeded after a long and dreadful conflict. The use the treacherous Germans made of their power was even more detestable than the origin of their struggle for it: thus between the years 450 and 490, the churches and every kind of religious establishment were destroyed, the priests murdered, and, in short, every description of ruin, drove the inhabitants for shelter into the most inaccessible places, where they could exercise their religion, and wait for better times. Subsequent partial successes on the side of the British enabled them to restore some of their churches, in which they were greatly encouraged by Ambrosius their leader. Little, however, could be done in the midst of war, particularly as the fate of battle often gave the Saxons an opportunity of razing the Christian temples to the ground.

"Upon the declension of piety and justice," says Fleta, "among the Britons, the Saxons being reinforced by several recruits, grew too big for the natives, and seized the sovereignty of the island; and thus having the odds of power in their hands, they sat up their own Heathenism, demolished the Christian churches, and suppressed the true worship as far as their dominions reached. And now the abomination of desolation may be said to have invaded the holy place: the Britons are expelled their country, London sacrifices to Diana, and Thorney (Westminster) spends her perfumes upon Apollo; and indeed the whole country is lost as to their faith, and quite sunk in the Heathen Idolatry." Collier, who has the above words in his Ecclesiastical History, relates farther, that Christianity was at length driven to Cornwall, Cumberland, and Wales, the only districts in England where the persecuted natives had a foot of territory; and that Sampson Archbishop of York fled with many of his countrymen to Brittany, where a colony had been founded long before through nearly similar circumstances

Upon a casual view of the subject, it may appear irrelevant to the nature of this work to dwell upon the religion prevailing at successive periods; a little reflection must convince the reader, that the fact is otherwise; for no particular effect on the manners of a people can be more completely accomplished than by any new set of religious opinions. Thus, when the Saxons destroyed the temples and forms of Christian worship, and introduced their own erroneous and absurd ideas of religion, the people of England who believed in the true faith must of necessity have assumed a gloomy restraint, and exhibited a general appearance of despair, united with terror and disgust; the former arising from the dread of their oppressors resenting every omission of respect to their idols and priests, and the latter from the violence such respect did their feelings. It seems very certain that the priests of the Saxons did not possess a similar degree of power with the Druids; and perhaps their influence in political affairs was limited, though it is probable they sometimes assisted by advice and prognostications. As to the government of themselves, it may be supposed that they superintended particular districts in certain numbers under the direction of a chief priest or council. With respect to their operations in war, we are informed by Tacitus, the priests of the deity who presided over that detestable portion of human policy, attended armies with their idols, and flagellated the soldiers who were remiss in their duty, and yet they were denied the privileges of military command in other respects. The priestess, on the contrary, was treated with the utmost attention and gallantry, and received every thing but adoration from the votaries

It is impossible to place much reliance on the accounts transmitted to us of the doctrines of these savages. Had they in the remotest degree resembled perfect ideas of the good effects of moral conduct, and consequent happiness in a future state, the term Savages would have been improper. Had the Saxon and Danish priests originally believed in the immortality of the soul, and rejected the doctrine of transmigration, and sedulously taught the people, would it have been practicable for any army of adventurers from the East to have been persuaded that their victorious leader was the god they had long worshipped? This Odin or Wodin might, and no doubt did, suppress all opposition to his power, and, like another Alexander, possibly wished to deify himself; but I should incline to think the adoration paid under this name was addressed to a greater spirit than ever inhabited the body of the chief in question, and resulted from a similar intuitive impulse experienced by all unpolished nations, which certainly do not deify their heroes. The very circumstance of their having a number of subordinate deities, and their connexion with a set of wild and ridiculous ideas, serves to prove, that their minds wandered far beyond the limits of this earth, and, finding nothing to rest upon, became confused; in short, if Wodin, the principal god, is thus appropriated, how are we to appropriate his inferior brethren but in the way we have mentioned. The fallacy of attempting to trace authentic genealogies up to Odin, connected with the reveries of the ancient Saxons, must therefore be evident upon the least reflection.

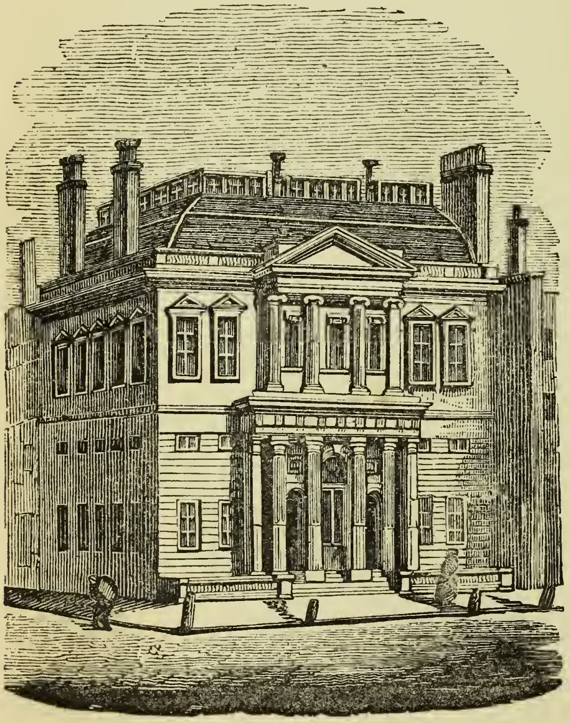
The same authorities which enable us to say any thing on this subject tell us, that the divinities of the Saxons were approached with prayer, and celebrated with songs, abounding with adulatory epithets, and those were naturally suited to the properties they affixed to their different idols. If they did not appear to favour their wishes, they vented their disappointment by throwing their weapons into the air as if intended to reach and penetrate the unpropitious being; at the same time they were by no means deficient in their incitements for favour by offering various descriptions of animals in sacrifice, the blood of which was sprinkled on the people by the priests, who augured from the appearance of the entrails, and burnt the flesh on the altar; captives, slaves, criminals, and even persons of consequence, were on particular and great occasions offered in expiation or solicitation, and copious draughts of extract from grain were swallowed in honour of the idol. As every other nation under similar circumstances are known to have entertained ideas of the existence of good and evil spirits, the Saxons had their Faul, the source of injury and misfortune.

With respect to the visible representatives of their gods, the most correct ideas may be formed from the sculpture they have left upon the Christian churches in England. Supposing their idols to be represented in the human shape, we must be aware that their execution of statues was rude and uncouth to the greatest extreme, even after they were assisted by more enlightened conceptions than the Pagan system suggested: how, therefore, are we to credit that they erected temples of incredible grandeur and magnificence during the prevalence of that system? Conjectures are wretched substitutes for authentic facts, and the fact appears clearly to be, that we have no authentic records to guide us with respect to the particular rites of their worship, or the preservation of a holy fire, or the celebration of the various religious festivals. Our best writers on this subject assert, that they offered cakes to their deities in February, which caused them to term this period of the year Sol monath; in September they had other ceremonies, whence it was called Halig monath, or the holy month; November was Blot month, or that for devoting slain cattle to the gods; Geol or Jule was their principal feast, and occurred at our Christmas, in commemoration, according to Henry, of Thor; which festival Mr. Turner conjectures to have been in honour of the sun. Bede says, they derived it from the return of that luminary; and it was, besides, the first day of their year.

Sufficient for our purpose has been already offered on the Pagan state of our ancestors, which, though an unpleasing retrospect, is accompanied by the gratifying reflection, that though the British community had every reason to detest their successful invaders, the peasantry had been so completely humanized by the precepts of Christ that the Saxons were insensibly prevailed upon to alter their sentiments respecting them. The way being thus prepared, and the head of the church acquainted with the favourable opportunity, Augustine, a monk of singular piety, was deputed to enter Britain as a missionary, for the express purpose of explaining to the Saxons the errors of their idolatrous religion; the date of this important event was 597; and, if we believe the historians who have treated on the subject, Augustine was enabled to baptize many converts the Christmas following his arrival. In the year 601, Mellitus Justus, Paulinus Ruffinianus, and other pious persons, arrived with supplies of vestments, church plate, books, &c. As the faith of the Messiah rapidly gained ground, the minds of the people were so completely separated from their previous partiality to the idols they adored, that it was in contemplation to destroy their temples and them together; but, upon consideration, a more politic measure was adopted, by removing the latter, and purifying and consecrating the former.

Judging from the favourable appearances in the reign of Ethelbert, it might have been supposed that the Christians had little to apprehend from any secret propensity for Paganism; this, however, was not the case, for on the succession of Eadbald after 616, they discovered that such a propensity not only existed, but was likely to proceed from the throne and the breast of the king, throughout his dominions; besides, they found that the three sons of Sebert, king of the East Saxons, were professed idolaters. These unpleasant coincidences rendered it necessary to bend to the approaching persecution in some degree; at the same time, every method was contrived to promote their views, and preserve their faith, by the invention of visions and miracles without number—artifices better calculated to make an impression upon the barbarians of the day than all the persuasions truth and religion suggested.

THE AUCTION MART, ST. BARTHOLOMEW LANE.



This is a very useful commercial building, originally constructed by a joint stock company, principally composed of auctioneers. The front next Bartholomew-lane is rendered architectural by an attached portico of two stories, the lower of which is of the Doric order, and the upper of the Ionic surmounted by a pediment. The lower order is tetrastyle in antis, and occupies the height of the principal and mezzanine story. The side next Throgmorton-street is rusticated to the upper part of the mezzanine windows, and the cornice of the upper order is continued in both fronts.

The upper story is contained within the space of a curb-roof, and, being lighted by three large lantern lights, forms three spacious auction galleries. The area between the pavement and the building, which gives light to a basement story of offices, is protected by a plinth and balustrade instead of iron rails, and thus gives a very architectural appearance to this part of the structure.

GREENWICH HOSPITAL.

(Concluded from page 257.)

From the vestibule a large flight of steps leads into the saloon, or grand hall, which is 106 feet long, 36 wide, and 50 high; ornamented with a range of Corinthian pilasters, standing on a basement, and supporting a rich entablature above. Between them, on the south side, are the windows, two rows in height; the jambs of these are ornamented with roses enamelled. On the north side are recesses answering to the windows, in which are painted, in chiaro-oscuro, the following allegorical figures, viz. Hospitalitas, Magnanimitas, Liberalitas, Misericordia, Generositas, Bonitas, Benignitas, Humanitas.

This is a very fine room; and the ceiling is particularly beautiful. Another flight of steps leads from this room to the upper hall, the ceiling and sides of which are adorned with various paintings.

The painting of this hall cost 6,685*l.*

In the vestibule of the great hall is the model of an antique ship, presented by the late Lord Anson; the original, which is of marble, and was found in the villa Mattea in the sixteenth century, now stands before the church of Santa Maria in Rome, hence called *Santa Maria in Navicella.*

The Chapel.—The entrance to this celebrated edifice is by a vestibule, corresponding with that of the great hall; but not, like that, open to the top of the dome. In this vestibule are four niches, containing the statues of Faith, Hope, Charity, and Meekness, executed at Coade's artificial stone manufactory, from designs by West. From this a flight of fourteen steps leads into the chapel through a most beautiful portal, having large folding doors of mahogany.

The body of the chapel is 111 feet long, and 52 broad, and capable of conveniently accommodating 1000 pensioners, nurses, and boys, exclusive of pews for the directors, the several officers, &c.

Immediately within the entrance is a portico of six fluted marble columns, fifteen feet high, of the Ionic order. The columns support the organ gallery, and are crowned with an entablature and balustrade. On a tablet, in the front of the gallery, is a basso-relievo, representing the figures of angels sounding the harp.

On each side of the organ gallery are four noble and beautiful columns, of the Corinthian order, their shafts of Scagliola, in imitation of Sienna marble, by Richter, and their capitals and bases of statuary marble: at the opposite end of the chapel are four others of the same kind, supporting the arched ceiling and roof.

There are two ranges of windows. Over the lower are paintings, in chiaro-oscuro, of some of the principal events in the life of Christ. The walls are decorated with two ranges of pilasters, the upper having shafts of Scagliola, corresponding with the eight great columns. The arched ceiling is divided into compartments, enriched with foliage, golocchi, &c. in the antique style. Between the upper pilasters are recesses, in which are painted, in chiaro-oscuro, the apostles and evangelists.

The communion-table is a semi-oval slab of statuary marble, near eight feet long; the ascent to which is by three steps of black marble, on which is fixed an ornamental railing, representing festoons with ears of corn and vine foliage. The table is supported by six cherubim, standing on a white marble step, of the same dimensions as the table.

Over the altar is a painting by West, of the Escape of St. Paul from Shipwreck on the Island of Malta. On each side the arch, which terminates the top of this picture, are angels of statuary marble, as large as life, by Bacon; one bearing the cross, the other the emblems of the Eucharist. In the segment, between the great cornice and the ceiling, is a painting of the Ascension, designed by West, in chiaro-oscuro; forming the last of a series of paintings of the life of our Saviour, which surround the chapel.

The middle of the aisle, and the spaces round the altar and organ gallery, are paved with black and white marble in golocchi, frets, and other ornaments; having in the centre an anchor and seaman's compass, finely executed.

The pulpit is circular, supported by six fluted columns of lime tree, with an entablature above the same, richly carved. In the six inter-columns are alto-relievos taken from the Acts of the Apostles. The reader's desk is square, with columns at the four corners, and the entablature over them similar to those of the pulpit. In the four inter-columns are alto-relievos from the prophets.

There are many decorations in this chapel, beside those we have described; for we have attempted only the outline. It is indeed too profusely ornamented; yet it may seem blameably fastidious to censure even excess in a work of such exquisite beauty. The design of the architecture of the interior was by the late Mr. James Stuart, surnamed the Athenian Stuart, from the *Antiquities of Athens*, published by him; and it is worthy of his fine taste.

Council Room.—This apartment, which is in King Charles's building, is worth the stranger's notice. It contains several paintings, chiefly portraits.

On the north is an entrance to the hospital from the river. An iron balustrade runs the length of the terrace, having gates opening to a flight of steps, leading down to the water. On the outside of the balustrade is a quay, paved with broad stone flags. On the east and west are two entrances, corresponding with each other, by iron gates, with rusticated piers, adjoining to which are the porters' lodges.

These gates are open to the public during the day. The chapel may be seen for sixpence; and the great hall for sixpence.

We m y add to what we have said of che rich ornaments of this edifice, that each of the grand colonnades, attached to the two southern buildings, is 347 feet in length, having a return pavilion 70 feet in length; and that they are composed of more than 300 duplicated columns and pilasters, of Portland-stone. The stranger, we are persuaded, will return highly gratified by his visit to Greenwich-hospital, which is one of the finest modern buildings in Europe; and, of those applied to the noble offices of charity, is without exception the most superb and beautiful edifice in the world.

The Infirmary.—This is a square building of brick, 198 feet in length, and 175 in breadth. It was designed by the late Mr. Stuart, and is a very valuable addition to the institution, to relieve the hospital from the sick. The infirmary is very commodious, and is calculated to hold 256 patients. It has apartments for a physician, a surgeon, with their respective assistants, and a matron. Within the walls are hot and cold baths; and it has a small chapel, in which prayers are read twice in the week, by the chaplains, to the patients.

The School.—This building also was designed by Mr. Stuart. It is 146 feet in length, and 42 in breadth, exclusive of a colonnade of the Tuscan order, intended for a play-place, and shelter for the boys in bad weather, which is 180 feet long, and 20 feet broad.

The school-room is 100 feet long, and 25 broad, capable of containing 200 boys. The apartments of the boys are fitted up with hammocks instead of beds. Here are rooms for the guardian, nurses, and other attendants; and, at a small distance, a good house for the schoolmaster.

Present Establishment of Greenwich Hospital. — This establishment consists of a master and governor, a lieutenant-governor, four captains, and eight lieutenants, with a variety of officers of the hospital; 2410 pensioners, 149 nurses, and 3000 out-pensioners. The number of persons residing within the walls, including officers, assistants and servants, amount to nearly 2600.

The pensioners within the hospital have the following allowances: every boatswain 2s. 6d., mate 1s. 6d., private man 1s. per week for pocket-money; and every man, indiscriminately, the following diet: one loaf of bread of sixteen ounces, and two quarts of beer every day; one pound of mutton on Sunday and Tuesday; one pound of beef on Monday, Thursday, and Saturday; and pease-soup, cheese and butter, on Wednesday and Friday. For clothing, they are allowed, in the space of two years, a blue suit of clothes, a hat, three pair of blue yarn hose, three pair of shoes, and four shirts.

The out-pensioners are allowed each 7*l.* per annum, for which they have tickets granted them, enabling them to receive it quarterly at the hospital, or from collectors of the customs, or excise, if they reside at a distance.

For the better support of this hospital every seaman, in the royal navy and in the merchant service, pays sixpence a month. This is stopped out of the pay of all sailors, and delivered in at the Sixpenny Receivers' office on Tower-hill; therefore a seaman who can produce an authentic certificate of his being disabled, and rendered unfit for the sea-service, by defending any ship belonging to his Majesty's British subjects, or in taking any ship from the enemy, may be admitted into this hospital, and receive the same benefit from it as if he had been in his Majesty's immediate service.

The nurses are the widows of seamen, and must be under the age of forty-five at the time of admission. Their allowances are: wages, each eight pounds a year: those who attend the sick, 16l. 4s.: such as look after the helpless pensioners, 14l. 14s.: and such as are in the service of the boys, 15l. a year. Their provisions and bedding are the same as those of the pensioners; they have each a gray serge gown and petticoat yearly. When superannuated they are allowed 20l. a year.

We have entered thus at large into this establishment, because it is the most noble and complete of its kind in the world.

LORD BROUGHAM.

(Continued from p. 264.)

Though Mr. Brougham was sufficiently successful for his brief standing at the northern bar, the field there was too narrow, and the progress too tardy for his mounting spirit. He had been fortunate enough to make "respectable appearances" before the House of Peers, in the famous Roxburghe case, in which he was engaged as a junior counsel on the side of Lady Essex Ker. It is, however, so uniformly the good fortune of all our young Edinburgh advocates to astonish the British Peers by their knowledge and eloquence, that this might have gone for little, without the prompt following up of the favourable opening, which the energy, activity, and general knowledge of Mr. Brougham had hewed out for him more effectually than any remarkable professional ability. He left Edinburgh almost thirty years ago, to push his fortunes in London, with, it appears to us, much less patronage of any kind than usually graces a young Scotsman's entrance on that field of adventure in the same walk. His compatriot and schoolfellow, Francis Horner, who had entered the Chancery Court about the same time that Brougham appeared in the Court of King's Bench, was at once brought into Parliament by the Whig family of Lansdowne, his political patrons; but the Lord Chancellor had struggled on for four or five years as a barrister, before he attained the distinction of becoming the nominee representative of the Whig pocket-borough of Camelford. His patron was the Earl of Darlington. Mr. Brougham has stood seven or eight contested elections;—one for the city of Liverpool, against Mr. Canning; several in Westmoreland, opposed to the Lowther family; and one in the Stirling district of Scotch burghs;* but during his whole parliamentary career of twenty-one years, he never represented any constituency, having even the shows of freedom, until the growing spirit of liberty triumphed in his return for the county of York, immediately before his elevation to office. If any man ought to have been a Radical Parliamentary reformer, Mr. Brougham, with his experience and consciousness, ought to have been that man. He was so, in fact, though in no degree that could alarm the Whig party. Lord Althorp, and Lord John Russell, and Mr. Lambton, were permitted to take the lead here, and they went farther.

Mr. Brougham's first appearances in the House of Commons, with all his tact, all his *use*, all his ability, and self-possession, were failures. Let no representative lose courage where Brougham at first failed, and where a man of less pertinacity of temper might have been for ever extinguished. But he tried again and again, and always made way; and finally succeeded, as few have done. Energy, perseverance, and versatility, are the most remarkable intellectual qualities of Lord Brougham. There have been, and there are, lawyers more eminent,—statesmen, with more philosophic and comprehensive views,—orators, more distinguished,—men infinitely better skilled in the sciences, to which he makes just pretensions; but where, in one mind, shall we look for the breadth and compactness of knowledge, with the promptitude and dexterity of practice, which are combined in so wonderful a degree in that masterpiece of a man *of the time*—the Lord Chancellor.

Mr. Brougham's rally, after his first damper in the House, was made in a set speech on the theme to which British benevolence ever lent a ready ear,—the Slave Trade. He moved an address to the Crown, beseeching his Majesty to persevere in his efforts to induce Foreign Powers to abandon the traffic, and to give such orders to the officers of the British Navy, as might check the trade, still carried on by British subjects in contempt of the law. This guarded address was carried unanimously. There are two points, in which, though Lord Brougham may not yet have done so much as was expected from him, all his aims have been true and noble: these are, national education, and the utter abolition of even the name of slavery. In speaking, when moving this address, of the pitiful wretches who employed their capital to effect the iniquity they wanted the courage to perpetrate themselves, he said, "A murder of hatred and cruelty, or blood-thirstiness, can only be imputed to a deprivation of reason. But here we have to do with cool, deliberate, mercenary murder; nay, worse than this; for the ruffians who go on the highway, or the pirates who infest the seas, at least expose their persons; and, by their courage, throw a kind of false glare over their crimes. But these wretches durst not do this. * * * * Traders or merchants do they call themselves! And in cities like London and Liverpool, the very creations of honest trade? I will at length give them their right name, and call them cowardly suborners of piracy and mercenary murder."

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* Another, if we recollect aright, in Warwickshire, though we have no present opportunity of verifying the fact.

Lord Brougham is now a Cabinet Minister, high in power, and higher in influence, and now is the time to act upon this speech. "Foreign nations," Spain and France, carry on the trade as then. British subjects and British capital are not yet wholly freed from its pollutions.

Before getting into Parliament, Mr. Brougham had, not from belief in his law, but in his knowledge of commercial interests, been engaged by certain merchants in Liverpool, Manchester, and London, to be heard for their interest, in support of a petition against the far-famed Orders in Council, restricting the trade with America. They prayed to be heard by witnesses. The witnesses were examined at the bar of the House, and the evidence was summed up by the counsel, in a speech of *five* hours' length! Though Lord Brougham, from his ample stores of facts and details, could never be charged with being a diffuse speaker, he was long addicted to the Scotch vice of interminable drawing, or, rather in his case, irrepressible running out. He appears to have been aware of this error, when he addressed the students of Glasgow, as their newly-elected Chancellor, in 1825. Exhorting the young men to meditate on the beauties of our old English authors, he introduces the following canons in composition and oratory, which time and experience had approved to himself, though they were not yet become familiar to his practice:—"Addison may have been pure and elegant, Dryden airy and nervous, Taylor witty and fanciful, Hooker weighty and various; but none of them united force with beauty—the perfection of matter with the most refined and chastened style; and to one charge, all, even the most faultless are exposed—the offence unknown in ancient times, but the besetting sin of later days, they always overdid—never knowing or feeling when they had done enough." And here Mr. Brougham, addressing a classic audience, made a contrast with the Greek writers and orators, unfavourable to our old and new English worthies. We relish his doctrine, without subscribing to the truth of his illustrations, as he thus proceeds:—"A single phrase—sometimes a word—and the work is done. The desired impression is made as it were with one stroke, there being nothing superfluous interposed to weaken the blow, or break its fall. The commanding idea is singled out—it is made to stand forward, all auxiliaries are rejected; as the Emperor Napoleon selected one point in the heart of his enemy's strength, and brought all his power to bear upon that, careless of the other points, which he was sure to carry if he won the centre, or sure to have carried in vain if he left the centre unsubdued. Far otherwise do modern writers make their onset. They resemble rather those campaigners who fit out twenty little expeditions at a time, to be a laughing-stock if they fail, and useless if they succeed; or if they do attack in the right place, so divide their forces, from the dread of leaving any one point unassailed, that they can make no sensible impression, where alone it avails them to be felt. It seems the principle of such authors never to leave any thing unsaid that can be said on any one topic; to run down every idea they start; to let nothing pass; and leave nothing to the reader, but harass him, with anticipating every thing that could possibly strike the mind." This is better criticism than much that we find in the periodicals devoted to the art critical.

As an orator and party champion, regularly enlisted, though he had not yet touched the bounty, Mr. Brougham was expected to take a part in all Whig questions; but there were topics more peculiarly his own. If he did not effect the rescinding of the Orders in Council, his efforts led the way to that measure of justice and sound policy, so far as respected America. The improper application of the Droits of Admiralty, was another of his exclusive points; for whenever great labour of research and detail was to be encountered, his party friends, of older or higher standing, generally waived their privilege.

Mr. Brougham was thrown out by the dissolution of Parliament, and lost his election both in Liverpool and Scotland. The time of retirement from Parliament was in no ways lost. He had succeeded Erskine as the most noted counsel, in all those political cases where prerogative and influence overbore liberty. He was the counsel of the brothers Hunts, then the proprietors of the *Examiner*, in their famous case of libel on the Prince Regent, so rigorously punished. It was then Mr. Brougham first drew upon himself the personal dislike of his late Majesty. He was honest enough to see only the interests of his oppressed clients: wise enough to perceive that the character of their counsel was a more enduring substance than either the sufferance or favour of the future King. The rumour may not be well founded, that he was originally brought into Parliament to *spite* the Prince Regent, who had so recently deserted his life-long Whig friends; but to the close of the reign, Mr. Brougham generally happened to be personally pitted in the House against those parasite underlings who assumed the honour of defending the personal character of the Prince. The appointment of Colonel M'Mahon, as the Secretary of the Regent, was one of those memorable occasions; and, as times went, it was esteemed an honour that Mr. Brougham was considered worthy of the castigation bestowed by Mr. Croker, who reserved himself to reply to him.

In the next Parliament, Mr. Brougham was brought in for the Whig close borough of Winchelsea, with a fame deservedly increased, by the uses to which he had improved his period of retirement. The House met in February 1816, just as it will in February any other year, and a royal speech was then delivered, as it will be on any other occasion, on the "flourishing condition of our commerce," &c.; but there will be no Mr. Brougham to pull it to pieces. It must be some one else who will in future magnify the enormity of putting such unguarded assertions into the mouth of his Majesty, "while the stagnation of trade is general, capital disappearing, agriculture ruined, shops shut up, and shopkeepers' books filled with debts never to be recovered!"—with many other distresses which were not then so clearly understood. In that session, Mr. Brougham directed his thunder against the Holy Alliance; the three great Northern Powers having then first blasphemously assumed this title. "I always," said he, "think there is something suspicious in what a French writer calls *les abouchemens des rois.* When crowned heads meet, the result of their united councils is not always favourable to the interests of humanity. It is not the first time that Austria, Russia, and Prussia, have laid their heads together. On a former occasion, after professing a vast regard for truth, religion, and justice, they adopted a course which brought much misery on their own subjects, as well as on those of a neighbouring state. They made war against that unoffending country (Poland), which found little reason to felicitate itself on its conquerors being distinguished by Christian feelings. The war against Poland, and the subsequent partition of that devoted country, were prefaced by language very similar to that which this treaty contains, and the proclamation of the Empress Catharine, which wound up that fatal tragedy, had almost the same words."

The views which Lord Brougham took, some few years back, of our relations with Turkey, are become of importance again. The recent defeat of the Turkish fleet, at Navarino, was mentioned in the King's speech, upon the assembling of Parliament in 1828 (immediately after the Wellington administration had succeeded on the death of Canning), as "an untoward event." It will scarce be fair to set against a grave Cabinet Minister of 1834, all the words employed by a party debater of six years before. The following are among them. "Though I cannot view with satisfaction the military mode in which the government is constituted, represented as it is by the noble Duke at the head of the army in the other House, and by the noble Lord, the Secretary at War, in this; nor see without alarm the way in which our 'ancient and faithful ally,' the religious and liberal Emperor of the Turks, is spoken of by the head of the Protestant interest in this country—by his brother, I had almost said, on the throne,—I do trust that these things which I deplore, are not an earnest of our return to that system of Foreign policy—I will say of bad Foreign policy—which, for so many years, perverted the course of our Foreign relations, and which, I had fain hoped, was utterly extinguished by the brilliant talent and glorious success attending that wiser, more humane, more liberal, and more truly English system, restored under the superintendence of the late Mr. Canning."

In the recess of the year 1816, Mr. Brougham visited the Continent. When only a corner of the Continent was accessible to the British traveller, he had, while at College, visited the north of Europe, in company with a fellow-student, Mr. Stuart, now Lord Stuart de Rothsay. On the first decided symptoms of insurrection in Spain, when hope, extinguished in the north of Europe, was dawning in the Spanish Peninsula, Mr. Brougham, it is confidently, and we believe truly, stated, was employed by the Premier to make a journey of observation in Spain. For this national service he has been unwarrantably stigmatized as the Spy of the Government, by the Ultra-Liberals, while Tories have upbraided him with having been on the very eve of joining their lower ranks, a volunteer, when the opportune death of the Minister afforded him a lucky escape.

In his tour of 1816, Mr. Brougham, who had recently made his first appearance in Parliament as an educational Reformer, and obtained the appointment of a committee of inquiry into the state of education in London, visited the seminary of Pestalozzi, at Yverden, and Fellenberg's establishment at Berne. The result forms a most interesting paper in the *Edinburgh Review*, a work which, whatever may be its literary heresies, and sins of presumption and petulance, has been the early and constant advocate of universal education. Mr. Brougham had for some time been officially one of the legal advisers of the Princess of Wales. He visited her at this time at her dwelling on the Lake of Como, probably to receive her instructions and communicate his counsels. Her daughter still stood a barrier between that unfortunate lady and her evil destinies in England: and it was not till 1820 that Mr. Brougham played his greatest part as a lawyer in her memorable trial. During this interval occurred his first electioneering contest in Westmoreland, a contest fiercely renewed on the dissolution caused by the death of George the Third.

Previously to this, at the opening of the session of 1817, he proposed a series of resolutions, close of kin to what Mr. Hume may move by-and-by, attributing the existing general distress to the severe pressure of the public burdens; and he subsequently proposed an address to the Prince Regent, in the very language that we may look to see employed, in a few months, by some Radical Member, condemning the foreign and domestic policy of the Ministry, whose measures had "*neither been calculated to fulfil the hopes, to alleviate the sufferings, nor to recover the affections of the people*,"—words ready arranged for Colonel Evans, or any on else who chooses to employ them; and as likely, as in Mr. Brougham's case, to be negatived without a division. Since we are hereabouts we may notice another resolution, moved by Mr. Brougham, at the opening of the later session of 1822, declaring, "That it is the bounden duty of this House, well considering the pressure of the public burdens on all classes of the community, and particularly on the agricultural classes, to pledge itself to obtain for a suffering people such a reduction of taxation as will afford them effectual relief." This was also negatived. We wish his Lordship would only try the effect of moving such a resolution now!

To some of the many who found amusement in the frequent *bickerings* held between the Chancellor and the Marquis of Londonderry, the humour was heightened by the traditionary gossip of the fashionable world, that they had been rivals, if not in love, yet for the hand of an heiress. Mr. Brougham acted as the counsel of Mr. Michael Angelo Taylor (the guardian of Lady Vane Tempest), who, it was said, intended to bestow his ward on his friend; and against her mother, who wished to give the heiress to the gallant Sir Charles Stuart,—a favourite at Court, the brother of the Premier, and the ambassador at Vienna. After the proper length of hesitation, and due number of doubts, Lord Eldon very naturally determined in favour of the pretensions of Sir Charles Stuart, now Marquis of Londonderry,—and the guardian lost his ward. Mr. Taylor was baffled; and if ever there had been contention, the red-coat once again carried it over the long-robe—Tory over Whig.

In 1819, Mr. Brougham married Mrs. Spalding, a widow lady with children,—and niece, as the newspapers faithfully report, of Lords Auckland and Henley. By her he has had two daughters, one of whom survives. Our account may stop here with all of his Lordship's private history that is important. His memoirs are, from this period, inextricably interwoven with those of the country. We may add here, that Lord Brougham was the eldest of five sons, of whom the elder and younger are all that now survive. One brother died very young, on the voyage to India. John, a well-known wine-merchant in this city, became unfortunate in his business, and died at Boulogne in 1829. James, a barrister, latterly in Parliament, and not without place, died at Brougham Hall, the residence of his mother, within these few weeks. Lord Brougham has one sister (Mary) unmarried. William, the youngest of the family, was appointed a Master in Chancery by his brother, and is at present one of the Members for Southwark. There is happily nothing in the family circumstances of Lord Brougham to tempt a man of even less wisdom, and less firmness, to swerve from the high duties to his country which he early laid upon himself. We say happily, for every circumstance is fortunate which lessens the risks to which public virtue is exposed in this country.

(*To be continued.*)

THE MENAGERIE.—The Pensile Grosbeak.

The birds which build in communities in Southern Africa furnish us with many interesting illustrations of natural history. The Locust-eating Thrush *(Turdus bicolor)* is one of those species which, according to Barrow, congregate in great numbers. These unite in forming a common fabric for containing individual nests, large enough for a vulture. One of these, which he met with on a clump of low bushes at Sneuwberg, consisted of a number of cells, each of which formed a separate nest, with a tubular gallery leading into it through the side. Of such cells each clump contained from six to twenty, one roof of twigs woven into a sort of basket-work covering the whole. They also build, along the banks of the Orange river, on the tall mimosa trees, which were observed to be loaded with thousands of their nests. Dr. Latham supposed this to be the same bird which is mentioned by Thunberg, as digging a hole for its nest in the bank of a river, or in the hole of a ruined building, or a decayed tree. But such differences in habit little agree with the distinguishing characteristics of a similar species.

Another of these gregarious African birds is the Pensile Grosbeak *(Loxia pensilis)*, which is about the size of a house-sparrow, and makes a basket-nest of straw and reeds, interwoven into the shape of a bag, with the entrance below, while it is fastened above to the twig of some tree, chiefly such as grow on the borders of streams. On one side of this, within, is the true nest. The bird does not build a distinct nest every year, but fastens a new one to the lower end of the old, and as many as five may thus be seen, one hanging from another. From five to six hundred such nests have been observed, crowded upon one tree.

A living author of reputation thus describes these nests; but we must premise that we do not coincide with his opinion of the structure being devised for defence: "Several varieties of the finch tribe, in South Africa, suspend their nests from the branches of trees, especially where they happen to impend over a river or precipice. The object of this precaution is obviously to secure their offspring from the assaults of their numerous enemies, particularly the serpent race. To increase the difficulty of access to these 'tree-rocked cradles,' the entrance is always from below, and frequently through a cylindrical passage of twelve or fifteen inches in length, projecting from the spherical nest, exactly like the tube of a chemist's retort. The whole fabric is most ingeniously and elegantly woven of a species of very tough grass; and the wonderful instinct of foresight (or whatever else we may choose to call it) displayed by the little architect in its construction, is calculated to excite the highest admiration. I have often seen twenty or more of these beautiful nests hanging from a single tree."

The following is a more detailed account of either the same or a similar species.

"The Baya, or Bottle-nested Sparrow," says Forbes, "is remarkable for its pendent nest, brilliant plumage, and uncommon sagacity. These birds are found in most parts of Hindostan; in shape they resemble the sparrow, as also in the brown feathers of the back and wings; the head and breast are of a bright yellow, and in the rays of a tropical sun have a splendid appearance, when flying by thousands in the same grove; they make a chirping noise, but have no song; they associate in large communities, and cover extensive clumps of palmyras, acacias, and date trees with their nests. These are formed, in a very ingenious manner, by long grass woven together in the shape of a bottle, and suspended by the other end to the extremity of a flexible branch, the more effectually to secure the eggs and young brood from serpents, monkeys, squirrels, and birds of prey. These nests contain several apartments, appropriated to different purposes: in one the hen performs the office of incubation; another, consisting of a little thatched roof and covering a perch, without a bottom, is occupied by the male, who, with his chirping note, cheers the female during her maternal duties."

"Dr. Fryer gives a very pleasant description of the Baya, under the name of the Toddy-bird, in his entertaining 'Travels.' 'Nature, in the rainy season at Bombay, affords us a pleasant spectacle, as well as matter for admiration; for here is a bird that is not only exquisitely curious in the artificial composure of its nest with hay, but furnished with devices and stratagems to secure itself and young ones from its deadly enemy, the squirrel; as likewise from the injury of the weather, which being unable to oppose, it eludes with this artifice: contriving the nest like a steeple-hive, with winding meanders, before which hangs a penthouse for the rain to pass, tying it with so slender a thread to the bough of the tree, that the squirrel dare not venture his body, though his mouth water at the eggs and prey within; yet it is strong enough to bear the hanging habitation of the ingenious contriver, free from all the assaults of its antagonists, and all the accidents of gusts and storms. Hundreds of these pendulous nests may be seen on one tree.'"

The sociable Grosbeak *(Loxia socia)* seems to excel both the preceding species in the extent, if not in the skill, of its workmanship, though there appears to be no little exaggeration in the original account given by Paterson, which, though since corrected by Vaillant, has been followed by all the systematic naturalists. We shall first give the original account, which appears not a little extraordinary, and may induce sceptical readers to conclude that the whole is a fable.

"The industry of these birds," says Paterson, "seems almost equal to that of the bee. Throughout the day they seem to be busily employed in carrying a fine species of grass, which is the principal material they use for the purpose of erecting their extraordinary work, as well as for additions and repairs. Though my short stay in the country was not sufficient to satisfy me, by ocular proof, that they added to their nest as they annually increased in numbers, still, from the many trees which I have seen borne down by the weight, and others which I have observed with their boughs completely covered over, it would appear that this is really the case. When the tree which is the support of this aërial city is obliged to give way to the increase of weight, it is obvious that they are no longer protected, and are under the necessity of building in other trees. One of these deserted nests I had the curiosity to break down, to inform myself of the internal structure of it, and found it equally ingenious with that of the external. There are many entrances, each of which forms a regular street, with nests on both sides, at about two inches distance from each other. The grass with which they build is called the Boshman's grass, and I believe the seed of it to be their principal food, though, on examining their nests, I found the wings and legs of different insects. From every appearance, the nest which I dissected had been inhabited for many years, and some parts of it were much more complete than others. This, therefore, I conceive to amount nearly to a proof that the animals added to it at different times, as they found necessary from the increase of the family, or rather of the nation or community."

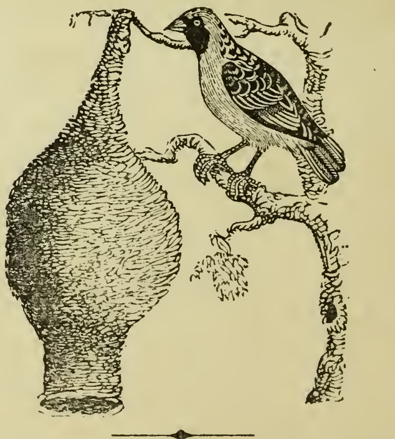
It will be seen, from the following description of the same structures, that the streets of nests are a mere fancy, though enough of the marvellous remains to gratify the curious. "I observed," says Vaillant, "on the way a tree with an enormous nest of those birds to which I have given the appellation of republicans; and, as soon as I arrived at my camp, I dispatched a few men, with a waggon, to bring it to me, that I might open the hive, and examine its structure in its minutest parts. When it arrived, I cut it to pieces with a hatchet, and saw that the chief portion of the structure consisted of a mass of Boshman's grass, without any mixture, but so compact and firmly basketted together as to be impenetrable to the rain. This is the commencement of the structure; and each bird builds its particular nest under this canopy. But the nests are formed only beneath the eaves of the canopy, the upper surface remaining void, without, however, being useless; for, as it has a projecting rim, and is a little inclined, it serves to let the rain-water run off, and preserves each little dwelling from the rain. Figure to yourself a huge irregular sleping roof, and all the eaves of which are completely covered with nests, crowded one against another, and you will have a tolerably accurate idea of these singular edifices.

"Each individual nest is three or four inches in diameter, which is sufficient for the bird. But as they are all in contact with one another, around the eaves, they appear to the eye to form but one building, and are distinguishable from each other only by a little external aperture, which serves as an entrance to the nest; and even this is sometimes common to three different nests, one of which is situated at the bottom, and the other two at the sides. According to Paterson, the number of cells increasing in proportion to the increase of inhabitants, the old ones become 'streets of communication, formed by line and level.' No doubt, as the republic increases, the cells must be multiplied also. But it is easy to imagine that, as the augmentation can take place only at the surface, the new buildings will necessarily cover the old ones, which must therefore be abandoned.

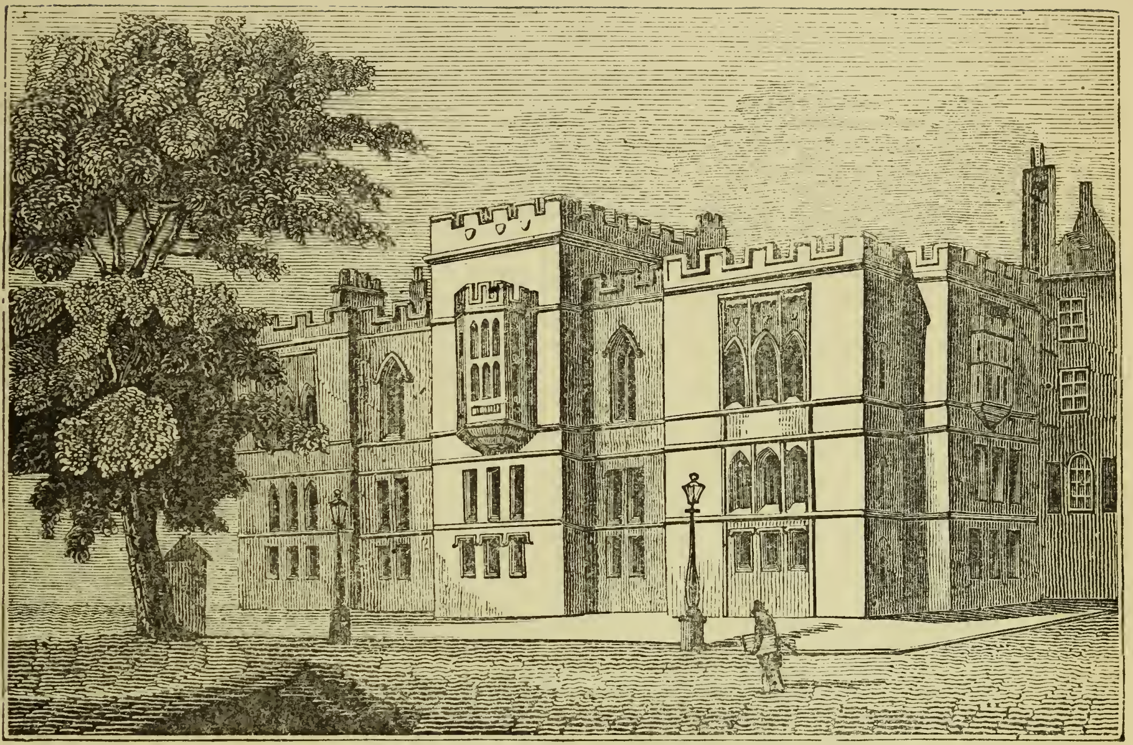
"Should these even, contrary to all probability, be able to subsist, it may be presumed that the depths of their situation, by preventing any circulation and renewal of the air, would render them so extremely hot as to be uninhabitable. But while they thus become useless, they would remain what they were before, real nests, and change neither into streets nor sleeping-rooms.

"The large nest that I examined was one of the most considerable I had anywhere seen in the course of my journey, and contained three hundred and twenty inhabited cells, which, supposing a male and female to each, would form a society of six hundred and forty individuals. Such a calculation, however, would not be exact. I have spoken above of birds among which one male is in common to several females, because the females are much more numerous than the males. The same is the case with many other species, both in the environs of the Cape and in the colony; but it is particularly so among the republicans. Whenever I have fired at a flock of these birds, I have always shot four times as many females as males."—*Library of Entertaining Knowledge.*

The Pensile Grosbeak and Nest.



ORIGIN OF THE LOG-BOOK.—*Coelbren y Beirrd*, or the wood memorial of the bards, is what they formerly used to cut their memorandums upon. Such was the ancient wooden almanac, and the Staffordshire clogg or log (*see* Dr. Plott's Natural History of Staffordshire). Hence originated the log-book, which is used by the sailors. There is a similar thing called a tally, or a piece of wood cut with indentures, or notches, in two corresponding parts, of which one was kept by the debtor, and the other by the creditor, as was formerly the common way of keeping all accounts. Hence the tally-office, and tellers (of the Exchequer, in London), from the Welsh word *talu*, to pay, or from the French *taille.*—*Anonymous.*



THE NEW LIBRARY, &c.

IN THE TEMPLE.

The pile of buildings called the Temple is divided between two societies, named the *Inner* and the *Middle* Temple, both possessing a hall, a library, a garden, chambers, &c., but using the ancient church, which we shall presently describe.

The new library represented in our frontispiece belongs to the society of the Inner Temple, whose improvements of their ancient structure deserve high praise. The design is in the pointed style of ancient English architecture by Mr. Smirke, and is in complete accordance with the ancient parts of the Temple. The style of architecture is simple, useful, appropriate, and the works are most substantially and scientifically built.

The Temple takes its name from its being founded by the Knights Templars in England. The Templars were crusaders, who, about the year 1118, formed themselves into a military body at Jerusalem, and guarded the roads for the safety of pilgrims. In time the order became very powerful. The Templars in Fleet-street, in the thirteenth century, frequently entertained the king, the pope's nuncio, foreign ambassadors, and other great personages.

The Temple afterward passed to the Knights Hospitallers of St. John of Jerusalem, who had their chief house for England in Clerkenwell, on the site of St. John's square. They granted the Temple for 10*l.* per annum to the students of the common laws of England, in the possession of whom, and their successors, it has remained.

It is now divided into two societies of these students, called the *Inner* and *Middle Temple,* and having the name (in common with the other law societies in London) of *Inns of Court.*

These societies consist of benchers, barristers, students, and members. The government is vested in the benchers. In term-time they dine in the hall of the society, which is called *keeping commons.* To dine a fortnight in each term is deemed *keeping the term;* and twelve of these terms qualify a student to be called to the bar · that is to be entitled to plead and manage causes for clients in the courts.

These societies have the following officers and servants :—a treasurer, sub-treasurer, steward, chief butler, three under butlers, upper and under cook, a pannierman, a gardener, two porters, two wash-pots, and watchman.

Anciently the society used their bread as plates, and drank out of wooden cups. At present their customs are very simple, but their fare is excellent, though plain, and restricted to certain kinds for each day. There is no wine allowed the students, with the exception of particular days, and of the particular customs of the several inns, which differ a little; but they are permitted to find wine for themselves. The benchers drink excellent wines, are unrestricted in fare, and live very well, which these societies can perfectly afford, being extremely wealthy.

The benchers assume and exercise a power that can scarcely be reconciled to reason. They examine students as to their proficiency in the knowledge of law, and call candidates to the bar, or reject them, *at pleasure, and without appeal.* We have seen that a student *eats* his way to the bar, in which there can be no great harm, because his client will take the liberty afterward of judging how far he has otherwise qualified himself. But either every man that eats in these societies should be called to the bar, or the rejection should be founded solely on his ignorance of the law, and should be subject to an appeal to a higher jurisdiction : otherwise the power of the benchers may be exercised from private or party motives.

The expense of going through the course of these societies is not great. In the Inner Temple, a student pays, on admission, for fees of the society, 3*l.* 6*s.* 8*d.*, which, with other customary charges, amounts to 4*l.* 2*s.* A duty is also paid to the king of 16*l.* 4*s.*, amounting altogether to 20*l.* 7*s.* Terms may be kept for about 10*s.* per week; and, in fact, students may dine at a cheaper rate here than elsewhere.

The garden of the Inner Temple is not only in a most happy situation, but is laid out with great taste, and kept in perfect order. It is chiefly covered with green sward, which is pleasing to the eye, especially in a city, and is most agreeable to walk on. It lies along the river, is of great extent, and has a spacious gravel walk, or terrace, on the bank of the Thames.

The Middle Temple has also a garden, but much smaller, and not so advantageously situated.

The hall of the Middle Temple is a spacious and elegant room in its style. Many great feasts have been given in it in old times. It is well worth a visit.

In the treasury-chamber of the Middle Temple is preserved a great quantity of armour, which belonged to the Knights Templars; consisting of helmets, breast and back pieces, together with several pikes, a halberd, and two very beautiful shields, with iron spikes in their centres, of the length of six inches in diameter, and each of about twenty pounds weight. They are curiously engraved, and one of them richly inlaid with gold: the insides are lined with leather stuffed, and the edges adorned with silk fringe; and broad leathern belts are fixed to them, for the bearers to sling them upon their shoulders.

The Inner Temple hall is comparatively small, but is a fine room; it is ornamented with the portraits of several of the judges. Before this hall is a broad paved terrace, forming an excellent promenade, when the gardens are not sufficiently dry.

The Temple church belongs in common to the two societies. The Knights Templars built their church on this site, which was destroyed; and the present edifice was erected by the Knights Hospitallers. It is Gothic, and very beautiful; though it has this great defect, especially in a Gothic building, that the aisles are too wide for their height. It has three aisles, running east and west, and two cross aisles. At the western end is a spacious round tower; the inside of which forms an elegant and singular entrance into the church, from which it is not separated by close walls, but merely by arches. The whole edifice within has a very uncommon and noble aspect. The roof of the church is supported by slight pillars of Sussex marble; and there are three windows at each side, adorned with small pillars of the same marble. The entire floor is of flags of black and white marble; the roof of the tower is supported with six pillars, having an upper and lower range of small arches, except on the eastern side, opening into the church. The length of the church is eighty-three feet; the breadth sixty, and the height thirty-four: the height of the inside of the tower is forty-eight feet, and its diameter on the floor fifty-one.

A modern screen of wainscot divides the porch and the church, to the great injury of the effect of the whole plan. The pillars of the tower are wainscoted with oak, to the height of eight feet, which also injures the plan.

In the porch, or tower, are the tombs of eleven Knights Templars; eight of them have the figures of armed knights on them, three of them being the tombs of so many earls of Pembroke.

The organ of this church is one of the finest in the world.

Since the reign of Henry VIII. the superior clergyman of this church is called the *Master of the Temple;* he is constituted such by the king's letters patent, without institution or induction.

There are four entrances into the Temple, beside those in Fleet-street; and it is a thoroughfare during the day, but the gates are shut at night. The gardens are open to the public in summer.

IRISH STORY-TELLERS.

The travelling genealogists and wandering minstrels of Ireland have been succeeded by a race of harmless *fictionists*, peculiar to that country. One of the most memorable of these was Jack Hasnett of Kerry, celebrated for his adventures with the self-same *boar* which gave old Crohoore so much trouble. Jack was a decent shopkeeper in the town, much devoted to three friends—drinking, disputing, and fighting; but with this difference, that while he really cultivated the society of the two former, his acquaintance with the latter was more a matter of boasting than any thing else. If you were to believe himself, "he'd beat Phune M'Choöil and Uschur along with him; and, as to disputation, why from *Aristotle* to the *Reading Made Easy* (for Jack, like almost all the shopkeepers of Kerry, had received a classical education), the world could not produce a match for him." The world, and his wife, to be sure, thought differently; but in drinking undoubtedly he was a hero. What he would have done with some of the Roman emperors is perhaps hard to say, as they drank wine; but for whisky-punch, he might be backed against any man, dead or alive. Twelve tumblers were nothing to him. Six muddled him; but from that out there was no perceptible change; he could not be made more drunk, and you might as well go on pouring punch into the bog of Allan as into Jack. There he sat, unable to stir any part of his body—always excepting his hand, which was never known to fail, while a glass was before him—with a look of great wisdom, arguing some question,—and it made very little difference whether there was any one present or not. He could maintain both sides, in a friendly way, with the tumbler, and never cared for a more numerous audience. But one night Jack had been drinking at Ned Price's: there was a dispute, as usual,—and thinking he had received some affront, he rose to go away. After a number of experiments, as the Library of Useful Knowledge would say, to ascertain the position of his centre of gravity, and bring it into a condition of unstable equilibrium over the point of support, he effected this at last,—but instead of going to the street door, he turned towards the back door. The town, whenever there is a heavy fall of rain, is flooded; and this night it happened that the water was about five or six inches deep in the yard, except at one part higher than the rest, where this young villain of a boar had his stye. The threshold of the back door was raised some steps above the yard; and when Jack came to the steps, of course, he stumbled and fell forward into the water, where he lay quite at his ease.

The boar, as soon as he heard the splash, thinking he had got something great, made three standing leaps up to Jack; and seizing the skirt of his surtout, began to tear away at it; but finding no substance in this, he soon quitted it, and laid hold of Jack's arm, which he began to chew. "Eh! what's that?" says Jack, raising himself on one elbow, and hitting with the other at the boar; fair play,—don't strike a man when down." The boar paying no attention to this protest, planted his fore-legs on Jack's body, and seized him by the shoulder. "Fair play," says Jack again,—"don't strike a man when down: I'll box you over a garter." The boar grunted. "What's that you say? eh? what's that you say? Can't you speak plain, man, like me," muttered Jack; "let me get up, and I'll box you over a garter." But the boar became desirous of dragging Jack up towards his stye out of the water, and looking for a convenient part to lay hold of for that purpose, he began to walk in all directions over his body, and seized first his leg, and then his arm again. During all this, of course, Jack was not idle. He made several remonstrances, several appeals to the boar's chivalrous feelings, and offered to fight them all one after another, but in vain. At length, luckily for Jack, as the boar would probably have killed him, drunk and helpless as he was, a maid-servant heard his expostulations. "For God's sake, come here!" says she, "there's something in the yard;" and she alarmed the whole house. Lights were brought, and they found Jack, leaning on his elbow, issuing his protocols and protests with a look of the most drunken gravity; his face being turned towards the boar, from which he was not a foot distant, though he could never see his adversary. They took him up, changed his clothes, and placed him, sitting before a large fire, with a tumbler of punch smoking hot on the table near him. In this position his spirits soon revived, and he was able to give an account of his adventures, which certainly did not lose in his own hands. According to his account, he had performed wonders. There were, at least, twenty persons beating him, all of whom he had either killed or wounded. The children crowded about him, in ecstasies of astonishment. "Oh, d'ye hear him,—that I mightn't!—he tells lies as fast as a horse would trot.—Sure there was no one at all at him but Billy." "The first of them," says Jack, taking a huge sup, "was a tall black fellow, with iron heels to his boots. He come behind, and struck me with a *thaivaun* of a stick."

"Did the villain knock you down, Jack?"

"Is it I? He didn't stir me. I was as firm as a rock. Well, four more made at me Ye cowardly rascals, says I, I'll never let ye go home alive. One of them made no answer, but pulls his hat over his eyes, and struck at me, and with that the whole of them surrounded me."

"And did any at all of them knock you down, Jack? I heard you were in the gutter."

"Oh, 'twas Dan Cronen said that. He lies, the rascal; and, by J——, I'll cut him into garters as soon as I catch him! No, Tim; from first to last I wasn't knocked down. But have ye the bolluvvaun?—[a dumb person.] For God-sake, keep that fellow Oh, that's a treacherous rascal. He had a black-thorn stick full of knobs; and, blud and 'oun's, my ribs! Oh, I thought he'd never let me get up. Have ye the *bolluvvaun?* He usen't say a word, but hit me."

Tait's Edinburgh Magazine.

HYMN TO SPRING.

The blood is breathing through each vein,
The cheek is warm again.
The old man's chair hath left the fire,
It stands beneath his father heaven;
The half-clad youngling from his sire
The kiss hath ta'en, the snow-drops given,
And laugh'd the simple laugh of joy.
The matron sings the maiden's song,
As the budding fields she looks along;
The old man smiles, as doth the boy;
He hath forgot how worldly cares annoy.

Invigorating Spring,
It suits us well to bring
An offering of thine own mild flowers to thee;
What worthier offering or more bland can we
Entwine thy name with, life's first deity,
Who bathest in the dews, and mirror'st in the sun,
Sweetest of younger sisters, freshest one
Of the bare-bosomed band that bind the year.
When the last quiver of the bronzed leaf
Is stilled, the re-born blade shoots emerald clear
From the relenting earth; each day a span
Increasing in its height unto a sheaf
Of gold-streaked flowers, that break the nestling rind
To shine, as Beauty o'er her birth-place shined,
When the green sea foam gave way
To the rise of Cyprian day,
And her gorgeous hair alone
Was the 'tire and garment round her thrown.
Sweetest of younger sisters, odorous-tressed,
Whose lips are worshipped by the breezes, Spring!
Thy breath doth go into each living thing;
Thine altar is the inner heart, impressed
With love's warm, wandering, wondrous flame,
That stirrest in each plant and beating breast the same.

Summer; meridian brightness, with its haze
Of heat, and grateful shadows, and its maze
Of foliage and of underwood, and rills
Creeping unseen adown the cloudless hills,
Hath not so soft a wing
As thou, untainted Spring.
Autumn, full flush of luxury and mirth,
Shaking the red-ripe fruit upon the earth;
Shedding the rose-leaves from their stems, to swim
Down the rough brook, or waver by its rim,
Hath no such hope of heart
As thou, Spring, dost impart.
Innocent of a blush, young Spring!
Holiest of the yearly ring,
I'd place amidst thy golden hair,
A single daisy, pink and white.—
Alas! it will remain not there;
How soon hath sunk its gentle light.
The heedless sheep goes browsing on;
The daisy from the grass is gone.
Spring rises from the earth, and smiles,
As Summer's kisses her farewell beguiles.

But e'er thou go'st, blithe Spring,
It suits us well to bring—
For not a worthier or more bland can we—
An offering of thine own wild flowers to thee

Ibid.

Illustrations of the Changes in our Language, Literary Customs, and Gradual Improvement in Style and Versification. Abridged from Malcolm's "London."

Mr. Lewis observes, "As to Mr. Caxton's printing, that his first performances are very barbarous;" his letters resembled the character of the writing then in use. Instead of the commas and periods, we find this mark /." Mr. Palmer observes, "That he used a letter peculiar to himself, a mixture of Secretary and Gothic, and of the size at times (particularly in names) of Great Primer. Most of the characters are joined, which led Mr. Bagford to suppose his types were not distinct as at present. His titles are in the German text, of the size of Great Primer; there are no catch words on his pages, and the signatures occupy their usual place. Many of his books have small initial letters, as directions for an illuminator, who decorated the heads of the chapters; in others, a large capital flourished occurs. The pages are not numbered, though the leaves are in some instances. As he did not give a list of errors, he carefully collated all the copies with his original, and made such corrections as were necessary with a pen. The paper is fine, thin, and lasting, and his ink perfectly black and good.

The following is a specimen of his orthography and style.—Many gentlemen censured him, "saying, That in his translacyons he had overcuryous termes, whiche coude not be understande of comyn people:" those persons requested him to use olde and homely termes in his translacyons. As he fayn wolde, he said, satisfye every man so to doo, he toke an olde book and redde therein; but certaynly thenglyshe was so rude and broad, that he coude not wele understande it. Also, the Lord Abbot of Westmynster did do shewe to him late certayn evydences wryton in olde englyshe, for to reduce it into our englyshe then used; but, that it was wreton in such wyse, that it was more lyke to duche than englyshe, so that he coude not reduce ne brynge it to be understonden. And certainly our language now used varyeth ferre from that which was spoken whan I was borne. For we englyshe men ben born under the domynacyon of the mone, whiche is never stedfaste, but ever waverynge, wexing one season, and waneth and dyscreateth another season. And that comyn englysshe that is spoken in one shyre varyeth from another." "In my days happened that certayn marchauntes were in a ship in Tamyse for to have sayld over the see into Zeland, and for lacke of wynde thei taried atte Forland (in the isle of Thanet), and wente to lande for to refreshe them. And one of them, named Sheffelde, a mercer, cam into an hows, and axed for mete, and specyally he axyd after eggys. And the good wyf answerede, that she coude speak no Frenshe. And the merchaunt was angry, for he also coude speke no Frenshe, but woude have hadde egges, and she understode him not. And thenne, at last, another sayd, that he wold have Eyren; then the good wyf sayd, that she understood hym wel."

Wynkin de Worde succeeded Caxton in his art and house, and Richard Pynson, an apprentice or assistant to the latter, became printer to Henry VII. De Worde appears to have excelled his master, and first introduced the Roman letter, which he used in the manner we now do Italics.

This may serve as a precedent for those who wish to excuse the modern custom of wasting a dozen pages after the preface of a work in giving ample contents of chapters, which are most carefully repeated at the commencement of each. Take an example from *ten* pages.

"Howe Nimbroth builte the towne of Babilon to saue him from Noies floude, which for his pride was put from hys magnifice'ce, and hys towre with sodeyne leuen smitten doune." "The prologue of John Lidgate, monk of Bury, Translator of this book."

We shall now offer the reader a sample of the versification and language of his time:—

> "He that whilom did his diligence
> The boke of Bochas, in Fr'ch to tra'slate
> out of latine, called was Laurence:
> The time truelye remembred and the date,
> when King John through his mortall fate,
> was priesoner brought to this region,
> whan he first gan on this translacion.
>
> In his prologue affirming of reason,
> Artificers hauing exercise:
> may chaunge and turne by good discrecion,

shappes, fourmes, and newly them deuise :
Make and vnmake in many sondry wise
as potters which to that craft entend,
Broke and renewe, their vessels to amend."

" My fifth husbonde, God his soule blesse
Which I took for love and no richesse
He sometime was a Clerk in Oxenforde
And had left schole, and went at home to bord
With my gossip, dwelling in our toun
God have her soul, her name was Alisoun."

Chaucer.

" The Image of Governaunce compiled of the actes and sentences notable of the most noble emperour Alexander Seuerus, late translated out of Greke into Englyshe, by Sir Thomas Elyote knyght, in the fauour of Nobilite anno 1556," within a border vilely cut and composed. The type is that termed black letter, the pages are numbered only on the right, the figures vary in size, and an i is sometimes used for 1. Sir Thomas accounts for his work in these words, part of a long preface : " As I late was serchinge amonge my bokes, to fynde some argument, in the readynge whereof I mought recreate my spyrytes, beynge almost fatygate with the longe studye aboute the corretynge and ampliatyng of my Dictionarie, of Latin and Englyshe, I happened to fynde certeyne quayres of paper, which I had wrytten about nine yeres passed : wherein were conteigned the actes and sentences notable, of the most noble Emperour Alexander, for his wysedome and grauitie called Seuerus, whiche boke was fyrst wrytten in the Greke tonge by his secretarie named Eucolpius, and by good chaunce was lente unto me by a gentill man of Naples called Pudericus. In readinge whereof I was maruallouselie rauyshed, and as it hath been euer mine appetyte, I wyshed that it hadde been publyshed in suche a toungue, as moe men mought vnderstande it. Wherefore with all diligence I endeuored my selfe whiles I had leysour, to translate it into Englyshe," &c. First ed. 1541.—Although the date of this volume is 1556, it must be remembered the language is that of 1541.

" Stuitifera Nauis, qua omnium mortalium narratur stultitia, admodum vtilis & necessaria ab omnibus ad suam salutem perlegenda, è Latino sermone in nostrum vulgarem versa, & iam diligenter impressa. An. Do. 1570." Beneath these words is a miserable engraving in wood of a fleet of fools. The Ship of Fooles was translated by Barclay, and is printed in black letter ; the right hand page only being numbered. The translator says : " But ye Readers geue ye pardon vnto Alexander de Barclay if igncraunce, negligence or lacke of witt cause him to erre in this translation, his purpose and singular desire is to content your mindes. And sothly he hath taken vpon him the translation of this present Booke neyther for hope of rewarde nor laude of man, but onely for the holesome instruction, commoditie and doctrine of wisedome, and to clense the vanitie and madnes of foolishe peple, of whom over great number is in the Realme of Englande. Therfore let euery man beholde and ouerrede this Booke, and then I doubt not but he shall see the errours of his life, of what condition soeuer he be, in like wise as he shall see in a Mirrour the fourme of his countenaunce and visage. And if he amende suche faultes as he redeth here, wherin he knoweth himselfe giltie, and passe foorth the residue of his life in order of good maners, then shall he haue the fruite and aduantage wherto I haue translated this Booke."

The proeme will furnish us sufficient in two stanzas to estimate Barclay's powers of versification:—

" Among the people of euery region,
And ouer the world, south, north, east and west
Soundeth godly doctrine in plenty and foyson,
Wherein the ground of vertue and wisedome doth rest,
Reade good and bad, and keepe thee to the best,
Was neuer more plentie of wholsome doctrine,
Nor fewer people that doth therto encline.

We haue the Bible which godly doth expresse
Of the olde Testament the Lawes misticall,
And also of the Newe our errour to redresse,
Of Philosophie and other artes liberall,
With other bookes of vertues morall,
But though suche bookes vs godly wayes shewe,
We all are blinde, no man will them ensue."

Specimen of notice of Errata, 1577.

" An Admonition to the reader. For thy better expedition and furtherance in reading of this book, I pray thee (gentle reader) take thy pen and (before all things) correct and amend these faults escaped in printing.

Folio	Page	Line	Faults	Corrections
14	a	17	for we arrest our hope	read we erect our hope

a Signifieth the first side of the leaf.

b The ſeco'd." The Practice of Preaching, 1577.

" The Thirteene Bookes of Aeneidos. The first twelue being the worke of the diuine Poet Virgil Maro, and the thirteenth, the supplement of *Maphæus Vegius*. Translated into English Verse to the first third part of the tenth Booke, by *Thomas Phaer* Esquire: and the residue finished, and now newly set forth *for the delight of such as are studious* in *Poetrie : By Thomas Twyne*, Doctor in Phisicke. London 1596."

The dedication is, " To the right worshipful Maister Robert Sackuill Esquire, most worthie sonne and heire apparant to the Right honourable Syr Thomas Sackuill Knight, Lord Buckhurst.

" The reguarde of your manifolde curtesies, whereof you cease not euery day to giue experiment, not only generally, so as all men take notice thereof, but particularly bestowed vpon my poore selfe, not vnknowne vnto many, and which without great note of Ingratitude, I cannot co'ceale, hath oftentimes driuen me, and yet doth, to deuise the means wherby in dutie and seruice, I might some way seeme to be thankfull. But finding mine habilite euermore inferiour to my good meaning, and my selfe euery day farther ouerladen with the debt of your benefits, I haue almost giuen ouer to striue with you in good turnes, contenting my selfe now, since I am much alreadie, to bee more, if it may bee, and altogither beholden vnto you. Wherunto, neither hath the respect of mine owne priuate commoditie only, so farre induced mee, as I must needes, and that truly acknowledge, rather the singular gifts of Vertue and Nature, whiche are sufficient to induce any to love and honour those that are absent and vnknowne, so much the more eminent in you, as wisedome and learning haue taught you to know, you were not borne only for yourselfe, but to deserue well of your countrey, parents, and welwillers. Of which last sort, as I will not professe my selfe the least willing, but rather yeelde vnto none in respect of dutiful deuotion, so must I not forget the woorthie mention of your honourable parents, vnto whome for great causes, and also to your whole race of Sackuils for priuate respects, all manner waies I owe myselfe : so that in honouring them I must needes loue you, and in louing them so honour you, as the rare hope, and only expected Imp of so noble rootes, and heire of so auncient a familie. Then, forasmuch as it may not bee, that the dedication of the work of Aeneidos now at the latter hand can bring any additio' of creditt vnto you, but rather be the more acceptable vnder the title of your worshipfull Patronage, most humbly with my selfe, I present the same vnto your good liking. Trusting, that as Virgill and Maphæus of themselves, shall bee welcome vnto you, so they bee neuer the worse for the companie of my poore name, but rather my name for the presence of so worthy writers the better accepted, as of one that of dutie intermitteth not to solicite the Almighty, for the aduancement of your good estate vnto all felicite heere on earth, and also hereafter in the euerlasting kingdome. At my house in Lewis, this first of Januarie 1584.

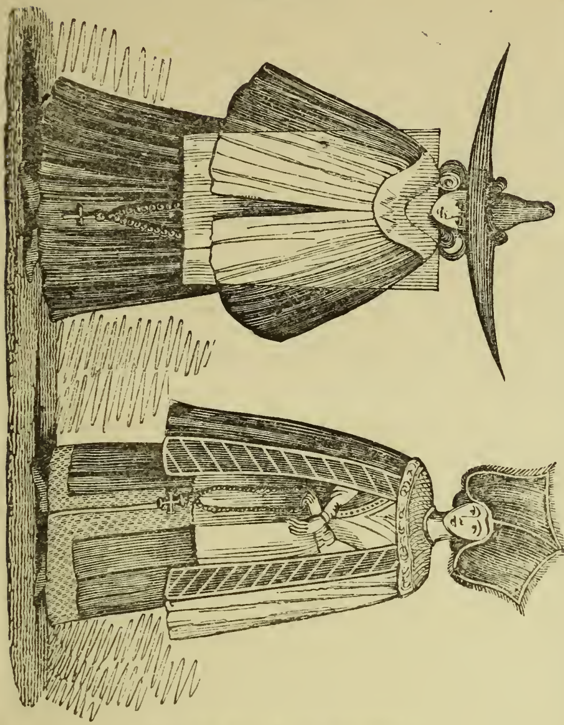
" Your VVorships most bounden, and willing

" Thomas Twine."

Negus.—Negus is supposed to have been brought into fashion by, and taken its denomination from, Francis Negus, Esq., who was commissioner for executing the office of Master of the horse, during the reign of George I. — *Gentleman's Magazine*, 1788.

Pen.—The word pen, now used for the instrument we write with, is no other than the Latin *penna*, which signifies the quill, or hard feather of any bird : and is a very proper word for it, because our pens are now made of such quills, which were formerly made of reeds.—*Grose's Provincial Glossary*

COSTUMES OF AUSBURGH IN THE THIRTEENTH CENTURY.



ETON, OXFORD, AND CAMBRIDGE.

EDUCATION OF ENGLISH GENTLEMEN.

(From *Johnstone's Edinburgh Magazine.*)

An English lady, an anxious mother, when about to send her son to the University, inquired of a learned and reverend Dean, whether Oxford or Cambridge was to be preferred, and was honestly answered, that about equal quantities of port were drank at each. Cambridge, however, we can hardly tell for what reason, has hitherto enjoyed the reputation of being the most strict in discipline, and vigilant in the preservation of the morals of the students:—and yet Cambridge, if we may credit recent accounts, is a hot-bed of vice and profligacy. In our own country there is a warm controversy going on at present about the utility of classical learning altogether, in which enlightened opinion and common-sense is waging successful war with custom, prejudice, and the wisdom of our ancestors. How long a mischievous abuse may continue, after it is fairly exposed, depends upon many contingencies. Among ourselves *language-craft*, in many of its branches, has flourished for some centuries after its absurdities were detected; nor, though the symptoms of its decline and fall are becoming more decided, can the date of its extinction be yet precisely foretold. Our present object is not, however, the inutility of the *dead* languages to the youth of Britain, but the pains and penalties, the perils and actual ruin in soul, body, and estate, which more or less are incurred by every boy and young man, acquiring this species of knowledge at its purest sources, Eton and the English Universities. For the statements we are to make, as many of them are startling, we shall give our authorities.

Eton is acknowledged to be the first classical public school in the United Kingdom; we shall therefore suppose our young aristocrat, or would-be aristocrat, the future candidate for academical honours and distinction in the Church or in public life, an *Eton man*. The original college was a limited institution. It is now the largest we have, *oppidans* or scholars being added *ad libitum* to the seventy students on the foundation. There are generally between 500 and 600 boys, the "flower," the future hope of the nation. There are a Provost, seven Fellows, a Head Master and a Lower one, and Masters or Tutors to the number of ten; and here is the public economy of the school:—

"The school is divided into six forms, of which the sixth is the highest, and is the only one limited in its *number* of boys, which is never allowed to exceed twenty-two. The fifth form consists of three divisions—the upper, middle, and lower. A boy takes a year to pass through each of the two lower, but remains in the upper until a vacancy occurs in the sixth form. It may, on an average, require two years and a half to get through the upper division. Between the fourth and fifth there is an intermediate form, called '*The Remove*,' which consists of two divisions; and a boy is six months in each. As my observations will principally relate to these upper forms, I shall not describe the remainder. The work of the fifth and sixth forms is, with too trifling a difference to be worth mentioning, the same. On Sunday, they do a Latin theme. On Monday, they repeat from thirty to thirty-five verses of the Poetæ Græci, construe the same number of lines of Homer, together with seventy lines of the Scriptores Romani. Sometimes one-half of this latter is not done; but in place of it, the lesson of Homer is done over again. Tuesday is a holiday, on which, however, they do a copy of verses, varying in number according to the ability and industry of the individual. The higher boys seldom do less than from thirty to thirty-six; the lower, from twenty-two to thirty. On Wednesday they say about thirty-eight lines of Ovid or Propertius by heart, construe thirty-five lines of Homer, and seventy of Virgil. They also do a copy of Lyrics, which must not be less than six stanzas in length. On Thursday they say some Greek Grammar by heart, and construe thirty-five lines of Greek prose; generally Lucian. On Friday they repeat by heart the Homer which was construed on Wednesday and Monday, and the Virgil which was construed on Wednesday. They construe seventy lines of Horace's Epistles or Lectures, and thirty-five lines of Greek prose. On Saturday, they repeat by heart the Horace which was construed on the previous day; construe some thirty or thirty-five verses of the Poetæ Græci, together with some Greek Testament, and are examined in a few pages of Secker. No lessons are *learnt in school-hours*. The boys are previously prepared in their lessons by their tutors, and the school-times are devoted to *examination*. All that is read over and above what we have stated, is called 'private business.' It is not required by the school, but is done by the tutors privately with their pupils. I have given the outline of what is called a 'REGULAR WEEK;' but this is materially interrupted and curtailed by holidays, whether accidental or periodical.

"There are also extra masters for teaching the French, Italian, and German languages, as well as writing, drawing, and arithmetic. Attendance on either of them is voluntary, and forms no integral part of the school business."

Here is a week's work! But we must notice how carefully the religious instruction of these youths is provided for.

"The boys are not only defectively instructed in the nature and doctrines of Christianity, but are most perniciously taught to regard some of its highest duties as matter of annoyance and coercion. They are COMPELLED to attend chapel, exclusive of Sundays, at least four, very often five, sometimes even six, times in the week. The evil might, in some degree, be mitigated, if worship on the week days were devoutly performed; but the boys are neither expected to bring prayer-books into the church, nor to join in the service. The prayers are read in a slovenly manner, being usually accomplished in twenty-five minutes. Very frequent COMPULSORY attendance on Divine worship, even if *properly* done, can have none but a bad effect on MEN—and men, too, of religious minds; but upon the YOUNG the consequences are incalculably disastrous.

"Upon the young, who generally mistake associations of ideas for opinions, and with whom inveteracy of custom is equivalent to energy of conviction, the effects of this system are doubly deplorable. Attendance on church becomes, in after life, an irksome and uncomfortable duty; and that which was intended, by a merciful Creator, to be an everlasting memorial of his care and benevolence to man,—to be the medicine of sorrow, and the purification of thought, is converted, by a stupid and obstinate adherence to forms, whose single claim to respect consists in the longevity of their mischief, into an uneasy and unprofitable ceremony; thus God is robbed of his mercy, and man of his consolation. Perhaps I may seem irreverent, and to be using terms more solemn than befits the occasion; but no words CAN express the awful responsibility incurred by those who deliberately, and in spite of demonstrative reason, persist in tampering with the eternal interests of souls. The matter I speak of is nothing temporary or trivial; either I or my adversaries are wrong; if I am *in error*, in the name of religion let me be confuted by some argument. I profess, with the most fervent sincerity, I know not even the ghost of a reason which could be conjured up against me out of the grave of rotten antiquity. But if I am *right*, shame and dishonour to those who have neither the wisdom nor the courage to acknowledge refutation, and to amend error, even though their obstinacy imperils higher interests than those of this world. Nor is it only on the week days that I complain of religion being neglected at Eton. Even the Sabbath is not honoured with proper reverence. That day, which now, thank God, brings religious comfort and instruction to the poorest cottager, brings but little of either to the Eton student. It is really hard to believe that a rich ecclesiastical establishment, founded for the especial purpose of educating persons for the church, should inculcate, in the consequences of its misgovernment, a most wicked contempt for the Sabbath. The upper boys on that day are required to learn some—perchance licentious—lines of the Poetæ Græci: the *Remove* are drawing maps; both are possibly engaged also in writing a theme, which, whatever the THEORY of the matter may be, is of no practical service to religion or morals. The fourth form are construing, or preparing to construe, a few verses of the Greek Testament, which they are not taught for the sake, or with the possibility of promoting religion, but for the inoculating of them with the virus of Greek Grammar rules. I pronounce this to be a disgraceful reproach to the school."—*Some Remarks on Eton School.* By a Parent.

The author of this pamplet is a warm admirer of classical learning, and advocate of public schools. He is a Reformer, not a *Destructive.*

We have no intention of going into the disgusting details of precocious vice furnished by the private history of public schools. The miseries of a *fag*, and the pernicious effects of the system of *fagging* on future character, would in our estimation be too dear a price to pay, were the gain the Greek and Latin of Bentley or Porson. At Eton, and some of the other schools, this infamous system has been greatly ameliorated.

We have many histories of *Fags:* who can ever forget that of Cowper, who for years never durst lift his eyes above the shoes of his young tyrant; and who can affirm that this brutal treatment did not lay the foundation of the future mental miseries of its unhappy object? And all this must be endured in order to acquire a knowledge of Latin and Greek, which, in nine cases out of ten, proves, in after life, very slender indeed, admitting its uses when attained.

(*To be continued.*)

LORD BROUGHAM.

(*Continued from page 271.*)

MR. BROUGHAM'S conduct in Parliament, and the circumstance of his being the chosen champion of all defendants in prosecutions where the influence of the Government, and the gross subserviency of the Crown lawyers, sought to stifle public opinion, and crush or ruin every man connected with the press, who dared to maintain the right of free discussion, had made him exceedingly popular in the country, before the Queen's Trial occurred, to carry his popularity to a height beyond all precedent. There might be great difference of opinion about that most unhappy and disgraceful affair; there could be but one impression of the conduct of the champion of the Queen. Mr. Brougham's early efforts to procure an amicable adjustment of the dispute, told greatly to his advantage with all moderate persons, who were even disposed to be *King's men;* and his able, zealous, and uncompromising advocacy of the cause in which he was compelled to embark, by the mad step on which the reluctant Government were thrust by the passions and inflamed personal feelings of the King, and the evil counsels of a handful of parasites, men and women, of the Court, completed his triumph. When the Queen, rejecting the offer which Lord Hutchinson was empowered to make her, at St. Omers (fifty thousand a-year, with unbounded license, provided she renounced her rights, and remained abroad), came to England, and Lord Castlereagh brought down the famous green-bag, and the royal message, and laid them on the table of the House of Commons, Mr. Brougham still deprecated the measure as altogether impolitic and unwarranted; and, to give time for adjustment, advised delay even of the preliminary discussion. But no moment was lost by the fore-doomed Government: Lord Castlereagh made his *exposé*, and the trial proceeded.

The gigantic efforts of Mr. Brougham at this crisis, throw every other period of his life into the shade. In this cause his whole mind, and soul, and heart were embarked. He appeared for the time like a man inspired—carried out of himself, and sustained by the strength of a mighty purpose, under difficulties which would have crushed even the physical energies of a man less powerful in intellect, less excited, and less devoted. The speeches of Lord Brougham upon that memorable trial alone would fill a volume. Those who heard them spoken, aver that, wanting the inspiration of tone, attitude, eye, and voice, the effect of those orations is comparatively cold and flat: and that may be; yet who can ever forget how these words of power reverberated throughout this land, rousing its million echoes to its loneliest extremity. One poor specimen of Mr. Brougham's eloquence on this trial we shall give here. His speeches then possessed that quality in which his oratory is generally felt most deficient—the power of touching the hearts, as well as affecting the minds of his auditors.

"See, my Lords, the unhappy fate of this illustrious woman! It has been her lot always to lose her surest stay, her best protector, when the dangers most thickened around her; and, by a coincidence almost miraculous, there has hardly been one of her defenders withdrawn from her, that his loss has not been the signal of an attack upon her existence." [Mr. Brougham here adverted to the death of all the early friends of the Princess of Wales, and went on.] "Mr. Whitbread then undertook her defence, and when that catastrophe happened, which all good men lament, without any distinction of party or sect, again commenced the distant grumbling of the storm, for it then happily was never allowed to approach her, because her daughter stood her friend, and there were who worshipped the rising sun. But when she lost that amiable and beloved daughter, all which might have been expected here—all which might have been dreaded by her if she had not been innocent—all she did dread—because who, innocent or guilty, loves persecution?—who delights in trial, when character and honour are safe?—All was at once allowed to burst upon her head, and the operations commenced by the Milan Commission. And, my Lords, as if there were no possibility of the Queen losing her protector without some important act being played in this drama against her, the day which saw the venerable remains of our revered Sovereign consigned to the tomb—of that Sovereign, who, from the outset of the Princess in English life, had been her constant and steady defender—that same sun ushered the ringleader of the band of perjured witnesses into the palace of his illustrious successor. Why, my Lords, do I mention these things? Not for the sake of making so trite a remark as that trading politicians are selfish—that spite is twin-brother to ingratitude—that nothing will bind base natures;—and that the duty of gratitude neglected, only makes those natures more malignant. * * * * * *

"Such then, my Lords, is this case. And, again, let me call on your Lordships, even at the risk of repetition, never to dismiss, for a moment, from your minds, the two great points upon which I rest my attack upon the evidence:—First, That they have not proved the facts by the good witnesses who were within their reach, whom they have no shadow of pretext for not calling; and secondly, That the witnesses whom they have ventured to call are, every one of them, injured in their credit. * * * There are instances in which plots have been discovered through the medium of the second principle, when the first happened to fail. When venerable witnesses have been seen to be brought forward—when persons above all suspicion have lent themselves for a season to impure plans—when nothing seemed possible—when no resource for the guiltless seemed open—they have almost providentially escaped from the snare by the second of these two principles—by the evidence breaking down where it was not expected to be sifted—by a weak point being found where no pains, from not foreseeing the effect, had been made to support it." * * * * *

Mr. Brougham illustrated this principle by the passage of Susannah and the Elders, who "had hardened their hearts, and had turned away their eyes, that they might not look at Heaven, and that they might do the purposes of unjust judgments."

* * * "But they, though giving a clear,

consistent, uncontradicted story, were disappointed, and their victim was rescued from their gripe, by the trifling circumstance of contradictions about a mastich tree. Let not man call those contradictions, or those falsehoods, which false witnesses swear to, from needless falsehood, such as Sacchi about his changing his name, or such as Demont about her letters, or such as Majocchi about the banker's clerk, or such as all the others belonging to the other witnesses;—let not man rashly and blindly call these accidents, they are dispensations of that Providence which wills not that the guilty should triumph, and which favourably protects the innocent." * * *

We pass at once to the finest passage of this speech.

"Such, my Lord, is this case now before you. Such is the evidence in support of this measure—inadequate to prove a debt—impotent to deprive of any civil rights—ridiculous to convict of the lowest offence—scandalous, if brought forward to support a charge of the highest nature which the law knows—monstrous to ruin the honour of an English Queen! What shall I say then, if this is their case,—if this is the species of proof by which an act of judicial legislature, an *ex post facto* law is sought to be passed against this defenceless woman!

"My Lords, I pray your Lordships to pause. You are standing on the brink of a precipice. It will go forth your judgment, if it goes against the Queen; but it will be the only judgment you ever will pronounce which will fail in its object, and return upon those who gave it. My Lords, from the horrors of this catastrophe, save the country! Save yourselves! Rescue that country of which you are the ornaments, but in which you could flourish no longer when severed from the *People*, than the blossom when cut off from the root and stem of the tree. Save that country that you may continue to adorn it. Save the Crown, which is in jeopardy, the aristocracy, which is shaken—the Altar, which never can stand secure among the shocks that shall rend its kindled throne. You have said, my Lords—you have willed—the Church and the King have willed—that the Queen should be deprived of its solemn service. She has indeed, instead of that solemnity, the heartfelt prayers of the people. She wants no prayers of mine. But I do here pour forth my supplications at the Throne of Mercy, that that mercy may be poured down upon the people of this country, in a larger measure than the merits of its rulers deserve, and that your hearts may be turned to justice."

It was no common lawyer's part that Mr. Brougham acted in this trial; nor did he soon forget the cause with which he had so completely identified himself. Two years after this, at the Durham assizes, he was the advocate of Mr. John Ambrose Williams, charged with a libel on the clergy of Durham. On this trial, in which Sir James Scarlett was his opponent, Mr. Brougham made one of the best speeches he ever delivered. Though we meant to give only the passage relating to the Queen, we are tempted by a previous paragraph.

"If there is any part in England, in which an ample license ought more especially to be admitted in handling such matters, I say, without hesitation, it is in the very Bishopric, where, in the nineteenth century, you live under a Palatine Prince, the Lord of Durham; where the endowment of the hierarchy, I may not call enormous, but I trust I shall be permitted, without offence, to term splendid; where the establishment, I dare not whisper, proves grinding to the people, but I will rather say is an *incalculable*, an *inscrutable* blessing,—only it *is* prodigiously large! Showered down in a profusion somewhat overpowering, and laying the inhabitants under a load of obligation overwhelming by its weight. It is in Durham where the church is endowed with a splendour and a power unknown in Monkish times and Popish countries; and the clergy swarm in every corner, as if it were the patrimony of St. Peter,—it is here where all manner of conflicts are at each moment inevitable between the people and the priests, that I feel myself warranted, on *their* behalf, and for *their* protection—for the sake of the establishment; and as the discreet advocate of that church and that clergy—for the defence of their very existence—to demand the most unrestrained discussion of their title and their actings under it. For them, in this age, to screen their conduct from investigation, is to stand self-convicted; to shrink from the discussion of their title, is to confess a flaw. He must be the most shallow, the most blind of mortals, who does not at once perceive, that if that title is protected only by the strong arm of the law, it becomes not worth the parchment on which it is engrossed, or the wax that dangles to it for a seal."

* * * * * *

"I have hitherto all along assumed that there is nothing impure in the practice, under the system. I am admitting that every person engaged in its administration, does every one act that he ought, and which the law expects him to do. I am supposing that up to this hour not one unworthy member has entered its pale; I am even presuming that, up to this moment, not one of those individuals has stept beyond the strict line of his sacred functions, or given the slightest offence or annoyance to any human being. I am taking it for granted that they all act the part of good shepherds, making the welfare of the flock their first care, and only *occasionally* bethinking them of *shearing*, in order to prevent the too luxuriant growth of the fleece proving an incumbrance, or to eradicate disease. If, however, those operations be so constant that the flock actually live under the knife—if the shepherds are so numerous, and employ so large a troop of the watchful and eager animals that attend them (some of them, too, with a cross of the fox, or even of the wolf, in their breed), can it be wondered at if the poor creatures, thus *fleeced*, and *hunted* and *barked* at, and *snapped* at, and from time to time *worried*, should now and then bleat; dream of preferring the rot to the shears, and draw invidious, possibly disadvantageous, comparisons between the wolf without, and the shepherd within the fold. * * * * * *

"For those who have caused the pain, to complain of the outcry, and seek to punish it—for those who have goaded, to scourge and to gag, is the meanest of all injustice; it is, moreover, the most pitiful folly for the clergy to think of retaining their power, their privileges, and their enormous wealth, without allowing free vent for complaints." * *

(*To be continued.*)

LINES

WRITTEN BEFORE RETIRING TO SLEEP.

Good night to all!—may balmy rest
  Smooth every brow of sorrow;
And each forlorn and aching breast
  Wake to a happy morrow;
Fell enmity and discord cease
  Their baneful reign for ever,
And mutual good-will and peace
  Be erring man's endeavour.

Good night to all!—may friends and foes,
  The cherish'd and the stranger,
Enjoy the blessings of repose,
  Secure from ills and danger;
If one revengeful thought remain,
  One anger-fraught emotion,
I cast it, ne'er to rise again,
  Into oblivion's ocean.

Good night to all!—those who are toss'd
  On life's tempestuous billow,
May they, in downy slumber lost,
  Breathe smiling on their pillow;
And when morn's rosy dawn appears,
  May troubled skies be vanish'd,
And from their future coming years
  All gloom and care be banish'd.

Good night to all!—on bended knee
  Let each commune with Heaven,
Acknowledge his infirmity,
  And pray to be forgiven;
Bow down his head in gratitude,
  And pious resignation,
And rise a man of rectitude
  And better inclination. J. E. S.

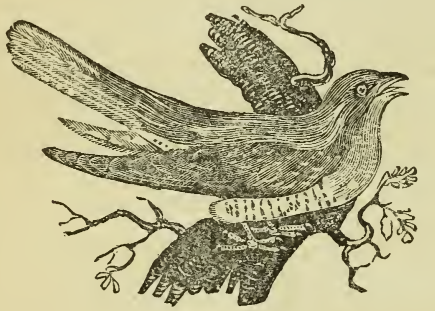
THE MENAGERIE.—The Cuckoo and its varieties.

The note of the Cuckoo is known to all the world; but the history and nature of the bird itself still remain in grea obscurity. That it devours its parent, that it changes it nature with the season, and becomes a sparrow-hawk, were fables invented of this bird, now sufficiently refuted. But where it resides in winter, or how it provides for its supply during that season, still continue unknown.

This singular bird, which is somewhat less than a pigeon, shaped like a magpie, and of a greyish colour, is distinguished from all other birds by its round, prominent nostrils. Having disappeared all the winter, it discovers itself in our country early in the spring, by its well-known call. Its note is heard earlier or later as the season is more or less forward, and the weather more or less inviting. From the cheerful voice of this bird the farmer may be instructed in the real advancement of the year. The fallibility of human calendars is well known; but from this bird's note, the husbandman may be taught when to sow his most useful seeds, and do such work as depends upon a certain temperature of the air. These feathered guides come to us heaven-taught, and point out the true commencement of the season.

The cuckoo, that was silent some time after its appearance, begins at first feebly, and at very distant intervals, to give its call; which, as the summer advances, increases both in its frequency and loudness. This is an invitation to courtship, and used only by the male, who generally sits perched upon some dead tree, or bare bough, and repeats his song, which he loses as soon as the genial season is over. His note is pleasant, though uniform; and, from an association of ideas, seldom occurs to the memory without reminding us of the sweets of summer. Custom too has fixed a more ludicrous association to this note; which, however, we that are bachelors (says Goldsmith) need be in no pain about. This reproach may not improbably arise from this bird's making use of the bed or nest of another to deposit its own brood in.

The Cuckoo.

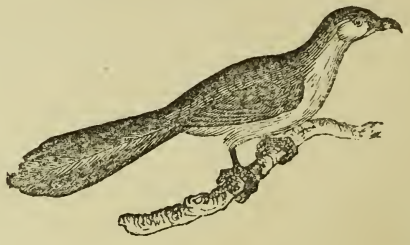


However this be, there is nothing more certain than that the female makes no nest of her own. She repairs to the nest of some other bird, generally that of the water-wag tail or the hedge-sparrow, and having devoured the eggs of the owner, lays her own in their place. She usually lays but one, which is speckled, and of the size of a blackbird's. This the fond, foolish bird hatches with great assiduity, and, when excluded, finds no difference in the great ill-looking changeling from her own. To supply this voracious creature, the credulous nurse toils with unusual labour, no way sensible that she is feeding up an enemy to her race, and one of the most destructive robbers of her future progeny.

It was once doubted whether these birds were carnivorous; but Reaumur was at the pains of breeding several, and found that they would not feed upon bread and corn, but that flesh and insects were their favourite nourishment. He found it a very difficult task to teach them to peck; for he was obliged to feed them for a full month after they were grown as big as the mother. Insects, however, seemed to be their peculiar food when young; for they devoured flesh by a kind of constraint, as it was always put into their mouths; but meal-worm insects they flew to, and swallowed of their own accord most greedily. Indeed, their gluttony is not to be wondered at, when we consider the capacity of their stomach, which is enormous, and reaches from the breast-bone to the vent. It is partly membranous, partly muscular, and of a prodigious capacity; yet still they cannot be classed among birds of prey, as they have neither the strength nor the courage. On the contrary, they are naturally weak and fearful, as appears by their flying from small birds which everywhere pursue them. The young birds are brown, mixed with black; and in that state they have been described by some authors as old ones.

The cuckoo, when fledged and fitted for flight, follows its supposed parent for a short time; only its appetites for insect food increasing, as it finds no great chance for a supply in imitating its little conductor, it parts good friends, the step-child seldom offering any violence to its nurse. Nevertheless, all the little birds of the grove seem to consider the young cuckoo as an enemy, and revenge the cause of their kind by their repeated insults. They pursue it wherever it flies, and oblige it to take shelter in the thickest branches of some neighbouring tree. All the smaller birds form the train of its pursuers, but the wryneck, in particular, is found the most active in the chase; and thence it has been called by many the cuckoo's attendant and provider. But it is very far from following with a friendly intention; it only pursues as an insulter, or a spy, to warn all its little companions of the cuckoo's depredations.

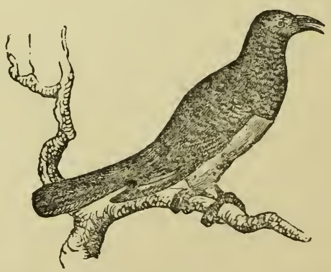
The Honey-guide Cuckoo.



Such are the manners of this bird while it continues to reside or to be seen amongst us. But early, at the approach of winter, it totally disappears, and its passage can be traced to no other country. Some suppose that it lies hid in hollow trees, and others that it passes into warmer climates. Which of these opinions is true is very uncertain, as there are no facts related on either side that can be totally relied on. To support the opinion that they remain torpid during the winter, at home, Willoughby introduces the following story, which he delivers upon the credit of another. "The servants of a gentleman, in the country, having stacked up, in one of their meadows, some old, dry, rotten willows, thought proper, on a certain occasion, to carry them home. In heating a stove, two logs of this timber were put in the furnace beneath, and fire applied as usual; but soon, to the great surprise of the family, was heard the voice of a cuckoo, singing three times from under the stove. Wondering at so extraordinary a cry in winter time, the servants ran and drew the willow logs from the furnace, and in the midst of one of them saw something move: wherefore, taking an axe, they opened the hole, and thrusting in their hands, first they plucked out nothing but feathers; afterward they got hold of a living animal; and this was the cuckoo, that had waked so very opportunely for its own safety. It was, indeed," continues our historian, "brisk and lively, but wholly naked and bare of feathers, and without any winter provision in its hole. This cuckoo, the boys kept two years afterwards alive in the stove; but whether it repaid them with a second song, the author of the tale has not thought fit to inform us."

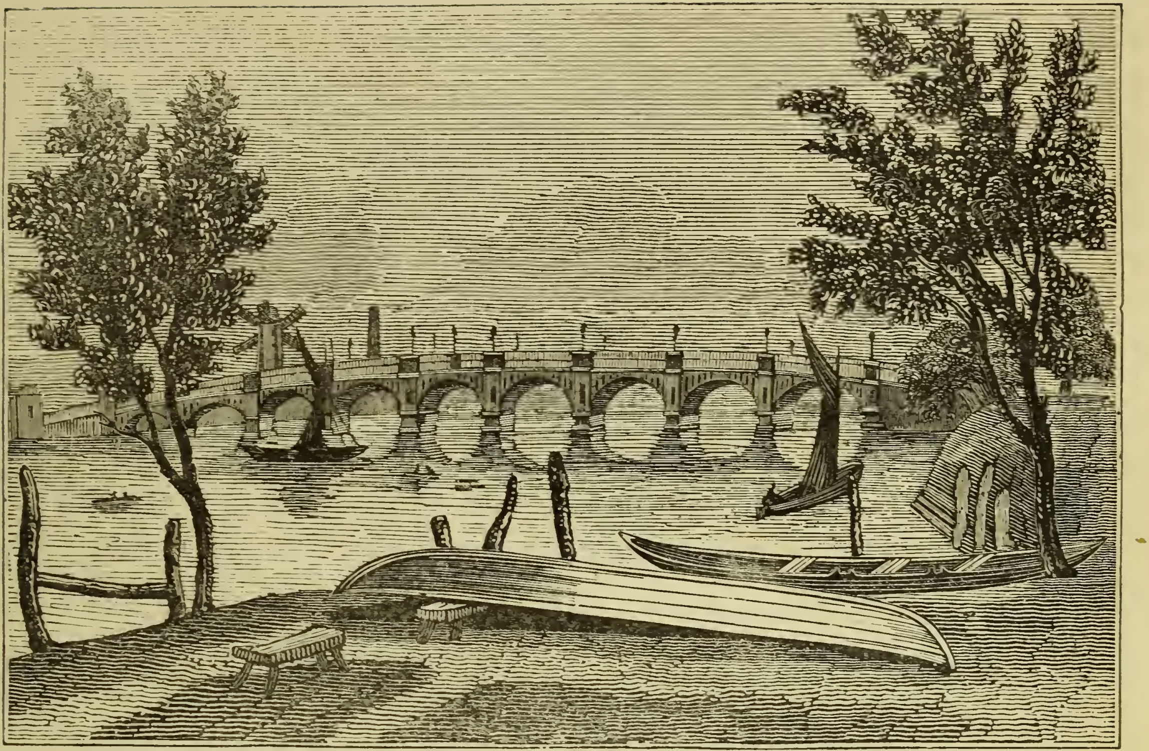
The most probable opinion on this subject is, that as quails and woodcocks shift their habitations in winter, so also does the cuckoo; but to what country it retires, or whether it has ever been seen on its journey, are questions that we are wholly incapable of resolving.

The Cupreous Cuckoo.



Of this bird there are many kinds in various parts of the world, not only differing in their colours, but their size. Brisson makes not less than twenty-eight sorts of them; but what analogy they bear to the English Cuckoo, we will not take upon us to determine. He mentions one, particularly, a native of Brazil, as making a most horrible noise in the forests; which, as it should seem, must be a very different note from that by which our bird is distinguished at home.

To Correspondents.—We feel much obliged to our correspondent T. D. H., and shall shortly avail ourselves of his communications.



VAUXHALL BRIDGE.

The first stone of this Bridge was laid in the year 1813, by Prince Charles, afterwards Duke of Brunswick; and it was finished and opened to the public in August, 1816. It is a very light and elegant structure. It consists of nine arches of cast iron, each of 78 feet span, and between eleven and twelve feet rise; which rest on eight piers of thirteen feet each, formed by building on wooden framing for a foundation, a casing of stone filled up with a mixture of Kentish rag stone and Roman cement. The total expense of the structure is stated to have been upwards of 300,000*l.*; and for the indemnification of the subscribers, a toll is levied from the passengers, in the same manner as at Southwark and Waterloo Bridges. Vauxhall Bridge was the project of Mr. Ralph Dodd, the father of the projector of Waterloo Bridge. On his dismissal, in consequence of some disagreement with the committee, Mr. Rennie was called in. Before operations commenced, however, a new plan was brought under the notice of the committee by Sir Samuel Bentham, and the work was begun under his direction. In a short time, however, the successful knight was dismissed in his turn; and it was left to Mr. J. Walker, an engineer of some eminence, to complete the structure.

ETON, OXFORD, AND CAMBRIDGE.

EDUCATION OF ENGLISH GENTLEMEN.

(Continued from p. 278.)

From the public schools for the Education of English Gentlemen, we pass to the Universities. For these establishments many boys are prepared at home, by private tutors, or at small seminaries, consisting of from three pupils to ten. Boys of this class may escape the early contamination of the great schools; but all are alike exposed to the temptations and corruption of the Universities. Of those rich and splendid establishments, on which England so highly prides herself, we shall present our readers with two pictures. That of Cambridge is recently drawn by Mr. Beverley, a young clergyman who studied there, in a letter to the Chancellor, the Duke of Gloucester; while Oxford, at which he studied, is depicted by Mr. Lockhart, editor of the *Quarterly Review.* Mr. Beverley, a young, bold writer, and enthusiastic reformer, had previously dared to lift the heel against the corruptions of the Church of England, and excited the bitter indignation of all claiming, enjoying, or hoping to enjoy, a share of her patrimonial inheritance. His subsequent exposure of his *Alma Mater* has filled up the measure of his transgressions. We shall therefore take, first in order, Mr. Lockhart's Oxford, and reserve Cambridge, and "a person named Beverley," as the *Standard* hath it, as a more questionable authority.

Mr. Lockhart dispatches his hero, an ingenuous, well-disposed lad, an only son, carefully educated by his father, a retired clergyman, to the University of Oxford, at the age of eighteen. He is modest, docile, ardent in character, and full of talent and amiable feeling. Reginald Dalton's companion, Frederick Chisney, is the younger brother of a neighbouring squire,—one who had already spent two years at Christ Church, and who, having gone thither from Eton, "was at twenty as free from exterior awkwardness as any man at forty, and, in his own opinion, quite as knowing in men and manners." The head of Reginald's house, an ancient Oxonian, a gouty Tory squire, who, after forty years, is still a true boy to *Alma Mater*, counsels the youth thus on his departure:—"Above all, look sharp to yourself, Reginald, boy—have a care that you don't come back either a Whig or a Methodist." His Etonian friend engages—"I'll be bound he sha'n't. By Jupiter, we'll make minced meat of the buck, if he ever dares but to be detected within smell of St. Edmund's Hall, or insult Church and King with a single hair's-breadth of day-light."

—"There spoke a true boy," quoth the Squire, with a hearty chuckle. "Everlastingly confound all traitors and rebels, say I; for what, in Heaven's name, are our Whigs but rebels?"

* * * "But Billy's spirit at least is at the helm; yet, my lads; and Sir Arthur's the boy—God bless him! he's the boy that will do for all their bastardly Monsieurs! Who the deuce cares for what Holland House and Sheridan, and all their rabble can do? We'll do yet, mind me, my boys, we'll do yet. O, d—n them all! I hope I shall live to see the end of them yet."

The Oxonian Squire, now, as in duty bound, favours the young men with a touch of his scholarship:—

"'Ah! God bless us, what are all your new poets they make such a din about to old Virgil?

Arma virumque cano, Trojæ qui primus ab oris!

Match me that if you can—match me that if you can, out of all your psalm-singing, piperly Cowpers and Hayleys. Ay, ay, stick to your books, Reginald; see what a fine thing it is to be able to quote Virgil off hand like Frederick Chisney there. Ah, bless me, I could have done something in that way once myself:—but no matter, past praying for now, my buck. Bring me these books there off the table, I laid out one a-piece for you overnight; and my spectacle-case is beside them.'

"Reginald handed a couple of very comely vellum-bound volumes to the Squire, who, after putting on his spectacles, and looking at the title-pages, said, 'Ay, here it is, here's a Greek one for you, Frederick; 'tis Sophocles, man, a very fine author was Sophocles, but I dare say you have him all at your finger-ends; and here Reginald, my cock, here's Virgil himself for you.'"

So much for the learning of Oxford's best and bravest, "the Gentlemen of England."

The young man gets to Oxford, and spends his first night at an inn. He had passed the evening here with a Scotch gentleman, and an old Catholic Priest.

Before retiring to bed he becomes the spectator of a *row* between the students and townsmen, in which the Priest is assailed. He flies to his assistance, and afterwards conducts him home. As Reginald was returning to his inn,—

"He had not moved many paces beyond the arch of old Anthony-a-Wood, ere he saw that a group of young men were standing at no great distance right before him on the street. One or two of them had caps on their heads, and they appeared for the moment to be all laying their heabs together as in consultation, so that he said to himself they must be gownsmen, and so on he went towards them, without fear of being molested.

"He was hailed by the old cry, 'Town or Gown?' when he came near them; but before he could make any answer, Frederick Chisney reeled from the midst of the group, and exclaimed, seizing him by the collar, 'Oh you dog, where have you been hiding yourself? I called at both the Star and the King's Arms for you.—Here, my hearties, here's my gay young fresh man—here's my Westmoreland Johnny Raw'—he went on, hiccupping between every word—'here's my friend, Reginald Dalton, boys, we'll initiate him in style.'

"Reginald was instantly surrounded by a set of young fellows, all evidently very much flustered with wine, who saluted him with such violent shaking of hands, as is only to be expected from the 'Baccho pleni,' or acquaintances of ten years standing.

"'Stand fast, there!' cried Chisney, who seemed, though excessively drunk, to be in some sort the leader of the party. 'Stand fast, my hearties, and we'll soon get caps and gowns for us all—this is certainly old Teedy's; but, by Jupiter, I can't read sign-posts by moonlight,——I never could. Look up, Dalton, your eye is unsophisticated—can you spell what's over the door, there?'

"'There is nothing but Theed,' he answered.

"'Ah! by Jupiter, I knew I could not be far wrong. Well, now, what's to be done? shall we rouse old Snip?'

"'Ring the bell,' cried one.

"'Do, do, Dalton, pull his wire for him, you are nearest it,' cried another of the strangers.

"'But why?' said Reginald, 'what are you about? what are you wanting?'

"'Hold your tongue,' stuttered Chisney, 'you'll soon see what we're after; but d—me, the goose is not gone to roost yet—singing, by Jericho.'"

This Mr. Theed is a tailor, "a fraction," to whom the gownsmen owe very long bills, and with whom they accordingly take very great liberties. He is heard singing within.

"'No more of this stinking breath,' roared Chisney. 'Ring, Reginald.' But before Dalton could utter any remonstrance, Chisney himself was at his side, and the bell-wire had snapt in his hand with an alarm that would have roused the seven sleepers. A momentary pause ensued, and a bustling and whispering were heard within; a furious rattle with a cane-head seconded the bell—a window was thrown open above the door-way—and a highly-powdered head-piece, a solemn cadaverous face, and a pair of spectacles, made their appearance.

"'In the name of ——, for the love of ——, who are you? Gentlemen, what do you want? Is this a time? What behaviour is——? Lord have mercy upon our souls! they're at Town and Gown!'

"*Chisney.*—No palavers, Master Theed, we want half-a-dozen academicals.

"*Second Gownsman.*—Caps and gowns, you old snip. Open your door, or you're a gone fraction.

"*Theed.*—O gentlemen! O gentlemen! what a night is this? Doey, now, doey, now, go home to College, like good civil gentlemen.

"*Third Gownsman.*—By the eternal fury, if you don't open——

"*Fourth Gownsman (lifting up a paving-stone).*—Here goes, old Gander——

"*Theed.*—Alderman Plumridge—Alderman, I say, do you hear this? Takey care, gemmen, there's an alderman of Oxford in the house—takey good care what you do, gemmen.

"*Fourth Gownsman (breaking a window).*—You shall have next chance yourself, Theed.

"*Alderman Plumridge.*—Gentlemen, do ye know me, gentlemen? Do ye know who I am, gentlemen? In the name of the Mayor and the King of England, I charge you all—keep——

"*Chisney.*—Keep *you* your peace, you infernal old cheesemonger! Open the door this instant, I say, Theed.

"*Second Gownsman.*—Shall I sport his oak, Chisney?

"*Theed.*—O, Mr. Chisney, is that you, Mr. Chisney? That I should be so treated by an old customer! O, Mr. Chisney, Mr. Chisney!

"*Chisney.*—I'll tell you what it is, Theed, if you don't open your door, and give us three or four caps and gowns—no matter what sort they are, any thing that's in the shop—by Jupiter, you shall never put in a single stitch for Christ Church.

* * * * *

"*Chisney.*—Here, boys, here's your sort. Here's a cap for you, Hawkins—here's one for you, Dick Nowell. D—n me here's one with a gold tuft—take it, Sir James—you're the next step to honourable, however—and here's two gowns. By Jupiter, Dalton, you shall wear the doctor's one.

"*Sir James.*—Go it, my hearties; lift all the ell-wands.

"*Mr. Brank.*—Mayn't I take this cap under the table, my masters? I'm all for the Gown—they're a-coming—they're coming.

"*Chisney.*—On with it, old boy. And here, here's a gown for you too. Now fall in, all's tight. [*Exeunt.*

"In short, by this time the High Street of Oxford exhibited a scene as different from its customary solemnity and silence, as it is possible to imagine. Conceive several hundreds of young men in caps, or gowns, or both, but all of them, without exception, wearing some part of their academical insignia, retreating before a band rather more numerous, made up of apprentices, journeymen, labourers, bargemen—a motley mixture of every thing that, in the phrase of that classical region, passes under the generic name of *Raff.* Some of these, all full of wine and mischief, had first rushed out and swelled a mere passing scuffle into something like a substantial *row.* Herds of the town-boys, on the other hand, had been rapidly assembled by the magic influence of their accustomed war-cry. The row once formed into regular shape in the Cornmarket, the clamour had penetrated walls, and overleapt battlements; from College to College the madness had spread and flown. Porters had been knocked down in one quarter, iron-bound gates forced in another, and the rope-ladder, and the sheet-ladder, and the headlong leap, had all been put into requisition, with as much eager, frantic, desperate zeal, as if every old monastic tower had been the scene of an unquenchable fire, every dim cloistered quadrangle of a yawning earthquake

"A terrible conflict ensued—a conflict, the fury of which might have inspired lightness, vigour, elasticity, even into the paragraphs of a Bentham, or the hexameters of a Southey —had either or both of these eminent persons been there to witness—better still had they been there to partake in, the genial frenzy."

We have had enough of this. Reginald, pommelled till his senses are gone, is rescued in turn by the old priest. This gentleman has a niece, a beautiful and innocent girl, of whom the knowing *ci-devant* Etonian and present Oxonian thus imagines:—

"'By my faith,' he said, with a malicious smile—'by my faith, the old boy has a fair taste. She's a pretty creature, on my soul. Ah! hang them, leave them alone for choosing—'

"''Tis Mr. Keith's niece,' quoth Reginald, rather hastily. 'I don't know what ye mean, Chisney, Miss Hesketh is——'

"'His *niece*—ay, that's the play, is it? I thought, perhaps, *cousin* might have been the word.'

"'I really can't comprehend you. I never was more kindly treated in my life—he's a most respectable old gentleman, apparently; and Miss Hesketh, I am sure, you must allow—'

"'Is a most charming creature. Certainly, Dalton, I said nothing against her eyes—they're as pretty a little wicked pair of eyes as ever I saw the devil nestled in.'

"'I don't understand you. She seems to me to be a most amiable and interesting young lady.'

"'Ha! ha!—most amiable and interesting, indeed! Do you know how long it may be since she paid her last visit to the uncle in the country?'

"'The uncle in the country? I protest, I can't make any thing of what you say.'

"'Why, Gad-a-mercy, Reginald Dalton, are you really such a Johnny-raw as this comes to? Were you taken in, you foolish fellow? Did you bite, *bona fide?* Did you not smoke the monkey?'

"'I know nothing of what you say. I saw nothing but a good kind old man, and a beautiful girl, who treats him as if she were his daughter. I really can't endure——'

"'Well, take your own way. *La petite Française*——'

"'She's no Frenchwoman, Chisney; she's an Englishwoman, a Scotchwoman, I mean. At least her uncle is Scotch; but they've been living a long time in Germany.'

"'In Germany! better and better still. Sentiment to the collar-bone, you may swear. I suppose ye thought of Mynheer Werter and Mrs. Charlotte, when she was spreading your toast for you.'

"'I don't know any thing about Werter and Mrs. Charlotte.'

"'No, no, I acquit you—nor about Mademoiselle Julie and Monsieur St. Preux neither, I dare say. The Vicar kept no such filthy seductive books at Lannwell. You're pure, I see, quite pure—immaculate—intact. Well, I'll say nothing more about the matter.' He added, with another provoking smile, '*Maxima debetur pueris reverentia.*'

"Reginald had seldom felt more inclined to be angry."

It is to such a society that English fathers send their sons. Reginald is to enter at a particular college, in which resides Mr. Barton, his father's old friend.

"'Well, please yourself, my hearty; * * * is, after all, a fairish enough place—there's some very good fellows of my acquaintance in * * *—several old Etonians—Dick Stukeley, and some others—very pleasant company indeed—You may pass your time very merrily at * * *.'

"'My purpose is to be a student, Chisney; I mean to have nothing whatever to do with your dissipation.'

"Chisney turned round, and staring him in the face, burst into a fit of incontrollable laughter. 'Nothing to do with *my* dissipation? You mean to be a student, forsooth! Why, am I no student, Mr. Reginald? Do you really suppose I have not as much Heathen Greek in my cap as e'er a plodding jack-ass that chews Hederick within the ring of Tom? Do you really imagine a man reads the worse for a spree overnight? Hang it, hang it, man! I protest I'm ashamed of you—you'll take at least a term's combing, Reginald.'

"'I shall adhere to my resolution, Frederick.'"

But he does not. How was it possible? Having seen his father's friend, a recluse and book-worm, Reginald is conducted to the dwelling of the jolly, sensual, selfish Provost:—

"A very handsome house, furnished in every part in a style of profuse modern luxury, such as perhaps did not quite accord either with the character of the edifice to which it belonged, or with the form and structure of the different apartments themselves. After waiting for a considerable time in a large and lofty room, where chintz curtains and ottomans, elegant paper hangings, and splendid pier-glasses, contrasted strangely enough with a great Gothic window, of the richest monastic painted glass, a roof of solid stone, carved all over with flowers, mitres, shields of arms, and heads of martyrs, and a fire-place, whose form and dimensions spoke it at least three centuries old—they were at last admitted into the presence of the Provost. He received them in his library—what a different kind of library from that which Reginald had just left! New and finely-bound books, arranged in magnificent cases of glass and mahogany—the *Courier*, a number of the *Quarterly*, and a novel of Miss Edgeworth, reposing on a rose-wood table covered with a small Persian carpet—some of Banbury's caricatures, coloured and in gilt frames—a massive silver standish, without a drop of ink upon its brilliant surface —deep soft chairs in red morocco—a parrot-cage by the window, and a plump pet poodle upon the hearth-rug—these were among the by no means '*curta supellex*' of this more mundane 'thinking-shop.'—A gay-looking junior fellow and chaplain was caressing the poodle, and the Head himself, a rubicund old gentleman in grand canonicals and a grizzle-wig, was seated in a dignified posture in a superb *fauteuil*, while a padded foot-stool sustained in advance his gouty left leg."

When some conversation had passed, the student is thus initiated:—

"The Mighty Buttery Book was unclasped and expanded before the Provost, and he, after mounting his spectacles, and running over a few columns, said, 'Ha! 'tis very fortunate this indeed. I find there's a very nice little set of rooms at your service, Mr. Dalton—small but comfortable—rent a trifle —furniture neat—*thirds* moderate—yes, yes, just what one could have wished—they belonged to a very pretty young man who was drowned in the Charwell last summer. I hope you are no swimmer, Mr. Dalton—be sure you don't get into the Charwell in cold weather—nothing stands against cramp, sir—we must not have you go the same way with poor little Polewhele.—Ainsworth, you'll see the Manciple, and desire Polewhele's rooms to be got ready immediately for Mr. Dalton. —Here, Mr. Dalton, I need not ask if you're sixteen years of age—Reach me the Testament and Parecbole off the chimney-piece, Ainsworth.—Come now, Mr. Dalton, kiss the book, and Ainsworth will swear you in for me.'

"The passive youth, of course, took all the oaths they proposed to him. He renounced in due form the Devil, the Pope, the Pretender, and the authority of the Mayor of Oxford. He swore that he would never believe any thing but what is written in the XXXIX Articles of the Church of England—he swore that he would never miss the prayers, the lectures, or the dinners of his College—he swore that he would wear clothes 'coloris nigri aut subfusci,' and cut according to the University pattern (which, by the way, has undergone no alteration since the time of Charles II.)—he swore that he would never 'nourish whiskers or curls,' nor indulge in 'absurdo illo et fastuosó publicé in ocreis ambulandi more,' which means, being interpreted, 'that absurd and arrogant fashion of walking publicly in boots or gaiters'—he swore that he would never drive a tandem, nor neglect to cap a master of arts, nor acknowledge the University of Ipswich*—in short, Jeremy Bentham's 'Church-of-Englandism' had not yet seen the light, and so Reginald, whatever scruples he might have entertained, had the thing occurred at a subsequent and more enlightened period, never dreamt of hesitating to do that which his fathers had done before him, and which it is by no means improbable, his children and his children's children, if he ever have any, may do after him.

"All the oaths being sworn, and all the fees being paid, Mr. Barton, Mr. Ainsworth, and Reginald, quitted the Provost's lodge together."

Mr. Beverley has not equalled this picture of reckless insincerity, which, if not downright perjury, as many conscientious persons affirm, is yet sinful mockery of the sanctities of an oath. *(To be continued.)*

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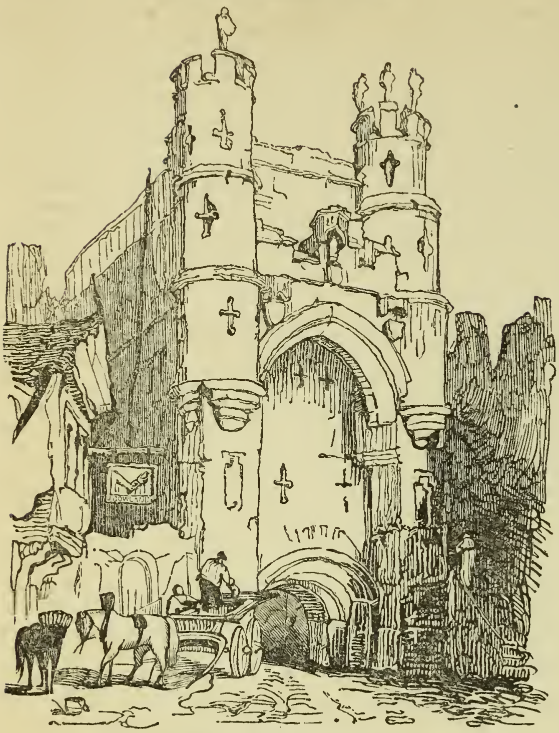
* There *was* an attempt to establish such a university about four hundred years ago.

BOOTHAM BAR, YORK.



LORD BROUGHAM.

(Continued from p. 279.)

We have been tempted, by the aptness of this passage, from the immediate purpose of showing the strong feeling which Mr. Brougham retained of the Queen's case. The alleged libel arose from the church-bells not being rung, in Durham, at the demise of the unhappy Princess, according to the uniform practice when a King or Queen dies. Mr. Ambrose Williams had said in his newspaper,—

"We know not whether any actual orders were issued to prevent the customary sign of mourning; but the omission plainly indicates the kind of spirit which predominates among our clergy. Yet these men profess to be followers of Jesus Christ, to walk in his footsteps, to teach his precepts, to inculcate his spirit, to promote harmony, charity, and Christian love! Out upon such hypocrisy!"

This was the head and front of Mr. Brougham's clients' offending. Mr. Scarlett, we should have said, had already spoken. Mr. Brougham read, or recited, the above passage, and went on.

"That you may understand the meaning of this passage, it is necessary for me to set before you the picture my Learned Friend was pleased to draw of the clergy of the diocese of Durham, and I shall recall it to your minds almost in his own words. According to him they stood in a peculiarly unfortunate situation. They are, in truth, the most injured of men. They all, it seems, entertained the same generous sentiments with the rest of their countrymen, though they did not express them in the old, free English manner, by openly condemning the proceedings against the late Queen; and after the course of unexampled injustice against which she victoriously struggled, had been followed by the needless infliction of inhuman torture to undermine a frame whose spirit no open hostility could daunt, and extinguish the life so long embittered by the same foul arts, after that great Princess had ceased to harass her enemies (if I may be allowed thus to speak, applying, as they did by the perversion of all language, those names to the victim which belong to the tormentor), after her glorious but unhappy life had closed, and that princely head was at last laid low by death, which, living, all oppression had only the more illustriously exalted,—the venerable clergy of Durham, I am now told for the first time, though less forward in giving vent to their feelings than the rest of their fellow-citizens, though not so vehement in their indignation, at the matchless and unmanly persecution of the Queen,—though not so unbridled in their joy at her immortal triumph, nor so loud in their lamentation over her mournful and untimely end—did, nevertheless, in reality, all the while, deeply sympathize with her sufferings in the bottom of their reverend hearts! When all the resources of the most ingenious cruelty hurried her to a fate without parallel—if not so clamorous, they did not feel the least of all the members of the community—their grief was, in truth, too deep for utterance. Sorrow clung round their bosoms, weighed upon their tongues, stifled every sound; and when all the rest of mankind, of every sect, and every nation, freely gave vent to feelings of our common nature, THEIR silence, the contrast which THEY displayed to the rest of their species, proceeded from the greater depth of their affliction. They said the less because they felt the more! Oh, talk of hypocrisy after this! Most consummate of all the hypocrites!"

* * * * * *

Throughout this speech, one of Mr. Brougham's best, we think, because warm feeling made it so, he was less the able counsel of Mr. Ambrose Williams, and the skilful opponent of Mr. Scarlett, than the remembered advocate of Queen Caroline, in the memorable conflict in which it was fairly tried whether JUSTICE and the will of the people, or kingly influence, guided by *private* feeling of no generous kind, was henceforth to bear sway and mastery in England.

Again, sarcastically referring to the unfortunate line of defence Mr. Scarlett had taken for his reverend clients, Mr. Brougham proceeded.

"They are Christians; not worldly, at least. They profess the gospel of charity and peace; they beheld oppression in its foulest shape, malignity, and all uncharitableness, putting on their most hideous forms. Measures pursued to gratify prejudice, in a particular quarter, in defiance of the wishes of the people, and the declared opinion of the soundest judges of each party; and all with the certain tendency to plunge the nation into civil discord. If, for a moment, they had been led away, by a dislike of cruelty and of civil war, to express displeasure at such perilous doings, no man would have charged them with political meddling; and when they beheld truth and innocence triumph over power, they might, as Christian ministers, calling to mind the original of their own Church, have indulged, without offence, in some little appearance of gladness. A calm, placid satisfaction, on so happy an event, would not have been unbecoming their sacred station. When they found her sufferings were to have no end; that new pains were inflicted, in revenge for her escape from destruction, and new tortures devised to exhaust the vital powers of her, whom open lawless violence had failed to subdue,—we might have expected some slight manifestation of disapprobation from holy men, who, professing to inculcate loving-kindness, tender mercies, and good-will to all, offer up their daily prayers for those who are desolate and oppressed. When at last the scene closed, and there was an end of that persecution which death alone could stay, but when not even her unhappy fate could glut the revenge of her enemies, and they who had harassed her to death, now exhausted their malice, in reviling the memory of their victim; if among them, during her life had been found some miscreant of a priest, who, to pay his court to whoever had joined in trampling on the defenceless,—even such a one, bore he the form of a man, with a man's heart throbbing in his bosom, might have felt even *his* fawning, sordid, calculating malignity, assuaged by the hand of death; even *he* might have left the tomb to close upon the sufferings of his victim. All probability certainly favoured the supposition, that the Clergy of Durham would not take part against the injured, because the oppressor was powerful; and that the prospect of emolument could not make them witness, with dry eyes and hardened hearts, the close of a life which they had contributed to embitter and destroy. But I am compelled to say, that their whole conduct has falsified those expectations. They sided openly, strenuously, forwardly, officiously, with power, in the oppression of a woman, whose wrongs this day they, for the first time, pretend to bewail, in their attempt to cozen you out of a verdict, behind which they may skulk from the inquiring eyes of the people. Silent and subdued in their tone, as they were on the demise of the unhappy Queen, they could make every bell in all their chimes peal, when gain was to be expected by flattering present greatness. Then they could send up addresses flock to public meetings, fill the press with their libels, and make the pulpit ring with their sycophancy, filling up to the brim the measure of their adulation to the reigning Monarch, Head of the Church and Dispenser of its Patronage.

* * * * * *

"My learned friend has sympathized with the priesthood, and innocently enough lamented that they possess not the power of defending themselves, through the public press. Let him be consoled; they are not so very defenceless; they are not so entirely destitute of the aid of the press, as through him they represent themselves to be. They have largely used the press (I wish I could say, "as not abusing it"), and against some persons very near me.

"These reverend slanderers—these pious backbiters—devoid of force to wield the sword, snatch the dagger; and destitute of wit to point or to barb it, and make it rankle in the wound, steep it in venom to make it fester in the scratch. The much venerated personages, whose harmless and unprotected state is now deplored, have been the wholesale dealers in calumny as well as the largest consumers of the base article—the especial promoters of that vile traffic, of late the disgrace of the country—both furnishing a constant demand for the slanders by which the press is polluted, and prostituting themselves to pander for the appetites of others; and now they come to demand protection from retaliation, and shelter from just exposure."

Long as our extract has been, and although we have again wandered from the immediate point of illustrating the feelings of Lord Brougham in relation to the prosecution of Queen Caroline, we cannot resist the winding up of this masterly and remarkable speech. Of the reverend prosecutors, Mr. Brougham said,

"After abusing, and wellnigh dismantling, for their own despicable purposes, the great engine of instruction, they would have you annihilate all that they have left of it, to secure their escape. They have the incredible assurance to expect that an English jury will conspire with them in this wicked design. They expect in vain! If all existing institutions, and all public functionaries must henceforth be sacred from question among the people; if at length the free press of this country, and with it freedom itself, is to be destroyed, at least let not the heavy blow fall from your hands. Leave it to some profligate tyrant, leave it to a mercenary, effeminate parliament, or hireling army, degraded by the lash, and the readier instrument for enslaving the country; leave it to a pampered House of Lords, a venal House of Commons; some vulgar minion, servant-of-all-work to an insolent Court; some unprincipled soldier, unknown, thank God! in our times, combining the talents of an usurper with the fame of a captain: leave to such desperate hands, and such fit tools, so horrid a work! But you, an English jury, parent of the press, yet supported by it, and doomed to perish the instant its health and strength are gone,—lift not you against it an unnatural hand. Prove to us that our rights are safe in your keeping; but maintain, above all things, the stability of our institutions by well-guarding their corner-stone, and defend the Church from her worst enemies, who, to hide their own misdeeds, would veil her solid foundations in darkness; and proclaim to them, by your verdict of acquittal, that henceforth all the recesses of the sanctuary must be visited by the continual light of day, and by that light all its abuses be explored."

It may strike the reader that these passages come "twanging off" with more vigour than any of the formal compliments the Lord Chancellor has lately paid the Bench of Bishops.

We may have dwelt too long on this part of Lord Brougham's history, but there is none other in which the individual character was so prominently exhibited, nor to greater advantage.

In the preceding part of this notice of Lord Brougham's public life, it was merely mentioned that he had early directed his attention to the state of education, and the shameless abuses in the endowed schools. The rival systems of Bell and Lancaster, and the consequent struggle between the clergy and the liberal party, with other concurring causes, made the nation peculiarly alive to the interests of education; and the lamented death of Mr. Whitbread, whose services now appear totally forgotten, conspired to devolve its guardianship upon Mr. Brougham. The appointment of a committee to inquire into the state of education in the metropolis, was the first step gained. The report of this committee led to the appointment of the General Commission. The indignation of the profiters by the existing abuses was extreme. A Scotsman, and a Dissenter, had concerted a deep-laid scheme of undermining the Church and State! by subverting the Educational institutions of the country, to organize them anew, after his own fancies! The examination of charters and deeds of endowment was considered a species of treason; to call in question the wisdom and purity by which the endowed seminaries were managed, the first step towards revolution. Up to this point, the services of Mr. Brougham to the country, in forcing investigation, and exposing flagrant abuses, were of incalculable value; but he was more successful in detecting errors, than in devising remedies. His plan of national education, brought forward in 1820, is liable to so many objections, and indeed so thoroughly vicious in principle, that it is not easy to conceive how he could ever have entertained it. The parochial system of Scotland appears to have been floating in his head; but though this scheme, as seen every day in its working, is acknowledged to be far from perfect, Mr. Brougham's was much more objectionable. It contemplated the extinction of every thing resembling public opinion and popular influence in the machinery and objects of education, and placed the training of youth as completely in the power of the established clergy, as is possible in either a Protestant or Catholic country. Nor is it surprising that pregnant suspicions were entertained of the motives of its deviser, by many of the alarmed dissenters. We shall enumerate a few of the provisions of Mr. Brougham's bill. Every parish was to be entitled to have one or two schools, under certain circumstances. Of these schools, the master was—

First, Required to have a certificate of qualification—from whom?—*From the clergyman of the parish,* in which he had resided for the previous year, and three householders.

Secondly, He was to be a member of the Established Church.

Thirdly, Though chosen by the inhabitant householders, who were to pay for his support, and have their children taught by him, the parson of the parish might examine, and reject him.

Fourthly, Although passed by the clergyman of the parish, this master, a member of the church, and chosen by the householders, might still be removed at any time by the suggestion of the Bishop of the diocese, if his Lordship chose to formally visit the school, and condemn the teacher.

Fifthly, No book of any kind was to be used in the school, without the clergyman's permission; nor was any form of worship to be allowed in it, but the Lord's Prayer, and certain passages of scripture.

This project was not only unaccountable as proceeding from Mr. Brougham, but at variance with the enlightened state of the public mind in the nineteenth century. It is the grand blunder of Lord Brougham's public life. Hitherto he had rather paid court to the dissenters; but this looked so extraordinary a scheme of playing into the hands of the Church, that while many of the dissenters, and many churchmen also, imputed its formation to ignorance of the subject, not a few ventured to question the sincerity of the concoctor; nor is it, we admit, easy to conceive of Lord Brougham as so utterly blinded to the nature of his own plan. The most knowing of the Tory party were delighted with it, though many of the prejudiced still hung off, thinking no good thing *could come from that quarter.* The dissenters, and all but the ignorant and bigoted churchmen, caught alarm. Every member of the Bench of Bishops, who has got the length of acknowledging that the people are entitled to education of some kind, might have safely yielded to the advice of the Tory periodical quoted below, and have sanctioned and supported Mr. Brougham's bill, which it has lauded. The framer of the bill, we have said, found himself in the extraordinary position of being still doubted by the High Tories, and denounced by the whole body of dissenters,—hitherto, and since that period, his main, and only true supporters. Lord Brougham may cling to the Establishment as he sees fit. It will never trust to him. The *Schoolmaster* has broken faith with the Bishop. The breach can never be repaired.

We sincerely rejoice to say that this Education Bill, cheered by the *knowing* Tories, was knocked on the head by the vigilant dissenters. The clauses we have enumerated above were, each and all, calculated to alarm liberal men. From the moment the bill was first read, it was watched, as the cat does the mouse, by the central committee of the "Protestant Society for the Protection of Religious Liberty." A deputation of that body waited upon its framer, to remonstrate on its principle and clauses; and Mr. Brougham then saw his error. He at least abandoned his ill-devised and mischief-fraught measure, though he was not at once prepared to admit that its condemnation was just. There is this much to be said for Lord Brougham. National education might appear to him a good, worthy to be purchased at any price, and received in any form. The question was not, whether all children should be trained under the influence of churchmen, but whether they were to receive some kind of education—the worst being immeasurably better than none at all. This, we apprehend, is the fair construction to be put on this erring step.

The founding of the London University, though Lord Brougham's title were clear to that distinction, which it is far from being, still remains to be proved the national benefit it was pre-supposed. Mr. Wilberforce reaped the immediate fruits of the Herculean labours of Clarkson for the abolition of the Slave Trade. Lord Brougham's friends ascribe to him the honours due to Mr. Campbell and other zealous, though more obscure, labourers, in establishing the Metropolitan University; yet, without his co-operation, they would have found their difficulties much greater, perhaps insurmountable. By promoting elementary education, by the diffusion of knowledge, but, above all, by awakening, stirring up, and directing the torpid mind of the mass, Lord Brougham has done so much that was purely and unequivocally good, and practical and immediate in effect, that we cannot rank too high as a national benefactor, him who first announced "the schoolmaster abroad," and laboured to facilitate his progress. From what took place in the last session of Parliament, and the returns ordered, we are led to hope that a scheme of national education, framed on a broader basis, may again be soon brought forward with a more reasonable prospect of success. Many are the obstacles, and every fresh attempt is an advance.

We have already given specimens of the highest, or most impassioned eloquence of which Mr. Brougham, when his personal feelings were deeply moved, is capable What we now select is in a more calm, philosophic, and equable tone. The passage is from the installation-speech of Mr. Brougham as Lord Rector of the Glasgow University, in April 1825. Having expatiated on the power of eloquence as an art, which, when well employed, is fraught with public blessing in times of convulsion as well as periods of tranquillity, he proceeds:—

"To me, calmly revolving these things, such pursuits seem far more noble objects of ambition than any upon which the vulgar herd of busy men lavish prodigally their restless exertions. To diffuse useful information—to further intellectual refinement, sure forerunners of moral improvement—to hasten the coming of that bright day, when the dawn of general knowledge shall chase away the lazy lingering mists even from the base of the great social pyramid;—this, indeed, is a high calling, in which the most splendid talents and consummate virtue may well press onward, eager to bear a part. I know that I speak in a place consecrated by the pious wisdom of ancient times to the instruction of but a select portion of the community. Yet, from this classic ground, have gone forth those whose genius, not their ancestry, ennobled them, whose incredible merits have opened to all ranks the Temple of Science, whose illustrious example has made the humblest zealous to climb steeps no longer inaccessible, and enter the unfolded gates burning in the sun. I speak in that city where Black having once taught, and Watt learned, the grand experiment was afterwards made in our day, and with entire success; to demonstrate that the highest intellectual culture is perfectly compatible with the daily cares and toils of working men, to show, by thousands of living examples, that a keen relish for the most sublime truths of science belongs alike to every class of mankind. * * *

"Let me indulge in the hope, that among the illustrious youths whom this ancient kingdom, famed alike for its nobility and learning, has produced to continue her fame through after-ages, possibly among those I now address, there may be found some one—I ask no more—willing to give a bright example to other nations in a path yet untrodden, by taking the lead of his fellow-citizens, not in frivolous amusements, nor in the degrading pursuits of the ambitious vulgar, but in the truly noble task of enlightening the mass of his countrymen, and of leaving his own name no longer encircled as heretofore with barbaric splendour, or attached to courtly gewgaws, but illustrated by the honours most worthy of our rational nature, coupled with the diffusion of knowledge, and gratefully pronounced through all ages by millions whom his wise beneficence has rescued from ignorance and vice."

(*To be continued.*)

A GLANCE ON THE HIGHLANDS OF SCOTLAND.

In order to catch the most prominent features of so various and vast an object as the Highlands of Scotland, we must take our stand at a distance, we must lose sight of particular parts, and yield up our minds to the general impression that results from the whole. In so wild a field, he who should attempt to describe every thing, would in fact describe nothing. An endless repetition of hills, glens, rivers, bays, creeks, and other minutiæ would divert the attention from the main object. Vistas must be cut through the wood, lest we lose ourselves amidst its endless recesses, and the multitude of its shrubs and trees. And as such vistas open new prospects beyond the forest in which we wander, so, in viewing the face of a country, we rise by abstraction to a point of elevation, from whence we look down on mountains, vales, and seas, as component parts of one magnificent object. We have a glimmering prospect of the highways, if I may be allowed the metaphor, by which nature carries on and unites her operations.

In the more broken and rugged parts of the Highlands, it looks as if hundreds of mountains had been dashed into thousands of fragments, scattered about a vast plain. Rocks after rocks which recall to the mind the fabulous wars of the giants, exhibited indisputable traces of some great convulsion of nature, which has certainly happened, although in ages so remote as to be recorded only in those marks, which we every where find, of violence and destruction. Here and there, amidst solitary and precipitous crags, a miserable hut is seen, and frequent pools of water. In such of the intervening spaces as are impervious to the plough, the poor native digs the soil with his mattock, that he may raise a few potatoes and some other vegetables, or gathers the short and scanty grass with his sickle or hook. But in compensation for this sterility, the land, far indented at frequent and almost regular intervals, offers to the industry of the fisherman, and the amusement of the sportsman, great abundance and variety of fish; while both the sea and frequent lakes and pools of water, breed wild fowl of various kinds in the greatest plenty.

To the botanist Scotland affords a field equally rich as to the sportsman. Its indigenous plants are chiefly moss, heath, fern; a species of liquorice called *currymaul*, berry-bearing shrubs, the black thorn, the oak, the hazel, the aller or arne, the elder, and above all, the birch, and the fir. Moss is found in every part of Scotland, and at all heights in the atmosphere: heath, fern, and currymauls not so far above the level of the sea; the shrubs bearing berries, on plains and the lower parts of the mountains; the black thorn, the oak, the hazel and the elder, in the valleys, and on the inferior parts of mountains and the lower hills; the aller or arne, which is also found in marshy places in the valleys, thrives at a greater height than those in the atmosphere; the fir, which spreads itself, when unopposed, and domineers, as it were, over all the shrubs and trees of the plain, and which also triumphs over hills and the sides of lofty mountains, does not, however, possess so wide a domain as the fragrant birch, which is found in those northerly latitudes and elevated regions in the atmosphere, where almost all vegetation seems to sicken and die, and to leave the indisputed soil to be occupied by the humble and untrodden moss. Birch enjoys a solitary reign on the western and bleak shores of Ross-shire; birch also predominates in Sutherland and Caithness. Birch is the prevailing tree in the frozen regions of Siberia, and prevails over the whole vegetable kingdom in Iceland; some sprigs of birch are even discovered in Greenland. The same congeniality between certain climates and certain natural productions, which is visible in Scotland, is also illustrated in a very particular manner by the gradations from one kind of plant to another, as the curious traveller ascends mount Etna. Here, at a certain elevation in the atmosphere, immediately above the region of the mountain, which produces grain and fruit-trees, the chesnuts which predominate among these, and thrive a little higher upon the mountain than the rest, begin to disappear, and to give place to oaks, which are soon succeeded by the fir, as the fir is by the birch.

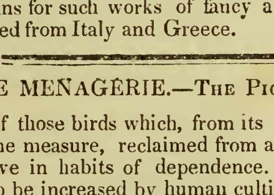
In Scotland, as well as in Sweden and Norway, we every where see fir-trees fastening themselves on the naked rocks, which are evidently impregnated with some principle favourable to the growth of that noble plant. At the depth of twelve, and even eighteen feet, we find the remains of trees of much larger size than are now growing in Scotland. At the little kirk of Kilmalie, opposite to Fort William, in Lochaber, there was a sycamore-tree which was thought worthy of the pencil of Mr. Sandby, but unfortunately the sketch was lost, and the tree itself burnt down by the soldiers in 1746. It was forty feet in circumference at the first branch, and about sixty feet in girth above ground.

To conclude, the face of Scotland, intersected with navigable rivers, lakes, and arms of the sea, and variegated with mountains, moorlands, and fertile valleys, and plains—the face of Scotland, which yields nothing to sloth, but refuses not any boon to the hand of industry, and thus provides for the health and happiness of her sons, inspired the sagacious mind of Aaron Hill with a presage that this *unripened* beauty will have her day, and even excel her sister England, whom he compares to a gay coquette. Certain it is that the great manufactures of England have migrated from the eastern and the western and the northern coast of the kingdom. Cheapness of labour, provision, and fuel, regularity of manners, industry, exemption from heavy taxes, these were the circumstances that effected these vicissitudes, and the same causes will continue to produce the same effects. Human industry levels all the inequalities of nature, and even converts apparent difficulties and impossibilities into the means of answering some useful or elegant purpose. On the bosom of the ocean, which seems destined to keep the nations asunder from each other, the busy merchant wafts home to the shores of the sterile north, the produce of more beautiful climates, which the hardiness and activity natural to cold regions convert into articles of convenience and luxurious accommodation. Scotland then, in the career of improvement, has started in the present auspicious era with peculiar advantages. She looks backward with pride, yet forward with alacrity, and, with enlarged views, studies to make the most of her natural produce and local situation, and of the latter too much cannot be said. The world now begins to look for the produce of the mulberry and the cotton-tree to the land of thistles and sloes, and to the fierce Caledonians for such works of fancy and taste as were formerly expected from Italy and Greece.

THE MENAGERIE.—The Pigeon.

This is one of those birds which, from its great fecundity, we have, in some measure, reclaimed from a state of nature, and taught to live in habits of dependence. Indeed, its fecundity seems to be increased by human cultivation, since the wild pigeon is by no means so fruitful as those in our pigeon-houses. The power of increase in most birds depends upon the quantity of their food; and it is seen, in more than one instance, that man, by supplying food in plenty, and allowing the animal at the same time a proper share of freedom, has brought some of those kinds which are known to lay but once a year, to become much more prolific.

The tame pigeon, and all its beautiful varieties, derive their origin from one species, the stock-dove only; the English name implying its being the stock or stem from whence the other domestic kinds have been propagated. This bird, in its natural state, is of a deep bluish ash-colour; the breast dashed with a fine changeable green and purple: its wings marked with two black bars; the back white, and the tail barred near the end with black.



The Stock Dove.

These are the colours of the pigeon in a state of nature; and from these simple tints has man by art propagated a variety, that words cannot describe, nor even fancy suggest. However, nature still perseveres in her great outline; and though the form, colour, and even the fecundity of these birds may be altered by art, yet their natural manners and inclinations continue still the same.

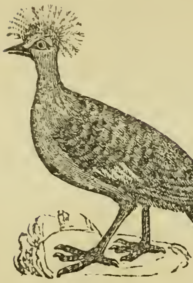
The stock-dove, in its native woods, differs from the ring-dove, a bird that has never been reclaimed, by its breeding in the holes of rocks, and the hollows of trees. All other birds of the pigeon-kind build, like rooks, in the topmost branches of the forest, and choose their habitation as remote as possible from man. But this species soon takes to build in artificial cavities; and, from the temptation of a ready provision and numerous society, easily submits to the tyranny of man. Still, however, it preserves its native colours for several generations, and becomes more variegated only in proportion as it removes from the original simplicity of its colouring in the woods.

The dove house pigeon, as is well known, breeds every month; but then it is necessary to supply it with food when the weather is severe, or the fields are covered with snow. Upon other occasions, it may be left to provide for itself, and it generally repays the owner for its protection. The pigeon lays two white eggs, which most usually produce young ones of different sexes. For the laying of each egg it is necessary to have a particular congress with the male, and the egg is usually deposited in the afternoon. When the eggs are thus laid, the female, in the space of fifteen days, not including the three days during which she is employed in laying, continues to hatch, relieved at intervals by the male. The turns are usually regulated with great exactness. From three or four o'clock in the evening, till nine the next day, the female continues to sit, she is then relieved by the male, who takes his place from ten till three, while his mate is feeding abroad. In this manner they sit alternately till the young are excluded. If, during this term, the female delays to return at the expected time, the male follows, and drives her to the nest; and, should he in his turn be dilatory, she retaliates with equal severity.

The young ones, when hatched, require no food for the first three days, only wanting to be kept warm, which is an office the female takes entirely upon herself. During this period, she never stirs out, except for a few minutes to take a little food. From this they are fed for eight or ten days, with corn or grain of different kinds, which the old ones gather in the fields, and keep treasured up in their crops, whence they throw it up again into the mouths of their young ones, who very greedily demand it.

As this method of feeding the young from the crop is peculiar to birds of the pigeon kind, it demands a more detailed explanation. Of all birds, for its size, the pigeon has the largest crop, which is also formed in an unusual manner. In two of these, that were dissected by a member of the Royal Academy of Sciences, it was found, that if the anatomist blew air into the windpipe, it distended the crop or gullet to a prodigious size. This was the more extraordinary, as there seemed to be no communication whatever between these two receptacles; since the conduit by which we breathe, as every one knows, leads to a very different receptacle from that where we put our food. By what apertures the air, blown into the lungs of the pigeon, makes its way into the crop is unknown; but nothing is more certain than that these birds have a power of filling the crop with air; and some of them, which are called croppers, distend it in such a manner, that the bird's breast seems bigger than its body. The peculiar mechanism of this part is not well known; but the necessity for it in these animals is pretty obvious. The pigeon lives entirely upon grain and water: these are mixed together in the crop; and in the ordinary way are digested in proportion as the bird lays in its provision. But to feed its young, which are very voracious, it is necessary to lay in a greater store than ordinary, and to give the food a kind of half maceration to suit their tender appetites. The heat of the bird's body, assisted by air and numerous glands separating a milky fluid, are the most necessary instruments for this operation: but, in proportion as the food is macerated, it begins to swell also; and the crop must, in consequence, be considerably dilated. Still, however, the air which is contained in it gives the bird a power of contracting it at pleasure, and driving out the air; it can thus expel the food also, which is forced up the gullet, like a pellet from a pop-gun. The young ones, open-mouthed, receive this tribute of affection, and are thus fed three times a day. In feeding, the male usually supplies the young female, while the old female supplies the young of the opposite sex. The food with which they are supplied is more macerated in the beginning; but as they grow older, the parents give it less preparation, and at last drive them out to shift for themselves. When well fed, however, the old ones do not wait for the total dismission of their young; but in the same nest are to be found young ones almost fit for flight, and eggs hatching at the same time.

The Cape Turtle.



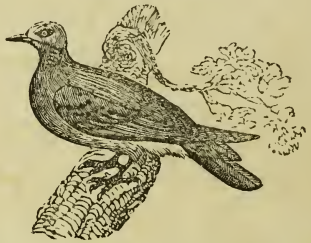
The fidelity of the Turtle-dove is proverbial, and forms a usual comparison with such poets as are content to repeat what others have said before them; but the pigeon of the dove-house is not so faithful; and having been subjected to man, it acquires licentiousness with its other domestic habits. Two males are often seen quarrelling for the same mistress, and when the female admits the addresses of a new gallant, her old companion seems to bear the contempt with some marks of displeasure, abstaining from her company, or if he approaches, it is only to chastise her. There have been instances when two males, being displeased with their respective mates, have thought proper to make an exchange, and have lived in great harmony with their new companions.

So great is the produce of this bird in its domestic state, that nearly fifteen thousand may, in the space of four years, be produced from a single pair. But the stock-dove seldom breeds above twice a year; for when the winter sets in, the whole employment of the fond couple is rather for self-preservation, than transmitting posterity. They seem, however, to have a stronger attachment to their young than those who are found to breed so often; whether it be that instinct acts more powerfully upon them in their state of nature, or that their affections are less divided by the multiplicity of claims, is doubtful.

It is from a species of these, that those pigeons, which are called carriers, and are used to convey letters, are produced. These are easily distinguished from all others by their eyes, which are encircled by a broad circle of naked white skin, and are of a dark blue or blackish colour. It is from their attachment to their native place, and particularly to the spot in which they have reared their young, that these birds are employed in several countries as the most expeditious carriers. They are first brought from the place where they were bred, and whither it is intended to send them back with information. The letter is tied under the bird's wing, and it is then let loose. The little animal no sooner finds itself at liberty, than its passion for its native spot directs all its motions. It is seen upon these occasions, flying directly into the clouds to an amazing height; and then, with the greatest certainty and exactness, directing itself by some surprising instinct towards home, which lies sometimes at many miles distance. By what marks they discover the place, by what chart they are guided in the right way, is to us utterly unknown; certain it is, that in the space of an hour and a half they perform a journey of forty miles; which is a degree of dispatch three times greater than the fleetest quadruped can perform. These birds are not brought up at present with so much care as formerly, when they were sent from governors in a besieged city to generals that were coming to relieve it without; when they were sent from princes to their subjects, with the tidings of some fortunate event, or from lovers to their mistresses with expressions of their passion. The last use we have seen made of them, (writes Goldsmith) was to be let fly at Tyburn, on days of execution, when the cart was drawn away; pretty much as when some ancient hero was to be interred, an eagle was let off from the funeral pile to complete his apotheosis.

The varieties of the tame pigeon are so numerous, that it would be a vain attempt to mention them; and so much is the figure and colour of this bird under human control, that pigeon-fanciers, by coupling a male and a female of different sorts, can breed them, as they express it, to a feather. Hence, we have the various names of croppers, carriers, jacobines, powters, runts, and turbits; all birds that at first might have accidentally varied from the stock-dove; and then by having these varieties still heightened by food, climate, and pairing, different species have been produced. But there are many species of the wild pigeon, which, though bearing a strong affinity to the stock-dove, are, nevertheless, sufficiently different from it to deserve a distinct description. The ring-dove is of this number; a good deal larger than the former, and building its nest with a few dry sticks, in the boughs of trees. This seems a bird much fonder of its native freedom than the former; and attempts have been frequently made, but without success, to render it domestic; for though its eggs have been hatched by the tame pigeon, in a dove-house, yet, as soon as the young could fly, they always betook themselves to the woods. In the beginning of winter, they assemble in great flocks in the woods, and leave off cooing; nor do they resume this note of courtship till the beginning of March, when the genial season, by supplying them with food, renews their desires.

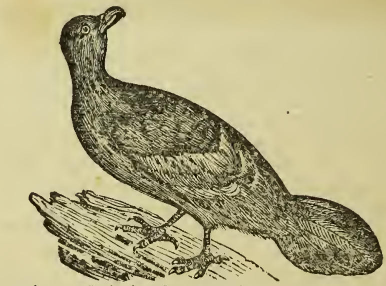
The Turtle Dove.



The Turtle-dove is a smaller, but a much shyer bird than any of the former. It may be easily distinguished from the rest by the iris of the eye, which is of a fine yellow, and by a beautiful crimson circle that encompasses the eye-lids. The fidelity of these birds is noted, and when a pair is put in a cage, if one dies, the other will not survive it. The turtle-dove is a bird of passage, and few or none remain in our northern climates in winter. They fly in flocks when they come to breed here in summer, and delight in open, mountainous, sandy countries. But they build their nests in the midst of woods, and choose the most retired situations for incubation. They feed upon all sorts of grain, but are fondest of millet seed.

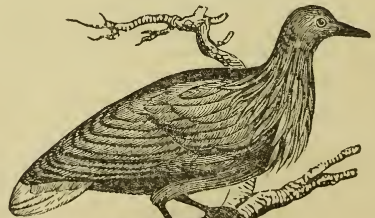
To this short list might be added a long catalogue of foreign pigeons, of which we know little more than the plumage and the names.

The Hook-billed Pigeon.

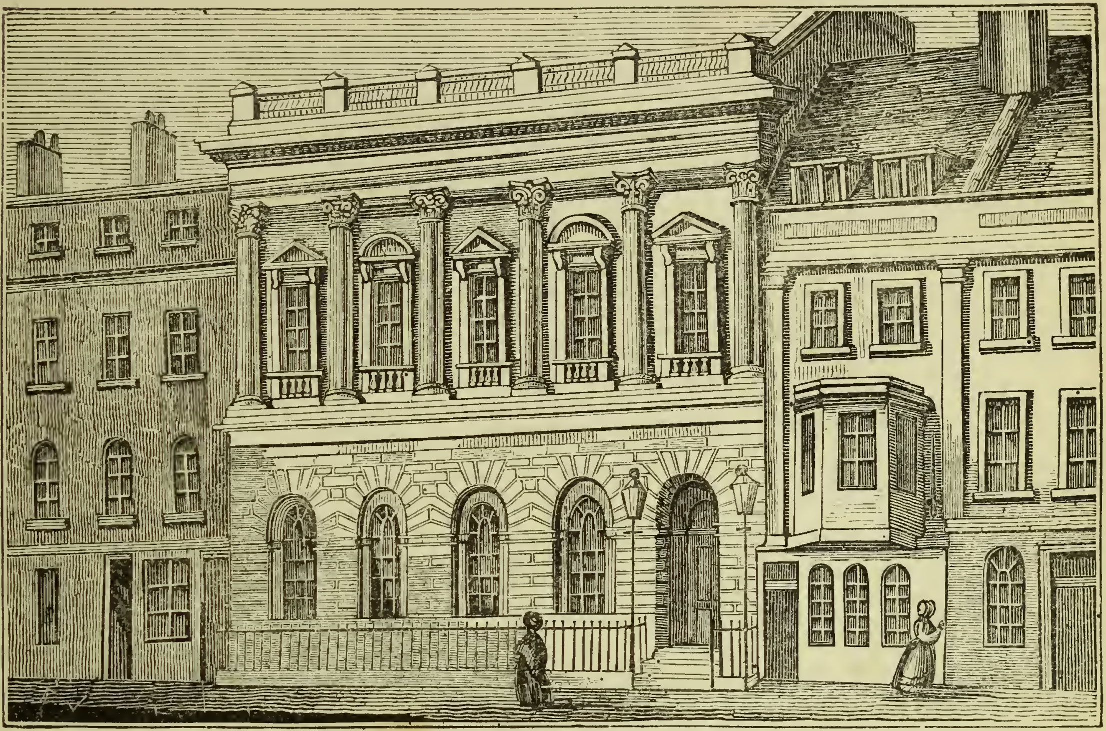


Indeed, the variety of their plumage is as beautiful, as the names by which they are known are harsh and dissonant.

The Nicobar Pigeon.



The ocotzimtzcan, for instance, is one of the most splendid tenants of the Mexican forests; but few, we believe, would desire to learn the name, only to be informed that it is covered with purple, green, and yellow plumage. To describe such birds, the historian's pen is not half such a useful implement as the painter's pencil.



ARTHUR'S CLUB HOUSE,

ST. JAMES'S STREET.

This Club House is situated on the same side of the street, and in a line with Crockford's, but differs materially in its architectural details. The basement story is rusticated and perforated by five openings; four of which are appropriated for windows, the other forming the principal entrance, and are at the left angle of the building. Although it is not wider than the window recess, yet it has a very lop-sided appearance, from not being in the centre. Over this story is a sort of sub-cornice and blocking, which supports six fluted columns of the Corinthian order, set at equal distances. The intercolumniations contain five windows, having a balustrade before each, reaching about one-fourth of their height. They are crowned by pediments and semicircular heads alternately. The columns support an entablature; the cornice having dentils, and being of very bold projection. The whole is surmounted by a lofty blocking course and balustrades, intersected over the columns by acroteria. Mr. Hopper is the architect.

ETON, OXFORD, AND CAMBRIDGE.

EDUCATION OF ENGLISH GENTLEMEN.

(Continued from p. 283.)

A grand college feast we pass for the private regale of a select number of Oxonians when the Hall feed closed. These symposia take place every night.

"Mr. Stukeley's rooms were among the most spacious in the College, and being a young man of considerable fortune, he had furnished them in a style of rather more expensive elegance than is common in the place. There was no want of handsome sofas and hangings; a very pretty collection of classics occupied one end of the parlour; and over the mantlepiece were suspended some comely prints—a mezzotinto of Dr. Parr in the '*mega thauma*'—the *Chapeau de Paille* for the *pendant*—and in the centre, between the Beauty and the Bluebeard, a whole-length of the Game Chicken, peeled and attitudinizing. A tasteful enough dessert graced the table, and strong rough port, 'the liquor of men,' the long-established potation of High-Church, was soon circulating with rapidity, and exerting all its potent influences among these future champions of orthodoxy. * * *

"These young collegians acquitted themselves in a manner that perhaps no committee of the CAPUT, however venerable for years and erudition, could have rivalled. The old laws of potation were enforced rigidly, and, for the most part, obeyed without a murmur. Two words of Latin cost the unfortunate person from whose lips they had slipped a bumper, and a single word of Greek incurred the same penalty; but if the classical transgressor had exceeded these limits, he was compelled to expiate his offence by emptying a half-pint cup, fashioned in silver after the image of a fox's head; and finally, if he failed to do this at a single pull, that sin of sins was sconced in the same measure of salt and water. Such delinquencies, however, were rare. Steady hands filled the brimming glasses—light and happy hearts prompted toast and song—gaily, freely, carelessly, kindly did they talk, and Reginald said to himself, a thousand and a thousand times over, that he had at length found the terrestrial Elysium.

"A few of the young gentlemen quitted the party when the chapel-bell *rung for evening prayers*, but the chairman took good care that Reginald should guess nothing of their errand. They returned *when service was over, and duly drank, with perilous rapidity, as many bumpers as had passed round the table in their absence;* and, in short, the blackstrap was plied without intermission, until the announcement of supper, which, that no time might be lost in trifles, had been served up in the adjoining apartments of one of Mr Stukeley's company.

"A small barrel of pickled oysters—some brawn, veined with more exquisite red and white than ever beautified a slab of Anglesea marble—and sausages, such as Oxford alone can produce [for though a Christina lectured at Pisa, no Dorothy ever cooked at Bologna]—these formed the simple repast; but the board was adorned with such a display of massive plate as might almost have reconciled one to the supper of the Barmecide. * * * *

"Although 'mild ale' has often enough been celebrated as 'the milk of good doctrine,' by Tom Warton, and other bards of the Sausage School, such a beverage can never expect to be largely relished after the stomach has been saturated with the more pungent stimulants of cold port and hot chestnuts. Accordingly, Jem Brank, a pluralist, who had for thirty years enjoyed, among many other good things, the sole privilege of manufacturing Bishop for the sons of * * *, soon made his appearance with a most magnificent flagon of that never-to-be-resisted potation. Wine is mulled everywhere, but Bishop is Oxonian; and Reginald, who had never tasted either *Pope* or *Cardinal*,* was compelled to acknowledge, without hesitation, its unrivalled claims."

A song from this worthy was immediately followed by a boisterous strain, celebrating certain very recent achievements on Moulsey Hurst. The young gentlemen were very correct on this night. The party broke up at twelve, the hour prescribed by academical rules, Reginald drunk. After blowing a sufficient quantity of asafœtida smoke through the key hole of an obnoxious tutor's apartments, and piling a cart-load of coals or two against the gates of the College-chapel, the young * * * ites at length dispersed. Such scenes were daily renewed; and the young man, as might be expected, was not proof to the many temptations by which he was assailed. "Often, after leaving his tutor's apartment, did the young man repair to his own, with fresh determination to make his duty his pleasure, and resist the temptations which were continually thrown in his way, to end a well-spent day in idleness and dissipation. But seldom, very seldom, we must admit, did the hour, when the trial came, find him prepared for the struggle."——He gave a party at his own rooms; and this scene greeted him after a night of drunken revel:—

"When he awoke, a hot and feverish thirst parched his lips, and when he essayed to rise, his brain reeled, and his eye swam in dizziness. By a sickly effort of strength he got up, and plunging his whole head into a basin of cold water, kept it there until every limb shook beneath the strong stimulus; and his faculties were in a great measure cleared, and his thoughts composed by the time he had dried his hair. He drank long and largely, and feeling himself comparatively at ease, he opened his bed-room door, intending to seek for his watch, which he had not discovered in its usual situation. He opened the door; but with what horror did he shrink from the scene which met his view! Tables overturned, chairs broken, gowns torn, and caps shattered—candlesticks planted prostrate in their own grease—bottles and glasses shivered to atoms—floods of wine soaking on the filthy floor—horrid heavy fumes polluting the atmosphere—utter confusion everywhere—and a couple of dirty drowsy scouts labouring among all the loathsome ruin of a yesterday's debauch.

(*To be continued.*)

JOHN MILTON.

THE acts of great and good men furnish a noble lesson to those who come after them. Nothing can be so well fitted to exalt men above difficulties and dangers—to confirm the ductile youthful mind in the paths of virtue, as the thought of living, in after days, in the same page that records the lives and deeds of those they have been accustomed to look upon, as

> "Lights of the world, and demi-gods of fame."

What can so well urge on to perseverance in well-doing as the record of untiring and triumphant virtue? What can better forward the cause of truth, than the story of those who have periled their all in her defence—conquering while suffering? From bloodshed and from lives spent in defence of right, arise feelings that form future martyrs and patriots.

Among all the men that Britain has sent forth to combat for truth against prejudice and passion, no one deserves a higher place, a more honoured name, than JOHN MILTON. This great and good man was born on the 9th of December, 1608. He passed his early years under the eye of his father, who is said to have been a man of some learning. In 1624 he was entered at Cambridge as a sizer. There he prosecuted his studies with so much ardour and success that he made himself acquainted with the Hebrew, Greek, Italian, French, and Spanish languages; his skill in the Latin tongue, at that time the medium of international communication, was so great, that it is said he was the first Englishman who, after the revival of letters, wrote Latin verses with classic elegance. After passing through the regular routine of college study, he fixed his residence for some time at the village of Forest Hill, near Oxford, the scenery of which he describes in the passage of L'Allegro, which begins—

> "Straight mine eye hath caught new pleasures
> Whilst the landscape round it measures,"&c.

The villagers have still some faint traditionary recollections of him by the title of "*The Poet.*"

In 1638 he left his native land for the Continent, where, both in France and Italy, he was treated with great distinction by the learned.

He was recalled to England by the dissensions that had sprung up betwixt the King and the people, in which Milton was not the man to stand idle. He embarked heart and hand in the cause, and gave a noble instance of single-minded devotion to it, by presenting the bulk of his fortune to the Parliament. To support himself, he opened a school, and prepared to forward the side he had so enthusiastically espoused, by the exercise of his pen. One of his first productions was, "*The Reason of Church Government urged against Prelacy.* 1642." In this work, speaking of some contemplated literary labour, and of the power to accomplish it, he says, "This is not to be obtained but by devout prayer to that Eternal Spirit that can enrich with all utterance and knowledge, and send His seraphim, with the hallowed fire of His altar, to touch and purify the lips of whom He pleases."

The mixed political and religious convulsion, in which Milton acted so distinguished a part, was the natural consequence of the Reformation of religion in the previous century. With the exception of Luther, perhaps, who *really* sought for truth for its own end, the Reformers were mostly men of very intolerant principles as to the right of individual opinion, which the burning of the Unitarian Servetus sufficiently testifies. They threw off the trammels of the Church of Rome, but they were still strongly infected with the feelings of the age in which they lived, and sternly denounced freedom of debate. As the world grows older it grows wiser; and when the contest between liberty and despotism arose in England, the champions of the popular cause, well knowing that mental despotism is to bodily despotism as the substance to the shadow, bent their utmost efforts to the disenthralling of the human mind from the shackles of authority. Milton's "*Speech of the Liberty of Unlicensed Printing*," was the result of his meditations on this subject. In this able and eloquent work, he battled most triumphantly for unlimited freedom of opinion and of debate, and showed that truth could best fight its own battle against error when there was a fair field and no favour. Many maxims and opinions are laid down in this work, which are only *now* beginning to be received as universal truths. From the way in which the same contest has been carried on in our own day, men may form some faint notion of the boldness of Milton's undertaking.

After the publication of the foregoing work he began to unite himself yet more closely with those who desire to remodel the Government; and subsequently published a treatise to justify the death of Charles I. in 1649. Salmasius, the then tyrant of European literature, at the instigation of Charles II., attacked the English people, and liberty itself, in a book, called "*Defensio Regis.*" This book Milton was requested to answer; and though he was distinctly warned that the loss of his sight would be the inevitable consequence of his doing so, he "bated not one jot of heart or hope," but applied himself to his task. His work appeared in 1651, and was, as might have been anticipated, triumphantly successful; but his sight was lost for ever. If the love which a man like him must have borne to all the forms of nature be taken into account, we may form some faint estimate of the resolution which bore him through his labour; but

> "He that hath light within his own clear breast
> May set i' th' centre, and enjoy bright day;
> But he that hides a dark soul and foul thoughts,
> Benighted walks under the mid-day sun;—
> Himself is his own dungeon."

On the resignation of the feeble but good Richard Cromwell,

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* Port, mulled with roasted lemons, is Bishop; Claret, similarly embellished, is Cardinal; and Burgundy, Pope.

Milton wrote a pamphlet, called "A Ready and Easy Way to Establish a Free Commonwealth." The return of the second Charles was at this time certain, and Johnson calls Milton foolish, for striving to uphold the cause of Republicanism; but in that in which Johnson can see only foolishness, other men may see a noble disregard of consequences, when TRUTH, the object of Milton's life, was at stake.

Immediately after the re-establishment of the kingly power, an order was issued to seize Milton's "Defence of the People," his answer to "The Portraiture of his Majesty," and John Goodwin's "Obstructions of Justice." A copy of this proclamation was discovered in 1797. It directs the seizure of the above-named books, by Milton and Goodwin, "who are both fled, or so obscure themselves, that no endeavours used for their apprehension can take effect, whereby they might be brought to *legal trial*, and deservedly receive condign punishment for their treasons and offences." In these books, it further says, "are sundry treasonable passages against us and our government, and insidious endeavours to justify the horrid and unmatchable murder of our late dear father of glorious memory." It then orders "that such persons as have these books in their possession shall deliver them into the hands of the public magistrates, to be burned by the hands of the *common hangman*. All who may print, or sell, or lend, or dispose of the same, are warned to expect condign punishment." This proclamation was dated on the 12th of August. On the 19th of the same month there appeared a list of persons included in the Act of Oblivion, who were, notwithstanding, disqualified from holding any place of trust. Goodwin's name was among the number; but Milton's was omitted. Burnet is of opinion that he was forgotten; and, notwithstanding all that has been said and written against the Bishop of Salisbury, he stands very high among the authentic historians of England. The opinion of Charles himself may be well learned from the story told of his answer to the Duke of York, who had said Milton ought to be hanged:—"No," was Charles's answer, "if he is old, and poor, and blind, he is miserable enough, in all conscience: let him live!" The answer displays a true king's idea of happiness. Charles could not comprehend that Milton might be enjoying, under all these seeming calamities, more peace of mind than ever dwelt beneath the jewelled diadem. It is said, on good authority, that when Milton's wife pressed him to accept the Latin Secretaryship, which he had formerly held, and which Government had again offered him, his answer was, "My only wish is to live and die *an honest man*."

Amid the general corruption of manners at this unhappy period, the mind delights to dwell upon the stern and unflinching honesty of such men as Milton, and Marvel, and Algernon Sydney. They were beacons to tell that *all* was not barrenness—that virtue had not entirely abandoned the earth. The lives of these men must have struck the cringing sycophants of that period with some sense of their own littleness—with some sense of the superior power, beauty, and happiness of goodness. As the last peak of a buried continent towers above the waters that have overwhelmed it, so did Milton, Sydney, Marvel, and those like them, stand amid the moral ruin that surrounded them.

Milton had now retired altogether from public life; and whilst, in his own moving words, he "had fallen on evil days and evil tongues, and was with darkness and with dangers compassed round," he devoted himself to the composition of "Paradise Lost." The glorious, dark, old man, who was shut out from all communications with earth, revelled among the things of heaven, and held converse with beings too glorious for mortality. Out of the imaginings of his hours of darkness and thought he was forming a work, impressed with the majesty of heavenly things. Men were persecuting him and mocking him; and his revenge was the production of one of the noblest of human works,—which has given immortality, not only to his own name, but to all with whom he came in contact.

On the 27th of April, 1667, the copyright of "Paradise Lost,"—the original agreement for which is said to be in the hands of Rogers the poet,—was sold to Samuel Symons for five pounds; five pounds more was to be paid for the second edition, and another five pounds for the third. Immediately on its publication, the hireling poetasters and court sycophants of the period attacked it in a style that became them. Waller, the eulogist of Charles and of Cromwell, who could not appreciate Milton's poetry, and hated his honesty—who knew no principle save his own interest, or rather, what he considered his interest, wrote of it as follows:—"The old blind schoolmaster, John Milton, hath published a poem on the Fall of Man: if its length be not considered as merit, it has no other." Winstanley, who wrote Lives of the British Poets, and was contemporary with Milton, speaking of him, allows some little praise to "Paradise Lost," and then says, "But his fame has got out like the snuff of a candle, and will stink to all posterity for having so infamously belied that glorious martyr, King Charles, of blessed memory." If these conjurors could but awaken from their graves for a single hour, their punishment would be complete.

"Paradise Lost, which was not the best epic poem only because it was not the first," continued to increase in fame and in sale till the Revolution, when it took the high place which it has ever since retained. It has been translated into all the European languages. The countrymen of John Huss, and Jerome of Prague, and of Ziska, can read it in their own tongue; and it has even been translated into the vernacular language of the insulated Maygars of Hungary.

In 1670 appeared his "*History of England*," "*Samson Agonistes*," and "*Paradise Regained*." But he was now approaching the close of his noble pilgrimage on earth. He died on the 10th November, 1674, leaving his name and works to a nation scarcely worthy of them,—leaving his immortal poem, as a legacy, to all nations—a common well-spring of sublimity, from which all might drink freely.

The record of Milton's actions is his best eulogy. The man who, from his youth up, made TRUTH his study—the man who subjected himself to a laborious occupation, that he might devote his fortune to the cause of freedom—the man who received and upheld those who had wounded him in his tenderest and dearest affections—the man who held fast by the truth in evil, as he had done in prosperous days—the man who chose a life of poverty, with honesty, when a word would have brought him riches and splendour—the man who made the aim and end of his life the service of his GOD—the man that did all these things, and many more, must be loved and admired by every properly regulated mind. Religion has her saints: Milton is one of the saints of human nature.

In viewing Milton's character, nothing strikes us so much as his devotion to virtue,—his lofty and unbending notions of morality. "As to other points," says he, "what GOD may have determined for me I know not; but this I know, that if he ever instilled an entire love of moral beauty into the breast of man, he has instilled it into mine!" His love of "moral beauty" was not merely passive; but what he admired he imitated. In "Comus" he shows his intense love and admiration of the majesty of virtue; and sings its praises, as the inspirer of poetry, the sweetener of life, and the only true end of all exertions. He loved virtue for the happiness it brought. It was to him its own reward; and to the promotion of it he directed all his time and all his talents. Poetry was with him a noble gift, conferred for the purpose of promoting human virtue, and, of consequence, human happiness.

The morality of his private life Milton carried with him into the political arena. He did not in political matters look only at the short day in which he lived; but his mighty mind ranged over future days, when the maxims which were *then* held by him, and such as him, should have become the common property of mankind. Glorious must have been Milton's vision of the future progress of man! He stood, like Moses on the mount, and saw the promised land of political and moral perfectability, which the slow but sure progress of human improvement, and the certain voice of prophecy, pointed out; and while he gazed, he exulted that such things should yet be, and that he should have been an instrument for forwarding the happy time.

Of Milton's religious character nothing need be said; his life was one continued act of devotion—a perpetual living prayer. The words of the following invocation fall on the ear, like the mutterings of some wandering voice, more nearly allied to heaven than to earth:—

> Come, therefore, thou that hast the seven stars in thy right hand, appoint thy chosen priests, according to their orders and courses of old, to minister before thee; and duly to press, and pour out the consecrated oil into thy holy and ever-burning lamps. Thou hast sent out the spirit of prayer upon thy servants over all the earth to this effect; and stirred up their voices, as the sound of many waters, about thy throne. Every one can say, that now certainly thou wast gone up from us to the farthest corner of the heavens, and hadst left to do marvellously among the sons of these last ages. Oh! perfect and accomplish thy glorious acts, for men may leave their works unfinished; but thou art a GOD,—thy nature is perfection. The times and the seasons pass along under thy feet, to go

and come at thy bidding; and as thou didst dignify our fathers' days with many revelations, above all the foregoing ages, since thou tookest the flesh, so thou canst vouchsafe to us, though unworthy, as large a portion of thy spirit as thou pleasest; for who shall prejudice thy all-governing power? Seeing the power of thy grace is not passed away with the primitive times, as some blind and faithless men imagine, but thy kingdom is now at hand, and thou standest at the door. Come forth out of the royal chambers, O, Prince of all the Kings of the earth! put on the visible robes of thy imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed to thee, for now the voice of thy bride calls thee, and all creatures sigh to be renewed.

This is assuredly the sublimity of devotion.

But though Milton was thus deeply impressed with the truths of religion, he had none of that "Puritanical savageness of manners" which Johnar has imputed to him. He was a Utilitarian, whether he knew it or not; for with him happiness and virtue were synonymous terms. He delighted in music; and, in his "*Tractati on Education*," says, "The interval of convenient rest may, both with profit and pleasure, be taken up in recreating and composing the travailed spirits with the solemn and divine harmonies of music." To see Milton rapt in the glory of inspiration, and listening to the "divine harmonies of music," was a sight worth the living for.

In whatever light Milton is viewed, he exhibits a character almost faultless. His noble singleness and steadfastness of purpose; his anxiety that truth, and truth alone, should triumph; his moderation in prosperity, and his constancy in adversity, all tend to place him in the first rank of human beings. Let it be the purpose of all who revere nobleness of mind, to give Milton his full share of this world's honours. It is only in this present time, that the men of the Commonwealth, Vane, Ireton, and other great and injured names, have begun to receive their true deserts. For the better part of two centuries, they have been held up to the scorn of mankind, of the coward, the bigot, and the slave, as assuming hypocrites and bloody fanatics; but NOW the tide has turned, and the inhabitants of other parts of the earth, besides the United States of North America, have begun to see the lofty purposes and noble deeds of these men in their true colours. What the serviles have been pleased to call their fanaticism was an earnest spirit within them, prompting them to great actions,—a spirit that enabled them to spend their nights in harassing, mental toil, and their days in fighting with the sword, for what truths the night's study had produced. Than Vane,* the "Greatest Happiness," had never a truer friend; and he, and Milton, and the other great names of that period, must be adored, while men have any sense of the majesty of human nature. Even among those lofty minds Milton soared highest, and his name should therefore be most exalted. Let him receive the full payment, with interest, of his draft on posterity, that others, who have the power, may be the more stimulated "to go and do so likewise." Honour and glory to "one Milton, a blind man!" N.

PROGRESSIVE CHANGES IN NATIONAL MANNERS.—No. 7.

THE Anglo-Saxon that was spoken in England about two hundred years after the conquest was surprisingly pure, with very little mixture of Latin, French, or any other language. The reader will be convinced, by perusing this specimen of that language.

HENRY, thurg Godes fultome, king on Engleneloande,
Henry, through God's support, king of England,

lhoauerd on Yrloand, duk on Normand, on Acquitain, eorl
lord of Ireland, duke of Normandy, of Acquitain, earl

on Anjou, send I greting, to alle hise holde, ilærde and
of Anjou, sends greeting, to all his subjects, learned and

ilewede on Huntindonn-schiere. Thæt witen ge well alle,
unlearned of Huntingdonshire. This know ye well all,

thæt we willen and unnen, thæt ure rædesmen alle other the
that we will and grant, what our councellors all, or the

moare del of heom thæt beoth jchosen thurg us and thurg thæt
morepart of them that be chosen through us and through the

loandesfolk on ure kuneriche, habbith idon, and schullen don,
landfolk of our kingdom, have done, and shall do,

in the worthnes of God, and ure treowthe, for the freme of
to the honour of God, and our allegiance, for the good of

the loande, thurg the besigte of than toforen iseide
the land, through the determination of those before said

rædesmen, beo stedfæst and ilestinde in alle thinge abutan
councellors, be stedfast and permanent in all things without

ænde, and the heaten all ure treowe, in the treowthe thet heo
end, and we enjoin all our lieges, by the allegiance that they

us ogen, thet hoe stede-festliche healden and weren to healden
us owe, that they stedfastly hold and swear to hold

and to swerien the isetnesses thet beon makede and beo to
and to maintain the ordinances that be made and be to

makien, thurg than to foren iseide rædesmen, other thurg
be made, through the before said councellors, or through

the moare del of heom alswo, alse hit is beforese iseide. And
the more part of them also, as it is before said. And

thet æhcother helpe thet for to done bitham ilche other,
that each other help that for to do by them each other,

aganes alle men, in all thet heo ogt for to done, and to
against all men, in all that they ought for to do, and to

foangen. And noan ne of mine loande, ne of egetewher,
promote. And none either of my land, nor of elsewhere,

thurg this besigte, muge beon ilet other iwersed on
through this business, may be impeted or damaged in

oniewise. And gif oni ether onie cumen her ongenes,
any wise. And if any man or any woman cometh them against,

we willen and heaten, thæt alle ure treowe heom healden
we will and enjoin, that all our lieges them hold

deadlichistan. And for thæt we willen thet this beo stedfæst
deadly foes. And for that we will that this be stedfast

and lestinde, we senden gew this writ open, iseined with ure
and lasting, we send you this writ open, sealed with our

seel, to halden amanges gew ine hord. Witness us-selven æt
seal, to keep amongst you in store. Witness ourself at

Lundænthane, egtetenthe day on the monthe of Octobr, in
London, the eighteenth day of the month of October, in

the two and fowertigthe geare of ure crunning.
the two and fortieth year of our crowning.

In the course of the fourteenth century, the Anglo-Saxon gradually changed into what may be called English. This was owing to various causes. The animosity which had long subsisted between the posterity of the Normans and of the Anglo-Saxons was now extinguished, and they were in a great measure consolidated into one people by intermarriages and other means. Many of the Normans who were engaged in agriculture, trade and manufactures, though they had been taught French by their parents in their youth, found it necessary to speak the language of the multitude, into which they introduced many French words and idioms, to which they had been accustomed. Besides this, Chaucer, Gower, Wickliffe, and several others, composed voluminous works, both of prose and verse in English; and being men of learning, well acquainted with French and Latin, and some of them with Greek and Italian, they borrowed many words and idioms from those languages, with which they adorned and enriched their own. By these means, the Anglo-Saxon tongue was greatly changed before the end of this period, and the language of the best writers approached much nearer to modern English than that of Robert of Gloucester, and others who flourished in the thirteenth century.

AS BLIND AS A BEETLE.—A beetle is thought to be blind, because in the evening it will fly with its full force against a man's face, or any thing else which happens to be in its way which other insects, as bees, hornets, &c. will not do.

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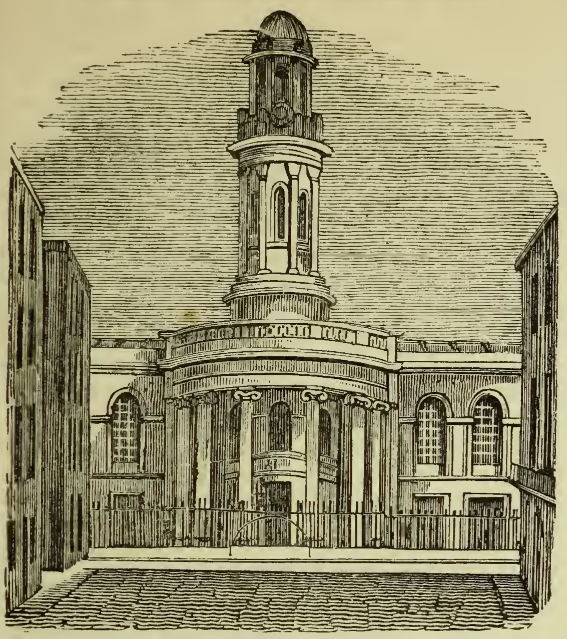
* Vane was a most extraordinary man. His diligence, in the business of the State, was equal to that of Pym, who "wrought, in Parliamentary affairs, from three o'clock of the morning till evening; and from evening till midnight." In Vane's works there are many passages of great beauty and sublimity, mixed up with his peculiar mystical notions. He was a believer in the perfectability of man, and delighted to revel among the things that were to come, when justice, peace, and happiness should reign over the earth. Human perfectability *may* be a dream; but the greatest and best men have thought otherwise.

ST. MARY'S CHURCH, WYNDHAM PLACE.



MISCELLANEOUS NOTICES OF LONDON.

Foundation of Westminster, and its Junction with London.—For several centuries after the foundation of London, the space which is now covered by the sister city of Westminster consisted of a small island, called *Thorney*, in consequence, says Stowe, of its being "a place overgrown with thorns, and environed with waters." Here, according to monkish chronicles, there anciently stood a heathen temple of Apollo, out of the ruins of which Sebert, King of the East Saxons, after his conversion to Christianity A.D. 612, erected a church, which he dedicated to St. Peter, and which forms the east angle of what is now called Westminster Abbey. Sir Christopher Wren, however, could not discover in the materials of this structure the least trace of Heathen or Roman art; and it is to be feared, therefore, that the authors of the legend have but played, after a plausible manner, with our credulity, in describing this monument of Christian worship as rising on the ruins of Pagan superstition. The church of St. Peter's was certainly one of the earliest architectural monuments of the introduction of Christianity into Britain; but it was in all probability not erected till after the principal remains of the Roman power had been swept away amidst the furious struggles, which ended in the subversion of Britain to the Saxons.

When the Danes began, in their turn, to contend for mastery with the Saxons, the Church of St. Peter's suffered severely from their devastations; and but for the piety of Edgar the Peaceable, who repaired it in 958, and, at the same time, erected it into a monastic establishment, it might not have survived the downfall of the Saxon dynasty. From its situation to the westward of London, it was now called (in Monkish Latin,) *Westmonasterium*, and hence the modern name of *Westminster*.

On the temporary restoration of the Saxon dynasty in the person of Edward the Confessor, Westminster was one of the few places to which that event proved auspicious. By the penitentiary labours of this sceptred monk, the abbey was enlarged into that magnificent fabric which, embellished by Sir Christopher Wren, now stands the admiration of the world; and near to it he erected a palace (on the site since called Old Palace Yard) which, though now no more, made Westminster the seat of royalty, as well as of ecclesiastical splendour.

The courts of law and parliament necessarily attached themselves to the spot where our kings resided; and contributed, in a very material degree, to raise Westminster to dignity and importance.

In 1257, Henry III. granted to the Abbot and Convent of Westminster the privilege of holding a market and fair, for the space of forty days; and in 1352, the town had so much increased, that Westminster was one of the ten places where, by act of parliament, the staple of wool was to be perpetually held.

An order of council was passed in the ensuing year (1353), which imposed a duty on every pack of wool, as well as all other goods, "carried either by land or water to the staple of Westminster;" "for the purpose of repairing the highway leading from the gate of London, called Temple Bar, to the gate of the Abbey at Westminster." It is evident from this record, that London and Westminster were then regarded as distinct towns; but it would be, perhaps, too much to infer, that "the highway" between them, "now the noble street, called the Strand, was not then built upon, but was a mere country road, having, however, many noblemen's and gentlemen's houses and gardens adjoining to it,"&c. (Hughson, vol. i. p. 78.) For we learn, from the same order of council, that the cause of the impost was, the "highway being, by the frequent passing of carts and horses, carrying merchandize and provisions to the said staple, become so deep and miry, and *the pavement* so broken and worn, as to be very dangerous both to men and carriages;" and we farther find, that it was ordained, that "all owners of houses, adjacent to the highway, should repair as much as *lay before their doors*."—It seems pretty clear from these parts of the edict, that even at this early period the buildings of both cities had extended considerably beyond their respective gates, along the line of the highway between them; although probably they did not reach on either side as far as Charing Cross, which is supposed to have derived its name from a village, called Charing, which anciently stood midway between London and Westminster.

The privilege which Westminster possessed, of holding a fair for forty days every year, was fenced with a prohibitory clause, by which, during all that time, no sales were permitted, either in London or in any of the places adjacent. As trade and population increased, the evil consequences of this monopoly came to be very severely felt by the citizens of London. The corporation, therefore, opened a negotiation with the Abbot, for the redemption of this part of their privilege, and found him so well disposed to prefer a present good to all prospective advantages, that for the sum of 8,000*l*. he abandoned the right to a fair altogether. By this stroke of priestly cupidity, Westminster, which had been rising fast in commercial importance, was almost entirely cut off from this source of prosperity, and left to depend in future, chiefly, upon those advantages which it derived from being the residence of the court. The Genius of Trade took its leave of her for ever; and Fashion became henceforth the tutelary deity of Westminster.

On the general suppression of the monasteries by Henry the Eighth, that of Westminster was converted into a bishopric; but in 1550 the bishopric of Westminster merged in that of Norwich. It was this temporary possession of a mitre which conferred on Westminster the rank of a *city;* and though the mitre is gone, the popular voice, inclining always to reason in its decisions, has refused to give an inferior title to a place, which, though no longer a bishop's see, is the seat of supreme power both in church and state.

Since that period, Westminster has spread so extremely on all sides, and become so interlaced with London, that the two cities have lost every external mark of separation (Temple Bar alone excepted), and with their respective precincts, and the borough of Southwark, now constitute what, in popular language, is called the British Metropolis.

The Great Charter.—On the accession of King John to the throne, the citizens of London paid three thousand marks to him for a confirmation of their liberties.—"It shall be delivered to them," said the royal mandate, "on these terms, that if they will give those 3000 marks they shall have the charter; but *if not, they shall not have it.*" On the field of Runnymede, this mercenary tyrant was afterwards content to give them what they pleased, on their own terms. The general resistance which produced that glorious declaration of the rights of Englishmen, *Magna Charta*, had its first rise under the city banner. The castellan and standard-bearer of London, at this period, was Robert Fitzwalter, a gallant knight of Norman descent, and lord of Baynard's Castle, an ancient and princely fabric, from which one of the wards of the city derived its name. This knight had a daughter, called *Matilda the Fair*, whose beauty attracted the admiration of the king. John came not, however, as an honourable suitor, and when his proposals were repelled with indignation, he threatened to have recourse to violence. Fitzwalter appealed to his brother barons, to aid him in protecting his child from the polluting grasp of the tyrant. With honorable alacrity they obeyed the call; and from the battlements of Baynard's

Castle, the city banner waved defiance to aggression. John, whom a continued series of misdeeds had deprived of all favour with his subjects, was unable to muster a force sufficient to cope with so formidable an opposition; and yielding reluctantly to the necessity of his situation, he affected to have abandoned all design against the honour of Fitzwalter's family, and by the strongest assurances of respect for the rights of the barons, prevailed with them to disperse their forces. No sooner, however, did he find himself alone in the field, than he violated every promise he had made. Taking Fitzwalter by surprise, he compelled him to fly the country; razed his castle of Baynard to the ground; and when the unfortunate Matilda, whom her father, in his sudden flight, had been forced to leave behind him, still resisted all his entreaties, he is said to have destroyed by poison that beauty which he could not enjoy. The day of retribution at length arrived.—Fitzwalter had taken refuge in France, and fought on the side of the French in their battles with the English under King John. During the truce which took place in 1214, an English knight rode into the space between the two armies, and challenged any one of the opposite side to a trial of prowess. Fitzwalter, mounted on a noble charger, instantly came forth to accept the challenge, and at the first course struck both the English champion and his horse to the ground. John, admiring the gallantry of the stranger, warmly exclaimed, "He were a king, indeed, who had such a knight." Fitzwalter had been recognized by some old friends in the English Camp, and on hearing this observation from John, they kneeled down, and said, "May it please your majesty, he is your own knight; it is Robert Fitzwalter." John, repenting the injury he had done to the gallant knight, next day effected a reconciliation with him, and publicly restored to him the possessions of which he had been so unjustly deprived. Fitzwalter, however, returned to England only to find new cause, in common with his fellow citizens, to detest the arbitrary rule of John; and we accordingly behold him again a leader against the king, in that patriotic struggle which obtained for England the Great Charter of its liberty. By the thirteenth article of this charter it is specially provided, "That the City of London, and all other cities, burghs, and towns, and ports of the kingdom, shall enjoy all their free customs both by land and water."

Of the military importance of the citizens of London about this period, contemporary writers give us a very high idea. Although exempted by their charters from "going to war," they appear to have been naturally of so martial a temperament, and so forward in the assertion of their rights, even at the point of the sword, that William of Malmesbury assures us, they "shewed at a muster 20,000 armed horsemen, and 40,000 footmen, serviceable for the wars." In this number, however, were doubtless included the followers of many noblemen and chiefs, who resided in the city, or who, from various causes, considered themselves identified with it; for so large a quota is wholly incompatible with every account we have of the ancient population of London.

Speaking of the commercial prosperity to which London had now reached, the same writer describes it as "a noble city, renowned for the opulence of her citizens, and crowded with the merchants who resort thither with their various commodities." Corn was still, as in the time of the Romans, their chief article of commerce; "they had their granaries always filled, whence all parts of the kingdom were supplied."

EARLY WEALTH AND LUXURY. The commencement of the reign of John's successor, Henry the Third, presents us with a very striking display of the wealth for which the citizens of London were now, above all other classes of their fellow subjects, distinguished.

When it was known, that Queen Eleanor was to ride through the city to be crowned at Westminster, the chief citizens, to the number of three hundred and sixty, preceded by a band of trumpeters, went out to welcome her majesty. They were all clothed in silken garments, richly embroidered with gold; and mounted on horses, most splendidly caparisoned. Every man bore a cup of gold or silver in his hand; and having joined in the royal train, these three hundred and sixty cup-bearers served the wine, as butlers, at the coronation of her majesty.

The prodigality and misrule of Henry the Third soon destroyed that cordiality which, at first, subsisted between him and the city. When, his necessities became so great, that he was obliged to pawn the crown jewels for an immediate supply, it was to the citizens he was forced to have recourse. Angry that they should accept a pledge which it was ignominious in him to give, he passionately exclaimed, "Were the treasures of Augustus Cæsar exposed to sale, the city would buy them. These fellows, who call themselves barons, are wallowing in wealth and every species of luxury, whilst we labour under the want of common necessaries." Had Henry acted the part of a just or prudent prince, he would probably have had as little occasion to doubt the generosity as the ability of the citizens of London. What he accounted a meanness in them, was but an act of patriotic discretion; for there can be little doubt that had not the crown jewels of England been kept in English hands, they would have found their way to the more usual money-lenders of those days, the Burghers of Antwerp, or Jews of Amsterdam.

When the citizens had to deal with princes, not embarrassed through their personal follies, but impoverished by honourable enterprises for their country's benefit or renown, they stayed not for pledges to administer most liberally to their wants. They presented the hero of Cressy with a free gift of twenty thousand marks, to pursue his honourable warfare in France; and their mayor, the celebrated Whittington, at an entertainment given at Guildhall to the hero of Agincourt, threw into a fire of spices bonds which he held from that monarch, for money advanced, to the amount of no less than sixty thousand pounds!

It must be allowed, indeed, that although the citizens of London were occasionally thus liberal to their sovereigns, there was, in general, a considerable degree of reserve between the city and the court, on the score of money transactions. London, which is now the mart for loans to all the powers and potentates of the known world, seems of old to have had an almost insurmountable antipathy to all pecuniary bargains concluded with the pen in one hand, and the sword in the other. Even till as late a period as the reign of Elizabeth, our sovereigns were obliged to have recourse to the merchants of Antwerp for such loans as they required; and though the citizens of London often became security for these loans, because without it they could not have been obtained, they could never be induced, except as in the case of Henry the Third, when the jewels of the crown were to be saved, to become themselves the lenders. Can any one be in doubt as to the reason? Notwithstanding all the charters, and confirmations of charters, granted by the sovereigns of England to their subjects—property was still insecure. A king of England might still deny to his own subjects that justice, which he would not, or durst not, deny to those of another; and the citizens of Antwerp, making common cause with all citizens, would naturally be disposed to push kings to the utmost, before they harassed a plebeian surety for payment. The first considerable loan, effected in England, solely on the personal security of an English monarch, was negotiated by Sir Thomas Gresham, in behalf of Queen Elizabeth; and this fact we may regard as a certain indication, that her government approached nearer to one of order and law, than any which England had ever known since the days of Alfred. Her majesty paid the interest of the loan regularly, until she was in a situation to discharge the principal; and it has been ever since found, that it is only necessary to observe the same simple rule of honesty, to find at home, and in London itself, whatever aid the exigencies of the public service require.

The opulence of the citizens of the olden time was in no instance more laudably displayed, than in doing honour to such illustrious strangers, as friendship to the monarch, or the chances of war, brought to England. In 1363, Henry Picard, who had some years before served the office of Lord Mayor, gave a splendid entertainment, at his house in Cheapside, to King Edward the Third, King John of France, King David of Scotland, and the King of Cyprus; an honour such as no citizen ever before enjoyed.

Among the citizens themselves, there appears to have been a constant rivalry in sumptuous and costly living. A dish fit for an alderman, in those days, while turtle was as yet unknown, was one of eels, so lusciously dressed, as to cost about five pounds, equal to at least eighty pounds of our present money (Fitzstephen). At the annual Spittal feast, the cost to the sheriffs, for wine alone, was, about the middle of the sixteenth century, 600*l.*; so, that supposing the guests to have drank of Malmsey only, which, though the most choice wine of that period, cost no more than one shilling a gallon, there must have been emptied, on this occasion, the incredible number of forty-eight thousand bottles!

The expense of feasting became, at length, so excessive, that in 1554 the corporation found it necessary to pass a bye-law to restrain it. "So huge and great," says this curious document, had "the charges of the mayoralty and shrivealty" become through this means, "that almost all good citizens flie and refuse to serve in this honourable city, only because of the great excess and chargeable fare and diet, used in the time of the said offices." To remedy this grievance, it was ordained, that no mayor, or sheriff, or alderman, or commoner, should have at dinner or supper more courses than one, and not more dishes at one course than *six*, whether hot or cold. Some curious reservations, however, follow, which show, on the part of the corporation, a prudent care to soften, as much as possible, the *hardship* of this limitation. It is provided, that "one or two of the same six dishes may come to the board hot, *as a reward* if they will, after the first three or five are served." It is farther specially declared, that neither brawn, nor collops with eggs, nor salads, nor pottage, nor butter, nor cheese, nor eggs, nor herrings, nor sprats, nor shrimps, nor any shell fish whatever, nor any kind of unbaked fruit, are to "be accounted for any of the said number of dishes above-mentioned!" And moreover, as the guests could not be supposed, after such penurious fare, to have any disposition to make merry, it was decreed, that "from henceforth neither mayors nor sheriffs shall keep any lord of misrule (merry andrew or fool) in any of their said houses." All these regulations, it will be observed, had reference only to the private and family entertainments of the citizens; for it is yet farther provided, that when a foreign ambassador, or any of the privy-council, happens to be of the party, the feast may be "amended and ordered" at discretion.

It is not surprising, that a sumptuary edict so pleasantly qualified as this should contribute but little to the repression of inordinate appetites. In 1573, we find it again a matter of grave lamentation, that there should be such an excess of good things at the tables of the chief magistrates, and of the companies; nay, at the very taverns and cookshops, the consumption of venison, we are told, was shameful, "insomuch that the *court* was much offended with it." The common council, therefore, in order "that the city might not continue to give the queen and nobility offence," issued another commandment, by which they forbade all such extravagant feasting in future, except at their "necessary meetings," and ordered that, even on these necessary occasions (most incredible sacrifice!), there should be *no venison*.

We may judge, from the ideas of moderation conveyed by these sumptuary laws, what the extravagance of the times preceding them must have been. Need we wonder, that the love of good eating should have become that "crying sin," for which, according to the popular opinion, this great metropolis was, not long after, nearly reduced to ashes. A curious memorial of the general prevalence of this belief is still to be seen at the Fortune of War public-house, in Giltspur-street. It is the figure of a very fat boy, commonly called "the glutton," beneath which there was, till very lately, this inscription:—

"This boy is put up in memory of the great fire of London, occasioned by the sin of gluttony, 1666."

It is a curious enough coincidence, that it was in *pudding*-lane that the fire commenced, though not true as generally said, that it was at *pie*-corner it ended.

Sir Richard Whittington. The City of London has produced no name more likely to last through all time, than that of Sir Richard Whittington. His rise in life forms the subject of a nursery tale, so instructively pleasing, that nurseries and story-telling must cease to exist, and every corner of Old England be divided into rational parallelograms, before we can expect to find a person, grown to the years of maturity, who has not heard of "Whittington and his Cat," and, at one time, believed every thing he has been told of their woudrous adventures. It is not, however, on nursery authority alone, that the boy rests his admiration of this prodigy of good fortune; for who, that on a holiday ramble has sauntered to Highgate Hill, has not seen at the bottom of it the identical stone on which Whittington, after running away from his master, sat ruminating on his fate till he heard Bow bells ringing this prophetic peal in his ears:—

"Turn again, Whittington,
Thrice Lord Mayor of London."

The stone, it is true, seems not very old; but it has the words "Whittington's stone" inscribed on it in large letters,—and can juvenile credulity require more?

The story of Whittington and his Cat is not, after all, so remote from possibility as might be imagined. Mr. Southey, in his History of the Brazils, relates, that "the first couple of cats which were carried to Cuyuba, sold for a pound (pound's weight) of gold. There was a plague of cats in the settlement, and they (the cats) were purchased as a speculation, and proved *an excellent one*. Their first kittens produced thirty *oitavas* each; the next generation were worth twenty; and the price gradually fell as the inhabitants were stocked with these beautiful and useful creatures." In the east, also, according to a Persian MS. quoted by Sir William Gore Ouseley, there is an island, which derived its name from a circumstance of the same kind. "In the tenth century, one Keis, the son of a poor widow of Siraf, embarked for India with his sole property, a cat; there he fortunately arrived, at a time when the palace was so infested by mice or rats, that they invaded the king's food, and persons were employed to drive them from the royal banquet. Keis produced his cat, the noxious animals soon disappeared, and magnificent rewards were bestowed on the adventurer of Siraf, who returned to that city, and afterwards, with his mother and brothers, settled in the island, which, from him, has been denominated Keis, or, according to the Persians, Keish." Mr. Collet, an intelligent collector of relics, asserts, without hesitation, that the story of Whittington and his Cat is "borrowed" from this tale of the east; but to adopt this inference would be to admit, that mere resemblance constitutes community of fiction. It is scarcely necessary to remark, that there may have been a plague of rats, and that cats may have been worth their weight in gold, more than once since the world began.

Although it is just possible, therefore, that the story of Whittington and his Cat, as it exists in nursery records, may have had some foundation in fact, there are few who will not be desirous of a more probable explanation of his extraordinary rise in life. Foote, in his comedy of "the Nabob," makes Sir Matthew Mite offer to the Society of Antiquaries a suggestion on the subject, which is not without ingenuity, whatever degree of truth it may possess.—"The commerce," says Sir Matthew, "which this worthy merchant carried on was chiefly confined to our coasts; for this purpose he constructed a vessel, which from its agility and likeness he aptly christened *a cat*. Nay, to this day, gentlemen, all our coals from Newcastle are imported in nothing but *cats;* from hence it appears, that it was not the whiskered, four-footed, mouse-killing cat, but the coasting, sailing, coal-carrying cat—*that*, gentlemen, was Whittington's cat."

We have the authority of Shakspeare for believing, that "the squandering glances of the fool" may often light upon facts that have escaped the penetration of wiser men. Although thrown out at random, this conjecture of Foote's happens to derive strong confirmation from some remarkable facts in the life of Whittington, and of the period in which he lived. It was necessary for a foundation to the fable, that the boy Whittington should be destitute and poor; but that this picture of his youth is wholly ideal, there is the strongest presumptive evidence. In the ordinances of the college which he founded, and which goes by his name, he is stated to have been the son of *Sir William Whittington, Knight.* It would appear, that there was a connection between this Sir William and the Lords of Whittington in Derbyshire, but it must have been through some younger branch of the family; for we read, that in 1083 the lordship of Whittington passed into the possession of Guarine de Metz, who had won by his superior prowess the hand of Mollet, or Molde, the sole daughter and heiress of the Lord of Whittington, at a tournament held for the purpose of thus bestowing the lady, at Peveril's Place, or Castle, in the Peak. The posterity of Guarine and Molde assumed the name of Fitzwarren; and there is reason to believe, that it was into this family Sir Richard, the hero of the fable, married; for his wife is stated to have been an Alice Fitzwarren, the daughter of "Hugh Fitzwarren and Dame Molde his wife." When Sir Richard grew up in life, he is said to have been of the *Mercers'* Company; but, like many others who have belonged to it, he was not a mercer, but a merchant. In the inscription to his memory in St. Michael's church, he is styled "Flos Mercatorum,"—"The Flower of Merchants." What the branch of merchandize was in which he engaged, is the point on which conjecture is to decide.

(*To be continued.*)

The Penny-post.—The penny-post was devised in 1683, by one Mr. David Murray, an upholder in Paternoster row. It soon became an object of attention to government; but so low were its profits that one Dockwra, who succeeded Murray, had a pension of only £200 a year given him in lieu of it. This occurred in 1716.

BRITANNIA.

WHY BRITAIN IS REPRESENTED BY A WOMAN SITTING, WITH A SHIELD, &c. ON THE ONE SIDE OF OUR ENGLISH COINS.

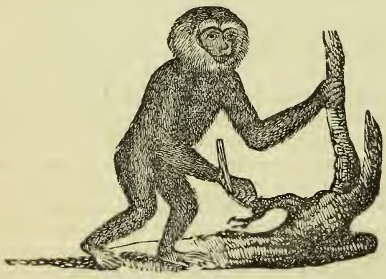
The fancy was probably taken from some old Roman coins, one of which we have seen, which represented Britain in the same manner. There are two very like it in Mr. Camden's "Britannia," p. 98, table 3, both of Antoninus Pius. On the reverse of one, Britannia is represented sitting on a globe, though with no spear or shield: on the other, that which we have seen, she is in the same posture, though much nearer our present coins, with a shield under her and a spear in her hand—only in the shield we have now added the cross.—*Athenian Oracle.*

THE MENAGERIE.—The Gibbon.

The animal next to the Orang Outang and the chimpansé and to be placed in the same class, is the ape, properly so called, or the pithekos of the ancients. This is much less than the former, being not above a foot and a half high, but walks erect, is without a tail, and is easily tamed.

To this class also belongs the gibbon, so called by Buffon, or the long-armed ape, which is a very extraordinary and remarkable creature. It is of different sizes, being from four feet to two feet high, and is hence divided into two species, the great and the little gibbon.

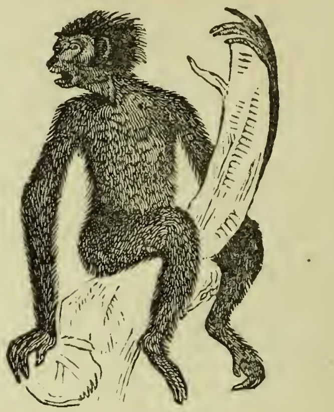
It walks erect, is without a tail, has a face resembling that of a man, with a circle of bushy hair all round the visage, its eyes large and sunk in its head, its face tanned, and its ears exactly proportioned. But that in which it chiefly differs from all others of the monkey tribe, is the extraordinary length of its arms, which, when the animal stands erect, are long enough to reach the ground; so that it can walk upon all fours and yet preserve its erect posture at the same time. This animal, next to the orang outang and the ape, most nearly resembles mankind, not only in form, but in gentle manners and tractable disposition. It is a native of the East Indies, and particularly found along the coast of Coromandel. The only difference betwixt the two species exists in their relative size, the little being about one third less than the great gibbon; but their form and proportions are exactly similar.



The Gibbon.

"Another species of the long-armed apes, discovered (writes Mr. Edward Griffith, in his excellent edition of Cuvier's 'Regne Animal,' or 'Animal Kingdom') since our author's work was published, is the SIAMANG. The general description of this gibbon accords with that of the others of this sub-division of the apes; it seems, therefore, only necessary to advert to those particulars wherein it differs from its congeners; the most prominent of these is, probably, that the first and the second fingers of the hinder extremities are united as far as the middle of the second phalanx; the colour is black all over, without the white circle about the face; it has two loose naked folds of skin on the throat which are occasionally inflated. The hair is long and soft; but the face is without any, as are also the breasts of the female. The orbits of the eye are circular and remarkably prominent, and the canine teeth are long.

"These animals are very common in Sumatra. They are generally found assembled in large troops conducted, as it is said, by a chief whom the Malays believe to be invulnerable. Thus assembled at sunrise and again at sunset, they vie with each other in making the most dreadful cries, perfectly stunning to those accustomed to them, and frightful in the highest degree to strangers. Their powers of voice are doubtless increased by the guttural cavity before alluded to analogous to a similar apparatus found in the howling monkeys of America.



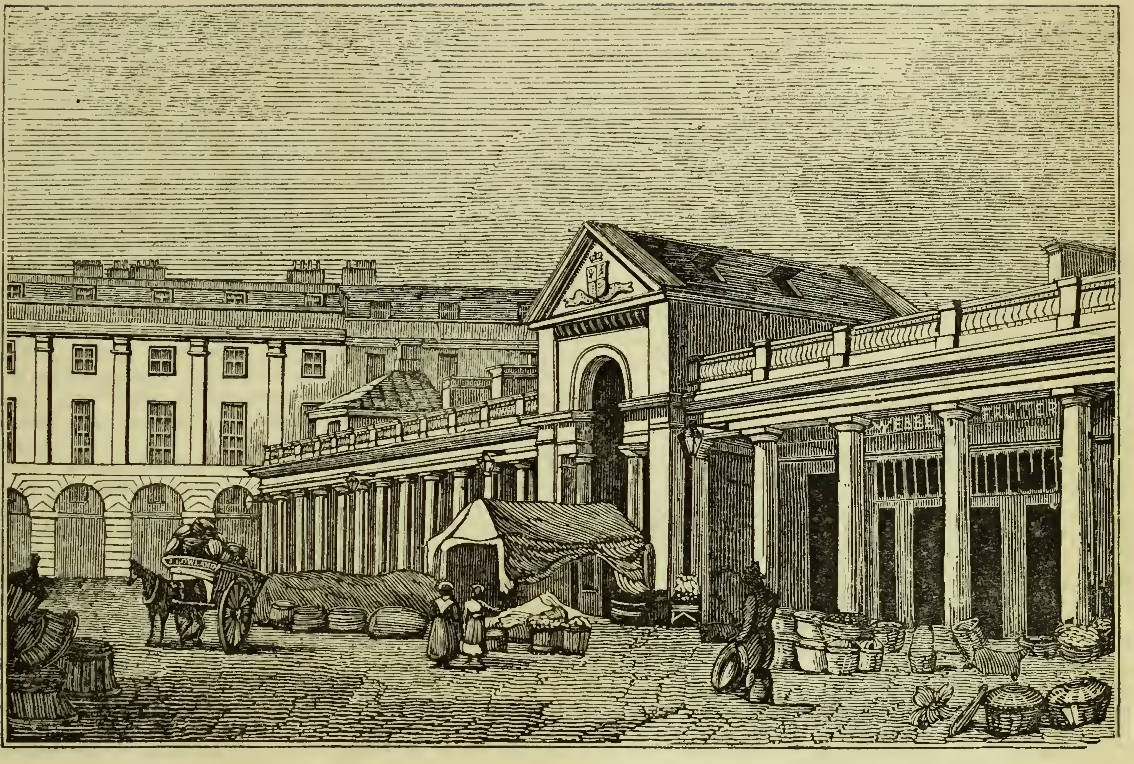
The Siamang

"At all other times they appear to be perfectly quiet, so long at least as they are undisturbed. Naturally slow and heavy, they seem to want courage for climbing and activity for leaping, so that when suddenly surprised, they may in general be taken with ease; but nature, while she has deprived them of the power of avoiding danger by quickness and address, has endowed them with a great degree of vigilance for their preservation, so that they are generally alive to danger long enough before it reaches them to enable them to effect their retreat. When on the ground, however, they fall an easy prey, overcome by fear, and rendered, apparently more incapable by conscious weakness. In this situation, their ineffectual efforts to fly display their imperfections, for the body, too high and heavy for their short and slender thighs, inclines forward, and their disproportioned arms, acting like stilts, enable them to advance only by short and inefficient jumps.

However numerous their troop, a wounded companion is always abandoned immediately, contrary to the practice of some other gregarious monkeys, unless indeed it be a young one: maternal affection will predominate over their other passions, and the mother of the bleeding young will immediately throw away her own life in an ineffectual attack on the enemy, in which her desperation and want of tact for combat are alike displayed. Affection for their young is also displayed under more pleasing circumstances, and their care of the persons of their young, by washing, rubbing, and drying them, in spite of the pettish cries and resistance of the infant siamang, is highly ludicrous and amusing.

"The Malays affirm, that the young siamang, before it can go alone, is always carried about by the parent of the same sex as itself; and also that these animals frequently fall a prey to the tiger, &c., by the influence of that sort of charm which the serpent tribe exercises over birds, squirrels, &c.

"This species is easily tamed, or rather reconciled to bondage, and will become in a few days as indifferent as it was before wild. But unconquerably timid, it never displays the familiarity found in other monkeys, and its submission seems rather the result of extreme apathy than of confidence or affection. Equally insensible of good or bad treatment, gratitude and hate appear to be strangers to its exciteless mind. The Siamang, in short, displays but very little of intellectual faculty, generally squatting enveloped in its long arms, and the head brought down between the legs, (in which position it also sleeps,) it passes the greatest part of its time in sullen retirement; and seldom breaks its silence except by occasional disagreeable cries, not dissimilar to those of the turkey, which appear to express nothing and to be uttered without a cause. Even hunger can scarce draw it from its lethargic apathy: in confinement it takes food with leisure and indifference, conveys it to the mouth without avidity, and submits to its being taken away almost without any effort to retain it. Its mode of drinking is equally measured with its other habits; it is by plunging the fingers in water and then sucking them."



NEW COVENT GARDEN MARKET.

The north-west Façade of the New Covent Garden Market is erected in the centre of Inigo Jones's beautiful Piazza, which is now rendered by fire and alterations very incomplete. It is composed of four great principal parts, each of which have similar characteristics. The centre consists of an arch raised upon the entablature of two Tuscan columns, with a single-faced archivolt supported by two piers, which carry a lofty triangular pediment, the tympanum of which is embellished by the armorial bearings of the noble owner of the soil, the Duke of Bedford. On each side of this appropriate centre, which is high enough to admit a lofty loaded waggon into the central area, is a colonnade of the Tuscan order, projecting before the shops. The columns are of granite, and of the Palladian or rather Chambersian Tuscan, disfigured by an ornamental balustrade, which has no use but to contain market business, totally out of keeping with the massiveness of the order. At each of the extreme angles of the four portions of this new market is a raised quadrangular pavilion, which breaks the monotony of the composition in a very satisfactory and artist-like manner.—*(Metropolitan Improvements.)*

WESTMINSTER ABBEY.

Dr. Busby.—Behold! underneath lies the image of Busby: such as he appeared to human eyes. If you desire to see that part of him more deeply impressed on their minds, thoughtfully survey the shining characters of both universities, and the law, and the leading and principal men in the court, the parliament, and the church. When you have seen such a full-sown and plenteous harvest of ingenious men, only consider what he must have been who sowed it. This was he who nicely discovered, usefully managed, and happily improved, the natural genius of every one; this was he, who, by his instructions, reformed and nourished the minds of youth, that they learned to grow wise as they learned language; and while they were educated as boys they improved as men. As many as, taught by him, appeared in public, so many faithful and strenuous assertors were raised to the church and monarchy of England. Lastly, whatsoever fame the school of Westminster boasts, and whatever advantage mankind shall reap from thence, is principally owing to Busby, and will be owing to him in all ages. So useful a member of the commonwealth, God was pleased to bless with length of days and increase of riches; and, in return, he cheerfully devoted himself and his for the promotion of piety, to relieve the poor, to encourage learning, and to repair churches. These were his ways of enjoying wealth, and what he did not employ in his life-time to this purpose, he bequeathed at his death.

On the Pedestal.

Richard Busby, of the County of Lincoln, D. D. born at Lutton, 1606, September 22. Made Master of Westminster College, 1640, Dec. 23. Elected Prebend of Westminster, 1660, July 5; and Treasurer of Wells, Aug. 11, in the same year. He died 1695, April 5.

Black Monday.—That is, Easter Monday. The origin thus ancient. When King Edward III. was in France, with a powerful army, in the year 1359, and a treaty of peace in agitation betwixt him and the Regent of France, the King was averse to it, till a prodigious tempest of thunder and hailstones, of that bigness that killed both men and horses in the King's army, falling on that Monday, inclined the King to condescend to peace; and from its dismal effects, the day has ever since retained the name of Black Monday

MISCELLANEOUS NOTICES OF LONDON.

(Continued from our last.)

While Whittington was yet a boy, the burning of coal was considered such a public nuisance, that it was prohibited by an act of parliament, under pain of death; but it is singular enough, that by the time he had been "thrice Lord Mayor of London," (1419,) and although there is no trace of any repeal, in the interim, of the prohibitory statute, the importation of coal formed a considerable branch of the commerce of the Thames. "As early as 1421," says Mr. Brand in his History of Newcastle, "it appears to be a trade of great importance, and that a duty of two-pence per chaldron had been imposed upon it for some time." To account for the trade having made such progress, while a statute against it remained unrepealed, and of such rigorous operation, that, according to a record in the Tower, a person was once actually executed for offending against it (Sir Everard Home's Dissertations), we must suppose, that the crown had exercised that dispensing power, which it assumed in the earlier periods of our history, and had permitted to the lieges generally the importation of the forbidden commodity; or, what is more probable, because more consistent with the court practices of those days, granted to some favoured individual a license to make his fortune, by infringing the law. It would be making a bold leap to a conclusion to say, that Sir Richard Whittington was the individual on whom this privilege was conferred; and yet the supposition is countenanced by a very strong declaration in the foundation charter of Whittington's college. The members of it are directed to remember in their prayers "Richard the Second, and Thomas of Woodstock, Duke of Gloucester, *special lords and promoters of the said Richard Whittington;*" showing distinctly, that it was to some special privilege or favour conferred on him by these princes, that he was indebted for his rise in life.

It is farther extremely worthy of observation, that from the first opening of the coal trade in England, and for ages after, it had a reputation for making fortunes, only exceeded by that of the mines of Golconda and Peru. Even as late as 1649, when Grey wrote his Chorographia of the Coal Trade, it could still excite the most splendid hopes. "Some south gentlemen," says Grey, "have, upon great hope of benefit, come into this country to hazard their monies in coal-pits. Master Beaumont, a gentleman of great ingenuity and rare parts, adventured into our mines with his 30,000*l*. But within a few years, he consumed all his money, and rode home upon his light horse."

Many circumstances thus combine to heighten the probability, that Sir Richard Whittington, who flourished at the same time with the commencement of this trade, was one of those who made a fortune by it; and that it was, as Sir Matthew says, "the coasting, sailing, coal-carrying *cat*," that was the real instrument of his aggrandizement. It had only to become a bye-word, that by *a cat and a king* he had made his fortune; and popular invention would soon supply all the other lineaments of the story.

In the print of Whittington by Elstrucke, he is represented with a grimalkin by his side; but Granger, our best historian of portraits, says, that it was substituted for a skull, which originally occupied its place, as the common people did not choose to purchase the print without their favourite traditional emblem.

In whatever channel of commerce Sir Richard acquired his wealth, it is certain that he employed it in a very noble manner. We have seen how unbounded was his gratitude to the crown for the favours he had received from it, by the gift which he made to Henry the Fifth, of a sum equal to, at least, half a million of our present money. "Never before," said Whittington, "had subject such a king;" and well did Henry reply, "nor king such a subject." But it was not on the court alone that he lavished his treasures. Sir Richard was a liberal benefactor to the city, over which he had so often the honour to preside. At his own expense, he built the chapel of Guildhall, and the library of Christ's Hospital; made large additions to the Guildhall and St. Bartholomew's Hospital; and left funds to his executors for entirely rebuilding the prison of Newgate, which was previously in a most ruinous and miserable condition. He, besides, annexed to the church of St. Michael's a college of priests, called after his name, with an alms-house for thirteen poor persons; and to use the words of his executors, in the ordinances of the college, "while he lived had ryghte liberal and large hands to the needy and poor"

If ever mortal remains deserved to "rest in peace," those of Sir Richard Whittington demanded this tribute of respect from posterity; yet, strange to say, they have been more, perhaps, than those of most men, the sport of rude and unhallowed hands. In the reign of Edward the Sixth, the minister of St. Michael's church, to which he had been so liberal a benefactor, in the base hope of finding some riches interred with the corpse, caused the tomb to be broken open; and when disappointed in his golden visions, rather than come away with nothing, he despoiled the body of its leaden covering. In the succeeding reign, the parishioners resolved to restore it; and again were the remains of this eminent man disturbed, in order to be reclothed in that vesture, of which the previous indignity had deprived them.

The house in which Whittington resided is still to be seen in Swithin's-passage, Moor-lane.

Honours Conferred on London Citizens.—It is not every wealthy person that is satisfied, like the President Jeannin, with being the son of his own merit, or that with Lord Thurlow would sooner acknowledge his ancestor in a drayman than a courtier.

It must be from this weakness of mind, that although England is more indebted to commerce for her greatness than any other nation in the world, it is thought, by too many, a mark of good breeding, to undervalue and sneer at the name of merchant, as if it were derogatory to rank or dignity. The circumstance is the more singular, as a considerable number of British peers, and those too of the highest rank, are immediately descended from London merchants, and the foundation of the fortunes of many others has been laid in commerce; so much so indeed, that a great portion of the British peerage is related, either by descent or intermarriage, to the citizens of London. This is the case with at least four English dukes, as many marquesses, and a whole host of earls, viscounts, and several barons.

Even as early as the reign of Athelstan, who resided in the heart of London, at a place which still retains his name (for from Athelstan, or Adlestan, the name of Addle-street, called in an ancient record *King* Addle-street, is derived), a merchant, who had made three foreign voyages on his own account, became entitled to the quality and privileges of a thane, or nobleman; and we find accordingly, that in the wittenagemot, which sanctioned Harold's usurpation of the throne, the *seamen* or *merchants* of London are enumerated among the thanes who were present.

When the Normans displanted the Saxons in the dominion of England, they substituted the appellation of *Baron* for that of *Thane;* but a baron, with them, meant any freeman born of free parentage, and of course the citizens of London were not the only barons of the Norman line, for there were the barons of the Cinque Ports, the barons of Warwick, &c. The title of baron as applicable to commoners is now confined, and in parliamentary phrase merely, to the representatives of London and of the Cinque Ports. It has been selected, however, as the distinguishing appellation of a large and eminent branch of the British peerage; and it is to be hoped, that they will never forget that the style and title on which they justly pride themselves, was once a style and title common to every liveryman of London. Although the citizens of London have thus, and for all good purposes happily, lost the claim to nobility, which in early times was the certain reward of successful commerce; yet the peerage as well as baronetage of England exhibits numerous proofs of the voluntary respect paid to commerce by British sovereigns, in elevating those, who pursued it, to the highest titles of the state.

The noble house of Osborne, which has attained the first rank of a subject, does not disdain to acknowledge, that the founder of the family, Edward Osborne, was an apprentice to Sir William Hewet, a merchant, who lived on London-bridge, and who was lord mayor in 1559; and that he owed his elevation to his humanity and his personal courage. Sir William had an only daughter, Anne, who, when a child, was, by the carelessness of the nurse, dropped from one of the windows of his house into the Thames. The apprentice, Edward Osborne, no sooner knew of the accident, than he fearlessly precipitated himself from the bridge into the river, and seizing hold of the child, triumphantly swam with her to the shore. When the child grew up to womanhood, as her father was rich, she had many suitors, among whom was the Earl of Shrewsbury; but the father refused them all, saying, that as Osborne had saved her, he should have her. They were married, and their descendant is the present Duke of Leeds, at whose house a portrait of Sir William Hewet in his robes, as lord mayor, is prized much higher than a Corregio or a Titian.

The Marquis of Cornwallis is lineally descended from Thomas Cronwalleys, merchant, who was sheriff of London in 1378.

The noble house of Wentworth may justly boast of its descent from a London citizen, whose virtue even subdued the tyranny of Henry VIII., and awed him into respest. Sir W. Fitzwilliam was alderman of London and sheriff in 1506. He was, at one time, a retainer in the service of Cardinal Wolsey; and when that haughty man had incurred the displeasure of his sovereign, he had the courage and the virtue to befriend him. Henry, when informed of it, had the generosity to pardon him, and the honesty to acknowledge that he had few such servants as Mr. Fitzwilliam, whom he immediately knighted. This Sir William, with that spirit of beneficence which has descended to his posterity, built the greater part of the present church of St. Andrew Undershaft, and bequeathed a considerable portion of his property to charitable purposes. . One bequest, though small, is remarkable, as it shows how far he had anticipated the justice of succeeding ages. He left his mansion in St. Thomas-the-Apostle to his widow, on condition that she should pay 4*l.* annually for the release of poor prisoners, within the city of London, who were acquitted, but kept in confinement for their fees.

The Earl of Coventry is descended from John Coventry, mercer, of London, and lord mayor in 1425. This worthy citizen was one of the executors of "Richard Whittington, thrice lord mayor of London."

Laurence des Bouveries, fleeing from the intolerance of his father, took refuge in the house of a silk manufacturer, at Frankfort on the Maine, who was also under a sort of religious proscription. He became his clerk and overseer; and, marrying his master's niece, inherited his property, with which he came over to England, in the reign of Elizabeth, and laid the foundation of the noble house of Radnor.

The Earl of Essex need seek no truer nobility than that of his ancestor, Sir William Capel, who was lord mayor of London in 1503, and was one of the victims of those infamous favourites Empson and Dudley, who once levied a fine on him of 1600*l.* for a false charge of not punishing some persons brought before him for coining. They next fined him in a sum of 2000*l.* for refusing to pay which, he was committed to the Tower; nor was he released until the death of the monarch, and the execution of Empson and Dudley had expiated their crimes.

The ancestor of the Earl of Dartmouth, Thomas Legge or Legget, a skinner, was twice lord mayor, in 1347 and 1354, and member for the city of London. He lent the king, Edward III., no less a sum than 300*l.* towards carrying on the French war; which was more than any citizens advanced, excepting the lord mayor and Simon de Frauncis, who each advanced 800*l.*

Sir William Craven, merchant taylor, who was lord mayor of London in 1610, and who married the daughter of a citizen, was the ancestor of the present Earl Craven; and the Earl of Warwick is lineally descended from William Greville, a citizen of London, and the "flower of the woolstaplers."

Thomas Bennett, mercer, who was sheriff of London in 1594, and lord mayor in 1603, laid the foundation of the fortunes of the Earls of Tankerville, who are lineally descended from him.

The ancestor of the Earls of Pomfret was Richard Fermour, a much persecuted citizen, who, having amassed a splendid fortune as a merchant at Calais, became, on his return to London, an object for the extortion and rapacity of the creatures of Henry the Eighth. For relieving a poor priest, of the name of Nicholas Haynes, who had been his confessor when in prison, with eight-pence and a couple of shirts, he was committed to the Marshalsea prison, tried and attainted, and his whole property forfeited. This merchant had formerly in his service Will. Somers, the royal jester, who appears to have had something more valuable in his composition than mere drollery. When Somers, who had become a favourite of the King, heard of the cruelty towards his old master, he took advantage of the king's melancholy towards the close of his life, to remind him of the circumstance. The king, conscience-stricken, ordered the restitution of his estate; but he died before this act of atonement was complete; and it was not until the 4th of Edward VI. that Mr. Fermour had even the partial restoration of his property.

The Earl of Darnley owes the first elevation of his family to John Bligh, a London citizen, who was employed as agent to the speculators in the Irish estates, forfeited by the rebellion of 1641, and who became an adventurer himself with 600*l.*

John Cowper, an alderman of Bridge-ward, and sheriff in 1551, was the ancestor of Earl Cowper; and the Earl of Romney is descended from Thomas Marsham, alderman of London, who died in 1624.

Lord Dacre's ancestor, Sir Robert Dacre, was banker to Charles I.; and though he lost 80,000*l.* by that monarch, left a princely fortune to his descendants.

Lord Dormer is descended from Sir Michael Dormer, sheriff of London in 1529, and lord mayor in 1541.

Viscount Dudley and Ward's ancestor was William Ward, a wealthy goldsmith in London, who was jeweller to Henrietta Maria, the consort of Charles the First.

Sir Rowland Hill, who was lord mayor in the reign of Edward VI., was ancestor of Lord Berwick, Lord Hill, and "all the Hills in Shropshire."

Were we to extend our notice to more recent times, we should find that our Granthams, Carringtons, and many other titles not a century old, owe their origin entirely to successful commerce.

The kings of England have shewn their respect for the citizens of London in other modes, equally unequivocal. There are few of the principal companies, who have not numbered on their roll many individuals of the royal line, who have owned themselves proud to add this to their other distinctions, and many of noble blood, who were ambitious of being free of the same craft with their sovereigns. The Merchant Taylors boast of, at least, eight kings, eighteen princes and dukes, and one archbishop; besides a long list of earls, viscounts, and barons. The Skinners have had, of their fraternity, six kings and five queens; the Grocers, five kings, and several princes. James the First was a member of both the merchant-taylors' and clothworkers' companies. When made free of the latter, he had been dining with one of its body, Sir John Watts, who had the honour of filling the civic chair in 1607. As he was about to depart, Sir John, in the freedom which conviviality inspires, besought his majesty to go and be made free of the clothworkers; James assented, and the Lord Mayor accordingly conducted him to the company's hall, in Mincing Lane. His majesty was received by the master, wardens, and assistants, to whom he addressed himself in the most gracious manner. He asked "who was the master of the company?" The Lord Mayor presented "Sir William Stone," "Sir William" said the King, "wilt thou make me free of the clothworkers?" "Yes," replied the master, "and think myself a happy man that I live to see the day." "Give me thy hand then," said James, "and now I am a clothworker." His majesty then called for bread and wine, which being presented to him by the Earls of Shrewsbury and Cumberland, freemen of the company, he rose up and said, "Now I drink unto all my good brethren, the Clothworkers. And I pray God to bless them all, and all good clothworkers. And for proof of our special favour to the fraternity, I do here give unto this company, two brace of bucks yearly, for ever, against the time of the election of the master and wardens."

MATERIALS AND STYLE OF BUILDINGS.—Although the Romans introduced the art of brickmaking into Britain, and appear to have also suggested the employment of the slate, with which this country abounds, as a covering for roofs (Leland, vol. viii. p. 30), yet for many centuries after their departure the houses of London consisted mostly of wood, with mantlings of straw thatch. Neither the Romans nor early Britons knew any thing of glass; and a window was literally a *wind-door*, (from the British *wynt-dor*). In the houses of the wealthier orders, these windows were furnished with lattices of wood; some few with sheets of linen. Nor though glass was introduced in England as early as 674, did it come into use for windows before 1180. In the reign of Alfred, the example of that judicious prince induced many of his thanes, and those of London among the number, to construct their houses of stone and brick; but the practice did not become general till a great many ages after. In 1192, the Corporation of London made an order, that "all houses thereafter to be erected in London, or within the liberties thereof, should be built of stone, with partywalls of the same, and covered either with slates or tiles." But with so little effect was this regulation attended, that, in 1604, above four centuries after, James the First found it necessary to issue his royal commands, that "in future *the fronts, at least,* of all edifices should be of brick or stone, which would promote the farther views of decoration and embellishment, as well as be an additional security against fire." After this period, the partiality for wood, which had so long inveterately prevailed, seems to have rapidly given way to a growing sense of the fragile and inflammable nature of this material; and the great fire of 1666 was only wanting to complete a process of conviction, which (such is the stubborn quality of ancient prejudice) it had taken about a dozen centuries, and about as many wasting conflagrations, to subdue.

MURDER DISCOVERED.

In the year 1689, there lived in Paris a woman of fashion called Lady Mazel. Her house was large and three stories high. In a small room, partitioned off from the hall, slept the valet-de-chambre, whose name was Le Brun. In the floor up one pair of stairs, was the lady's own chamber, which was in the front of the house. The key of this chamber was usually taken out of the door, and laid on a chair, by the servant who was last with the lady; who pulling the door after her, it shut with a spring, so that it could not be opened from without. On the second floor slept the Abbé Poulard. On the 27th of November, being Sunday, Le Brun, the valet, attended his lady to church, then went to another himself, and, after supping with a friend, went home cheerful, as he had been all the afternoon.

Lady Mazel supped with the Abbé Poulard as usual, and about eleven o'clock went to her chamber, where she was attended by her maids; and before they left her, Le Brun came to the door; after which one of the maids laid the key of the chamber door on the chair next it; they then went out, and Le Brun following them, shut the door after him. In the morning, he went to market: he then went home, and transacted his customary business; at nine o'clock he expressed great surprise, that his lady did not get up, as she usually rose at seven. He went to his wife's lodging, which was in the neighbourhood, and told her he was uneasy that his lady's bell had not rung. He then went home again, and found the servants in great consternation at hearing nothing of their lady; and when one said, she feared she had been seized with an apoplexy, Le Brun said, "It must be something worse; my mind misgave me; for I found the street-door open last night, after all the family were in bed."

A smith being brought, the door was broke open; and Le Brun entering first, ran to the bed; and, after calling several times, he drew back the curtains, and said, "O! my lady is murdered!" He then ran to the wardrobe, and took up the strong box; which being heavy he said, "She has not been robbed; how is this?"

A surgeon then examined the body, which was covered with no less than fifty wounds. They found in the bed, which was full of blood, a scrap of a cravat of coarse lace, and a napkin made into a nightcap, which was bloody, and had the family mark on it; and, from the wounds on the lady's hands, it appeared she struggled hard with the murderer, which obliged him to cut the muscles before he could disengage himself.

The key of the chamber was gone from the seat by the door; but no marks of violence appeared on any of the doors, nor were there any signs of a robbery, as a large sum of money and all the lady's jewels, were found in the strong box.

Le Brun being examined, said, that, after he left the maids on the stairs, he went down into the kitchen; he laid his hat and the key of the street-door on the table, and sitting down by the fire to warm himself, he fell asleep; that he slept, as he thought, about an hour; and going to lock the street-door, he found it open; and he locked it, and took the key of it to his chamber.

On trying the bloody nightcap on Le Brun's head, it was found to fit him exactly; whereupon he was committed to prison. On his trial, it seemed as if the lady was murdered by some person, who was let in by Le Brun for that purpose. None of the locks being forced, and his own story of finding the street-door open, were all interpreted as strong proofs of his guilt; and that he had an accomplice was inferred, because part of the cravat found in the bed was discovered not to be like his; but the maids deposed they had washed such a cravat for one Berry, who had been a footman to the lady, and was turned away for robbing her.

Le Brun in his behalf had nothing to oppose to these strong circumstances, but an uniformly good character, which he had maintained for nineteen years that he had served his lady; and that he was generally esteemed a good husband, a good father, and a good servant. It was therefore resolved to put him to the torture, which was done with such severity, that he died the week after of the hurts he received, declaring his innocence to the last.

About a month after, notice was sent from the provost of Sens, that a dealer in horses had lately set up there, by the name of John Garlet, but his true name was found to be Berry, and that he had been a footman at Paris. In consequence of this, he was taken up. On searching him, a gold watch was found on him, which proved to be Lady Mazel's. Being brought to Paris, a person swore to seeing him go out of Lady Mazel's, the night she was killed; and a barber swore to shaving him the next morning. On observing his hands very much scratched, Berry said, he had been killing a cat.

On these circumstances, he was condemned to be put to the torture. On being tortured, he confessed, he, and Le Brun, had undertaken to rob and to murder Lady Mazel; but when he was brought to the place of execution, he confessed that he came to Paris on the Wednesday before the murder was committed, and the Friday evening he went into the house unperceived, got into one of the lofts, where he lay until Sunday morning, subsisting on apples and bread he had in his pockets; that about eleven o'clock on Sunday morning, when he knew the lady was gone to mass, he stole down to her chamber, and the door being open got under the bed, where he continued until the afternoon, when Lady Mazel went to church; that, knowing she would not come back soon, he got from under the bed, and made a cap of a napkin, which lay on a chair, and then sat down by the fire, until he heard the coach drive into the court-yard, when he again got under the bed, and remained there: that Lady Mazel having been in bed about an hour, he got from under it, and demanded her money; that she began to cry out, and attempted to ring; upon which he stabbed her; and that she resisting with all her strength, he repeated his stabs until she was dead; that he then took the key of the wardrobe cupboard from the bed's head, opened this cupboard, found the key of the strong box, opened it, and took all the gold he could find; that he then locked the cupboard, and replaced the key at the bed's head, took his hat from under the bed, and left the napkin in it: took the key of the chamber out of the chair, and let himself out; and finding the street-door only on the single lock, he opened it, went out and left it open.

Thus was the veil removed from the deed of darkness, and all the circumstances which condemned Le Brun, were accounted for consistently with his innocence.

From the whole story, the reader will perceive how fallible human reason is; and the humane will agree, that, in such cases, even improbabilities ought to be admitted, rather than a man should be condemned, who may possibly be innocent.

THE RESOLUTION.

No, Cynthia, never think I can
 Love a divided heart and mind;
Your sunshine love to every man,
 Appears alike as great as kind.

None but the duller Persians kneel,
 And the bright god of beams implore;
Whilst others equal influence feel,
 That never did the god adore.

Though I resolve to love no more,
 Since I did once, I will advise:
The love of conquests now give o'er;
 Disquiets wait on victories.

To your much injured peace and name,
 Love's farewell as a tribute pay;
Grow more reserv'd, and raise your fame
 By your own choice, not your decay.

She that to age her charms resigns,
 And then at last turns votary,
Though virtue much the change inclines,
 'Tis sullied by necessity.

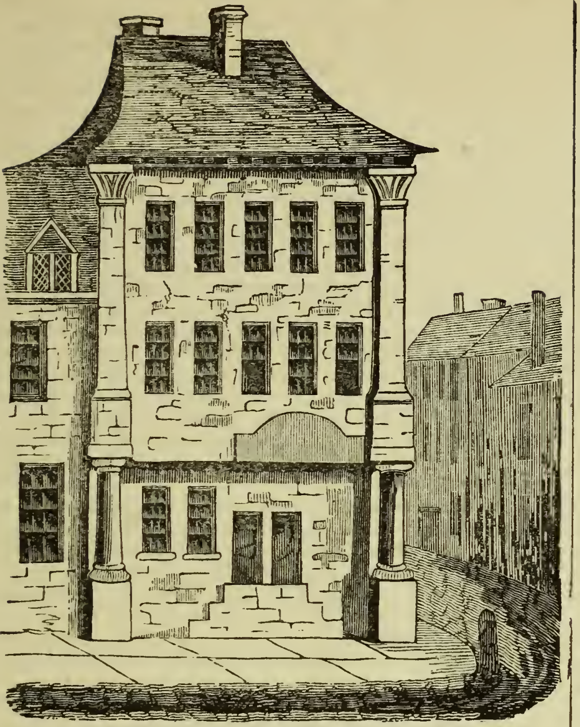
METHODISTS.

In a collection of old manuscripts, which were printed at London, in the year 1640, is the following passage:—

"Where are now our Anabaptists, and plaine packstaffe Methodists, who esteeme of all flowers of rhetoricke in sermons no better than stinking weedes, and [illegible] all the elegancies of speech than of profane spells?"

It hence appears highly probable there was a sect of Christians in England, at that time, who went by the name of Methodists, though it is generally thought that this term was first applied in England to Mr. John Wesley and his followers.—*Gentleman's Magazine*, 1788.

HOUSE AT LICHFIELD,



IN WHICH DR. JOHNSON WAS BORN.

THE city of Lichfield claims the honour of giving birth to many persons of literary celebrity, especially the learned lexicographer Dr. Sam. Johnson, who was born in the house here represented, on the 7th of September, 1709, old style. Of Johnson's ancestors very little is certainly known, and he himself took no delight in talking of them, for he observed to Mrs. Piozzi, "there is little pleasure in relating the anecdotes of beggary." The Doctor's uncle was a celebrated pugilist and wrestler, and kept the ring at Smithfield for some years, and was never thrown or conquered. The father of Samuel Johnson was the first who emerged from the obscure occupation of the family, which resided at Cubley, in Derbyshire, as day-labourers; he became a bookseller at Lichfield, and was a man of large athletic constitution and violent passion, and of a melancholy cast, nearly approaching to madness. He was so attached to the Stuart family, that when Dr. Sacheverell, in his memorable tour through England, came to Lichfield, he carried his son Samuel, then not three years old, to the cathedral, and placed him upon his shoulders that he might see as well as hear the far-famed preacher.

Dr. Johnson received the rudiments of his education at the free school at Lichfield, and on the 31st of October, 1728, was entered of Pembroke College, Oxford; he remained a short time at college, and returned to Lichfield; his father died soon after, and the whole receipt out of his effects was no more than £20. It would require a volume to follow this great man through all the vicissitudes of his eventful life; his memoirs have long been before the public. He died on the 13th of December, 1784, and was buried in the Poets' Corner of Westminster Abbey. The house in which he was born is situated opposite the market-house, at the corner of Sadler Street; it is a square stuccoed building, the upper part projecting in the ancient fashion, and resting upon pillars at the angles. The praises of Lichfield have often been poetically celebrated: we extract the following example:—

" Here Johnson fashion'd his elaborate style,
And truth well pleas'd, the moral work survey'd;
Here o'er her darling's cradle wont to smile,
Thalia with her Garrick fondly play'd;
And here the flower of England's virgin train,
Boast of our isle, Lichfield's peculiar pride;
Here Seward caught the dew-drops of her strain
From grief and fancy's magic-mingled tide:—
Exult fair city! and indulge the praise
A grateful stranger to thy glory pays.'

HISTORY OF RELIGION IN ENGLAND.—No. 3.

REPEATED disputes and contests followed the partial re-establishment of the Christian faith, through the waverings of Paganism, the obstinacy of opinion, and the ambition of individuals invested with great powers by the see of Rome; with those we have nothing to do, as our object is merely to trace the great and essential changes in the minds of the multitude, effected by particular doctrines. Much of the confusion of this and later periods probably arose from conceding too much to the Professors of Idolatry, and by retaining some of the ceremonies and forms of their mode of worship; but the principal source of evil to the church was the excessive dignity the prelates assumed, and the luxury of their living, which being imitated in some measure by the inferior clergy, invited the disapprobation and censure of thinking men, besides the congregating of pious persons in abbeys and convents, where, as the property accumulated, the monks either did or were supposed to practise vices by no means suited to the assumed sanctity of their characters. Canons were frequently made for suppressing these deviations from religious propriety, but they had little effect after the moment of their promulgation.

The introduction of paintings and statues to bring to immediate recollection the principal events of religion had been misconceived by the ignorant, who were supposed to pay their adorations to those rather than the unseen Divinity. Well-disposed persons, therefore, wished their removal; this was opposed by others, and serious disputes terminated in favour of the latter. Another source of discord was, the disposition of Saints' bodies, and the reprehensible custom of selling real relics and fictitious fragments of bones and garments; in short, the audacity of the clergy in the aggregate could only be equalled by the ignorance and credulity of the multitude.

The Protestants are unquestionably indebted to Wickliffe for the original liberal ideas of religion they have since so happily matured. This primitive reformer is supposed to have been the descendant of an ancient family in the north of England, and an equal degree of uncertainty exists as to the exact time of his birth; it is ascertained, however, that he was a pupil at Merton College, Oxford, became divinity reader there, and subsequently rector of Lutterworth in Leicestershire. Henry de Knyghton, canon of Leicester, a contemporary and not a proselyte to his doctrines, and who cannot consequently be suspected of partiality, said of Wickliffe, that "he was the most eminent doctor of divinity of those times, second to none in philosophy, incomparable for school learning, and transcending most both in subtilty of science and profoundness of wit." These inherent qualities, and his great acquirements, produced an intense habit of thinking, which soon convinced him, that the professors of the Christian religion had degenerated into little better than downright Pagans; and this conviction was in a great degree caused by different writers, who pointed out particular errors without comprehending those of the whole system: some taught him the usurpations of the Popes upon the rights of Kings; others, the baseness of Abbots and Monks in supporting this Supremacy. Abelard, and similar authors, gave him an insight into the true faith respecting the sacrament of the Lord's supper; and he was instructed by Bradwardin in the true nature of sole-justifying faith; and, above all, he obtained from the works of Grosseteste the idea that the Pope became a perfect Antichrist by forbidding the preaching of the Gospel.

It cannot be imagined that a man, feeling as Wickliffe did, could avoid attacking the errors and abuses he witnessed, both by preaching and writing; and as he included the ambition and avarice of the clergy, he soon became popular, and even gained many eminent persons to his opinions, particularly the Duke of Lancaster; nor was Edward the Third his decided enemy. The prelates and beneficed churchmen were extremely alarmed with this unexpected examination into their tenets and conduct, but immediately adopted decisive measures to suppress the new heresy, as the doctrines of the Reformer were termed; he was, therefore, cited to appear before the prelates and others at St. Paul's, to answer for defection. Wickliffe had the honour to receive the support of the Duke of Lancaster and Sir Henry Percy, Lord Marshal, who attended him into the presence of his censors, where they insisted he should be permitted to sit during his examination; this being resisted by the Bishop of London, a warm dispute occurred, in the course of which the Duke threatened to check the pride of the British prelacy, and they, dreading his resentment, suffered their accuser to escape for that time.

At the commencement of the next reign, that of Richard the Second, the Pope sent a bull to the University of Oxford, reproaching them with still permitting the persevering Protestant to spread his schism, and threatening them with the deprivation of all their privileges and indulgencies, if immediate steps were not taken to punish him. This intimation had but little effect, and the University was so well satisfied with Wickliffe, that they were doubtful whether it would not be proper to reject the bull with contempt; the Head of the Church had greater success with the prelates, and they once more summoned Wickliffe before them. At the instant they were proceeding to business, Sir Lewis Clifford made his appearance, and, in the name of the Princess Joan, the King's mother, commanded them to desist, which they did, evidently through a conviction that the temporal interest of the state was fairly on his side, which was further proved by the peaceful death of Wickliffe in the year 1385.

This intrepid Christian had the courage to present several articles of complaint against the abuses of religion to Parliament, which, he was convinced, were so well founded and demonstrable that none but the interested could oppose them. Still the time had not arrived when reflection might conquer prejudice, or the mass of the people be persuaded that anathemas, unsupported by temporal authority, were but mere sounds; hence they submitted to the decision pronounced against his doctrines in 1382; but thousands became Wickliffites, and their tenets descended to their posterity, when they had the term of Lollards, and underwent horrid cruelties and persecutions.

In the same year, a royal mandate was sent to the University of Oxford, to expel all the proselytes of Wickliffe, and to seize all the copies of his book called "Trialogus;" this was repeated in 1395, and accompanied by an order to examine the work just mentioned; which facts serve to shew, that the opinions of Wickliffe were obstinately maintained as far as circumstances would permit; indeed, a spirit of opposition which had been generated in the breasts of the rulers of England many years before against the intolerable encroachments of the see of Rome, began at the period now under notice to assume a more firm and manly appearance, and clearly demonstrated, that many years could not elapse, before the manners and habits of the people would undergo a total change.

In the reign of Henry IV. we find the disputes between the Court of England and that of Rome, relating to the government of the Church, far from promising a speedy or amicable termination: the former, relying upon the universal dread of its excommunications and censures, determined not to relax in its pretensions; and the latter, beginning to feel that the penalties of the Church were merely ideal, if temporal concurrence in them was withheld, resolved not to recede.

A statute had been made in the time of Edward III. intended to prevent applications to Rome for appointments to vacant benefices, which might interfere with the rights of the Crown, and the various patrons of them, and to prohibit the removal of causes from the British courts of law to the ecclesiastical tribunals either here or on the continent. Had these restrictions been carried into effect in every instance, the power of the Pope must have expired; but this head of the Christian church frequently contrived to counteract the laws in force, by securing the reigning king to his interest; and having the whole body of the clergy with him, and the free use of their immense riches, he was frequently enabled to escape the provisions of such acts of Parliament as the good sense of that body had contrived to arrest his progress to despotic sway.

The Wickliffites, now termed Lollards, which word is supposed to be derived from "Lolium" or Tares, alluding to the light the Romanists viewed them in, in the field of religion, had not receded a moment from the attack their enlightened teacher had commenced; and proved themselves a most formidable enemy, not only to the Pope, but the dignified clergy of their own country, who, foreseeing their fate, eagerly seized the advances of Henry IV. to form a coalition with them. Thus united, the Monarch and the Ecclesiastics became too powerful for resistance in the House of Commons, which reluctantly concurred in an act consigning all obstinate Lollards to the flames; one of whom, named William Sautre, was the first that experienced the effects of this diabolical statute.

The Commons, deeply regretting the consequences of their own proceedings, and actuated by a sincere desire to emancipate the public from their oppression, thrice addressed the king to deprive the clergy of their temporalities, but without success; nor were they more fortunate in their attempts to procure the repeal of the act "De Hœreticis Comburendis." So far indeed was the savage sovereign from relaxing in his antichristian severity, that he issued an order, dated March 5, 1410, for burning John Badby as a heretic; and a few months after actually gave permission for a cardinal to obtain four English benefices from the Pope, in defiance of the law of Edward III. and the repeated remonstrances of the Commons on the points already mentioned.

Henry V., though he did honour to the nation by his courage and military talents, was by no means a fit man to succeed at the time he did. When a king is aware that every third person in his realm is attached to any particular set of opinions, it is his duty not to destroy those persons, but to temporise with them. Far from adopting this principle of action, he permitted the clergy in their first synod after his ascending the throne to devise means for extirpating the Lollards; and as they knew the most effectual method to do so was to begin with their powerful patrons, they selected Sir John Oldcastle, then one of Henry's domestics, of whom they demanded permission to deliver him to the secular power. This request the king denied; but agreed to argue the point with him, which he did, and finding him inflexible, he consigned him to his fate.

In the course of his examination, Sir John gave the archbishops, bishops, and others, such rational and temperate answers as must have disarmed any but furious and insatiable bigots; such, however, never were humanized, and as a final comment on his opinions, they declared him an obstinate heretic, excommunicate, and fit only for the flames, in which he certainly would have perished, had he not effected his escape from the Tower, some suspect through the King's means; for after this event the King received intelligence that Sir John had appeared in St. Giles's fields, London, at the head of 20,000 Lollards, where the courageous Henry immediately advanced to meet him, but found only eighty armed persons, thirty of whom he killed, and made many of the remainder prisoners. This was a fair opportunity for advancing the views of the clergy; and yet the lenity of the Sovereign rendered it abortive, except in the instance of Sir John Oldcastle, who, having been apprehended while Henry was in France, suffered death suspended by a chain over a fierce fire.

Dreadful and detestable as the fact appeared to the Lollards, the martyrdom of Oldcastle confirmed them in their opposition, and they contrived to introduce many persons into the lower branch of the Legislature, who were ready upon any favourable occasion to promote their views: such was that which offered when Henry, wishing to carry on his war in France, summoned Parliament to grant him supplies; those he received in a way the clergy little suspected, through an address from the Commons, once more inviting the Monarch to seize their revenues. Aware of the delicacy of their situation, the prelates and abbots compounded for their possessions, by resigning no less than one hundred and ten alien priories into the King's hands, which saved the remainder for the time.

(*To be Continued.*)

GUIDO FAWKES.

Guido Fawkes, a gentleman and an officer in the Spanish service, was purposely brought from Flanders to assist in the mine, and fire the train under the parliament house. Upon the prorogation of the parliament, he returned to Flanders, to consult with Owen and Sir William Stanley; the latter of whom hath treacherously, and contrary to his oath, delivered up Deventer, a rich town in Overyssel, gained from the Spaniards by Robert Dudley, earl of Leicester.

From Flanders Fawkes went to Italy, and from thence came to England, where he passed for the servant of Piercy, under the fictitious name of Guy Johnson.

He was principally employed in placing the gunpowder, faggots, &c. in proper order for explosion, and at the same time for concealment from too curious observation; as the doors of the cellar were left open for public inspection, to avoid suspicion.

Fawkes was apprehended at the entrance of the cellar-door about midnight, by Sir Thomas Knevett, (a gentleman of his majesty's privy chamber, and a justice of peace in Westminster) who immediately carried him before the privy-council; before whom he affirmed, that had he been within the doors at the time of his apprehension, he would have blown himself up, with all those that were about him at the time.

He was afterwards examined at Whitehall; where no man, of whatever rank, was denied access or speech with him; and, nothwithstanding the continued teasing, and impertinent questions that were put to him, it was observed, he neither changed countenance nor lost his temper the whole day; treating the better sort with contemptuous scorn, and jestingly mocking the rest.

He was from the council conveyed to the Tower; where, although he was showed and threatened with the rack, he still seemed fixed in his first purpose of denying any accomplice whatever; and it is asserted, he was prevailed on to make what confession he did from the following circumstance being told him, upon such authority as he could not doubt.

"There was a Mr. Pickering, of Tichmarsh Grove, in Northamptonshire, who was in great esteem with King James. This Mr. Pickering had a horse of special note for swiftness, on which he used to hunt with the king. A little before the blow was to be given, Mr. Keies, one of the conspirators, and brother-in-law to Mr. Pickering, borrowed this horse of him, and conveyed him to London upon a bloody design, which was thus contrived. Fawkes, upon the day of the fatal blow, was appointed to retire into St. George's Fields, where this horse was to attend him, to further his escape (as they made him believe) as soon as the parliament should be blown up. It was likewise contrived that Mr. Pickering, who was noted for a puritan, should that morning be murdered in his bed, and secretly conveyed away; and also that Fawkes, as soon as he came into St. George's Fields, should be there murdered, and so mangled, that he could not be known: upon which it was to be spread abroad, that the puritans had blown up the parliament house; and the better to make the world believe it, there was Mr. Pickering, with his choice horse, ready to escape; but that stirred up some, who seeing the heinousness of the fact, and him ready to escape, in detestation of so horrible a deed, fell upon him and hewed him to pieces; and to make it more clear, there was his horse, known to be of special speed and swiftness, ready to carry him away; and upon this rumour, a massacre should have gone through the whole land upon the puritans."

When the contrivance of this plot was thus discovered by some of the conspirators, and Fawkes, who was now a prisoner in the Tower, made acquainted with it, whereas before, he was made to believe by his companions, that he should be bountifully rewarded for that his good service to the catholic cause, now perceiving, that on the contrary, his death had been contrived by them, he thereupon freely confessed all that he knew concerning that horrid conspiracy, which, before, all the torments of the rack could not force him to do.

The truth of this was attested by Mr. William Perkins, who had it from Mr. Clement Cotton, to whom Mr. Pickering gave the above relation.

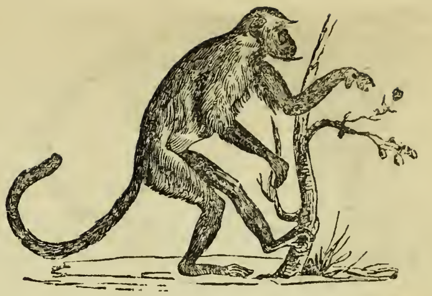
Guy Fawkes was executed with Thomas Winter, Ambrose Rookwood, and Robert Keies, within the Old Palace Yard, Westminster, not far from the Parliament house, January 31, 1606.

THE MENAGERIE—Long tailed Monkeys of the Old World.

Following Cuvier's arrangement, we proceed to the Guenons, which constitute the most extensive of the quadrumanous families, and are the most beautiful and tractable of the monkey race. Their elongation of muzzle, and other characteristics distinctive of the quadruped, with, at the same time, their inferior display of intelligence, naturally rank them below the ape kind, while they rise far superior to the revolting and brutal baboon.

"The Entellus (observes Mr. Griffiths) is a species, according to the French naturalists, very lately discovered. At least, it has but lately been known to zoological classification, and we are indebted for its notice to M. Dufresne.

"It is not only a species distinct from others by the mere colouring of certain parts, or the dimensions of certain organs, but it appears to present a type altogether new. Its general physiognomy, the proportions of its limbs, and its intellectual characters are singular. Though it has all the generic characters of the guenons, it has little or nothing of the exterior of these monkeys. Instead of those vigorous limbs, equally indicative of agility and force, that petulance of movements and vivacity of look, the Entellus has limbs disproportionately long and remarkably slender, slow motions, and an expression of countenance, the apathy of which nothing can alter.



The Entellus.

"The Entellus (continues Mr. Griffiths) is distinguished by a black face as well as hands, which contrasts strongly with the whitish covering of the rest of his body. The hairs which surround his face form, above the eye-brows, a sort of projecting toupee, and under the lower jaw, a beard which is not pendant but protrudes forward. The external part of the ear is large, and circumscribed with right lines. The nostrils are considerably removed from each other. The jaws are less thick than in the other guenons, and it is doubtful whether it has any cheek pouches. The general tint of the fur varies from whitish grey to whitish red. It is reddish down the back and on the loins, grows pale on the sides, and becomes almost totally white on the belly and internal facing of the limbs.

"Its total length is from three to four feet, the tail being included, which is nearly as long as the whole body.

"It was named Entellus by its first describer M. Dufresne, from some fancied resemblance to the athletic old man, so ably pourtrayed by Virgil, in the lines

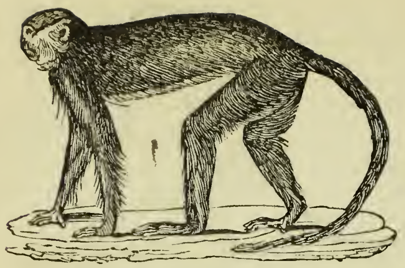
"'Stat gravis Entellus,'" &c.

The following description of a specimen of the Entellus species, which died in the Zoological Gardens, has been given by the able naturalist Mr. Bennet.

"When taken at an early age, they are readily tamed, become playful and familiar, are extremely agile, although generally calm and circumspect in their motions, and learn to perform a variety of tricks, which they execute with no little cunning and address. After a time, however, their playfulness wears off; their confidence is succeeded by mistrust; their agility settles down into a listless apathy; and, instead of resorting as before to the resources of their ingenuity for carrying any particular point, they have recourse to the brute force which they have acquired in its stead. At length they become as mischievous, and sometimes even as dangerous, as any of those monkeys which in their young state offer no such indications of good temper and intelligence.

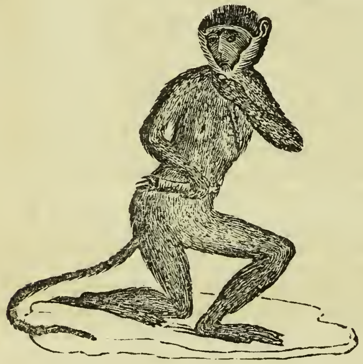
"It is of an uniform ashy-grey on the upper parts, becoming darker on the tail, which is greyish-brown, of equal thickness throughout, and terminated by a few long hairs running out into a kind of point, but not forming a tuft. The under surface of the body is of a dingy yellowish white; and the fore arms, hands, and feet, are of a dusky black. The fingers of both extremities are very long, and the thumbs comparatively short. The face, which is black, with somewhat of a violet tinge, is surmounted, above the eye-brows, by a line of long stiff black hairs, which project forwards, and slightly upwards. On the sides of the cheeks and beneath the chin, it is margined by a beard of greyish-white passing along the line of the jaws, and extending upwards in front of the ears, which are large and prominent, and of the same colour as the face. The hairs of the fore part of the breast appear to diverge from a common centre. The height of our specimen, which was not yet adult, when in a sitting posture, exceeded two feet; and his tail, which he rarely displayed at full length, but more usually kept a curled up in single coil, measured nearly three."

The Patas is a native of Congo and the south of Africa, and is nearly of the same size as the last-mentioned species. It is of so brilliant a red, that the animal looks as if it were painted. The face is of a flesh colour, and the ears black; and the length of this animal is about half a yard. In Senegal it is called the red monkey. "I am inclined to think, (says Buffon) that the monkey spoken of by Marmol, and said to be of the colour of the wild cat, and to be a native of Africa, is only a variety in the patas species."



The Patas

These animals are not so subtle as others of their kind, but are possessed of an extreme curiosity. "I have seen them (writes Bruce) descend from the top to the branches of very high trees, to view the vessels on the water, which they admired for some time, and seemed diverted with what they had seen; they quitted their stations for their companions to have the same sight: some even threw the branches of the trees at the French, who returned their salute with a musket-ball; some were killed, others wounded, and the rest fell on the ground in the utmost consternation. One part uttered most hideous cries, while another was picking up stones to throw at their enemies, and a third were occupied in the easing of nature into their hands, which presently they sent with vengeance to the spectators; but perceiving, at length, how unequal the battle was, they desisted, and prudently retired."



The Mangabey.

These monkeys are natives of Madagascar, and are near a foot and a half long from the snout to the tail. From the peculiarity of their eyelids, they have the name of the white eyelid monkey.

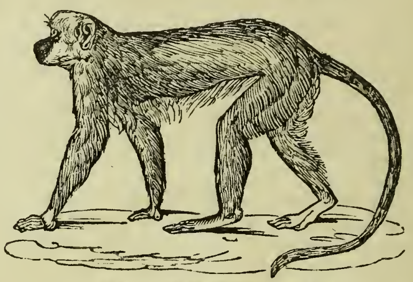
We have seen, writes Buffon, two of this kind of monkey: both were sent to us by the denomination of Madagascar monkeys. They are, however, most probably, natives of the western coast of Africa. They are easily distinguished by a very apparent character. The Mangabey has its eyelids naked, and of a striking whiteness. It has pouches on each side of its cheeks, and callosities on its posteriors. Its tail is as long as the head and body put together, and it has a prominent roll of hair over its eyes. Its snout is thick and long, its eyebrows rough and bristly, its ears black and almost naked; the hair of the upper parts of its body brown, and those below grey.

There is a variety in this species, some being of an uniform colour, and others having a circle of white hair round the neck, and the form of a beard round their jaws. They walk on all fours.

The Callitrix or Green Monkey has pouches on each side of its cheeks, and callosities on its posteriors: the tail is much longer than the whole body, and is terminated by a brush of yellow hair. Its head is small, its snout long, its face and ears of a black colour, with some long yellow hairs on the cheeks, and it has a narrow stripe instead of eyebrows, formed of long black hairs: above, it is of a fine olive green colour, intermixed with a little yellow, and beneath it is of a dirty white. It walks on all fours; and the length of its body, including its head, is about fifteen inches.

This animal is found in Senegal, as well as in Mauritania and the neighbouring islands. Mr. Adanson relates, that the environs of the woods of Podor, on the banks of the Senegal, are filled with green monkeys. "I only discovered these animals (says he), by their breaking off the branches of trees, and throwing them down on my head; for they were so very quiet and nimble in their tricks, that I could scarcely hear them. I did not walk far before I killed three of them, without in the least terrifying any of the rest; however, when numbers felt themselves wounded, they began to retreat, some concealing themselves behind large branches, and others descending and running away; but the greatest number leaped from the top of one tree to another. During this little fray, I killed about twenty-three in less than an hour, without any of them uttering a single cry, although they made an appearance of attacking me.

The Callitrix or Green Monkey.



The Origin and Use of Diamonds.—Louis de Berguen, a native of Bruges, was the first person who, in 1456, attempted to cut the diamond. The four diamonds that enriched the royal robe of Charlemagne were in their native state; but, notwithstanding this defect, they were not less rare and precious. They were preserved for a long time at St. Denis. At that time rich men only could possess them. Charles the Rash was one of the princes who affected the new luxury of diamonds. He is represented, in a vignette of a manuscript in the Bibliothèque Royale, wearing in his hat that which was afterwards taken among his baggage by the Swiss, after the battle of Graudson, and which has since been known under the name of Sancy.

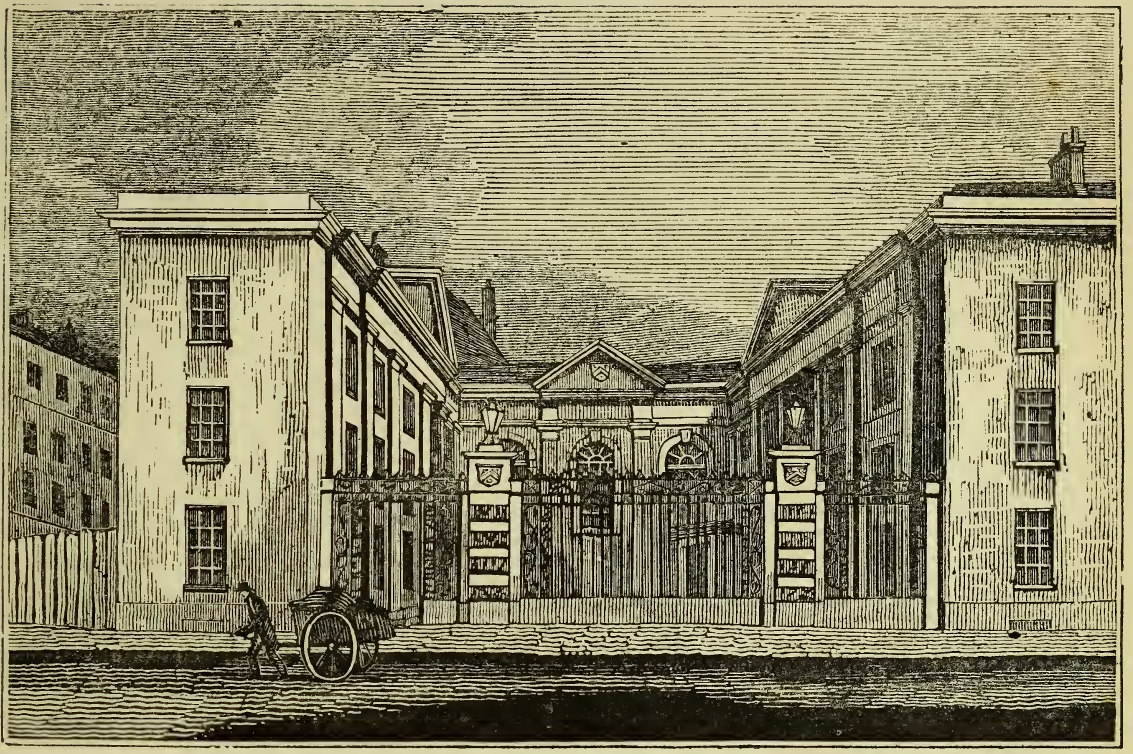
It is said that Agnes Sorel was the first female in France who wore a diamond necklace; and that the diamonds which composed it were so rough, so ill set, and produced so bad an effect, and so much inconvenience to the neck of Agnes, that she used to call it her iron collar. She wished to get rid of it; but Charles VII., from whom she doubtless had it, and who was pleased with seeing her handsomely decorated, prevailed on her to retain it. The gentle Agnes obeyed, and many ladies have, no doubt, since then acted in the same manner. But diamonds at that time did not possess the monopoly of pleasing them; and, since Agnes, the mode of wearing jewels has often changed.

Pearls were the favourite ornament of Catherine of Medici, and Diana of Poictiers.

Mary Stuart having brought some superb diamonds into France, the ladies of the court resumed the wear of them. At the coronation of Mary de Medici, her robes, and those of the ladies in her suite, were loaded with pearls. It was the custom at that time to put strings of them into the hair, which fell in knots over the shoulders. Under Louis XIV. the taste for diamonds revived, and the fêtes given by that sumptuous monarch entirely restored the fashion of wearing this brilliant ornament. Robes were embroidered with them; necklaces, aigrettes, and bracelets were made of them; and they were even employed to ornament the front of stomachers. The queen wore them on her waistband, on the epaulettes of her robe, and on the broach of her mantle.

This rage for diamonds continued till the approach of the Revolution. Twenty years before that epoch, the ladies had become tired of them; and nothing was then to be seen but ornaments of steel, glass, and pearls. Sentimental ornaments then had their turn. Necklaces of hair, bracelets of hair, medallions and cyphers in hair, were at once attestations of the conquests which the beauties had made, and of those which they aspired to.—*News of Literature and Fashion.*

As Pure as the Gold of Acanny.—Acanny is a country of Upper Guinea, long famous for producing and trading in gold, which is so pure as to become proverbial, viz. "As pure as the gold of Acanny."



VINTNER'S HALL,

UPPER THAMES STREET.

This building stands on the south side of Upper Thames-street, and on the west of the approach to the Southwark-bridge. It consists of three sides of a quadrangle, enclosing a square court, the north side of which is enclosed by handsome and lofty iron gates, hung on rusticated piers; the south portion of the quadrangle contains the hall; this side, like the other two, is divided by pilasters into three divisions, the tercolumniations containing windows of stained glass, which inlight the hall. Over this is an entablature carried through the entire building; each side of the quadrangle is surmounted by a pediment, the tympanum of the centre division being charged with a shield bearing the Company's arms (three tuns and a chevron).—*Metropolitan Improvements.*

EARTHQUAKES.

Earthquakes are certainly the most formidable phenomena in nature; but with respect to their causes, naturalists are much divided, some ascribing them to water, others to fire, and others to air; and all of them with some reason, though fire seems to be the chief: for those countries which contain the greatest store of sulphur, and other inflammable matters are most subject to earthquakes. Dr. Lister is of opinion, that the material cause of thunder, lightning, and earthquakes, is the same, viz., the inflammable breath of the pyrites, which is a substantial sulphur, and takes fire of itself. Dr. Woodward, who ascribes earthquakes to the subterraneous heat of fire rarefying and swelling the waters of the abyss, till it can find a vent, observes, that the effects of these commotions are not very remarkable, except in countries that are mountainous, and, consequently, stony and cavernous underneath, since the fire naturally tends to those caverns where it meets with the readiest reception, and, the strata of stone making great opposition, the shocks are more violent, and the effects more terrible, than when they happen amongst gravel, sand, or such loose matter as makes little resistance. Hence it is that Italy, Sicily, &c., are so often alarmed with earthquakes, those countries being mountainous and cavernous, abounding with stone and marble, and affording great quantities of sulphur and nitre. The same ingenious author adds, that Etna, Vesuvius, and other volcanos, are only so many spiracles, serving to discharge the subterraneous fire when preternaturally assembled; and that, if this fire can come at these spiracles without any obstruction, it easily passes out, from time to time, without shaking or disturbing the earth; but, when a communication is wanting, or too confined, it heaves and shakes the earth till it has made its way to the mouth of the volcano. He further observes, that there is scarce any country much annoyed with earthquakes that has not one of these fiery vents; which, when an earthquake happens, is constantly in flames, disgorging the fire, that whilst underneath, was the cause of the disaster: so that the countries that have these volcanos, though they are troubled with earthquakes, would suffer much more if such spiracles were wanting, and the fire should continue imprisoned in the bowels of the earth.

To illustrate the process of nature in the production of earthquakes, it may not be improper to observe, that artificial ones may be made by mixing twenty pounds of iron-filings with an equal quantity of sulphur, and tempering the whole together with a little water, so as to form a mass, half dry, half moist. This being buried three or four feet in the ground will produce surprising effects in six or seven hours' time; for the earth will begin to tremble, crack, and smoke, and at last to send forth fire and flame, so as to resemble (if the quantity of matter were sufficient) a natural volcano.

PROGRESSIVE CHANGES IN NATIONAL MANNERS.—No. 8.

It must, however, be confessed that the English of the fourteenth century was still so different from that of the eighteenth, that a mere English reader cannot always understand it without a glossary. The mode of spelling was unsettled, and very different from the modern. In general they delighted much in vowels, and avoided the multiplication of consonants more than we do at present. Many words were then in common use, and perfectly well understood, which are now become obsolete, and consequently unintelligible to the bulk of readers. The meaning of several words was very different then from what it is at present. A knave, for example, sometimes signified a male in opposition to a female; "The time is come, and a knave child she bare:" but most frequently a servant in opposition to a freeman. The poets of those times used extraordinary freedoms (which would not be now allowed) in shortening, lengthening, dividing, uniting, and changing words to fit them for their purposes; which renders their language obscure and difficult to a modern reader. The above observations might have been confirmed and illustrated by examples; but that would have been tedious, and too minute for general history. The truth of them is well known to all who are in the least acquainted with the authors of those times.

Various dialects and different modes of pronouncing the English of this period prevailed in different districts: "Hit semeth a grete wonder that Englyssmen have so grete dyversyte in theyr owin langage in sowne and in spekyin of it, which is all in one ilonde." If we may form a judgment of these modes of pronunciation from the words used by a contemporary writer in describing them, they were harsh enough: "Some use straunge wlassing, chytryng, harring, garryng, and grysbyting. The langages of the Northumbres, and specyally ta Yorke, is so sharpe, slyttinn, frotyng, and un shape, that we sothern men maye unneth understande that langage."

The extravagancies of dress and follies of fashion have been subjects of complaint and satire in every age, and in none more justly than the period we are now delineating. In the remaining monuments of those times, we meet with many descriptions of the splendid expensive dresses of the great, and many complaints of the ridiculous, deforming, inconvenient fashions adopted by persons of all ranks. The magnificent costly dresses of the barons and knights who attended the marriage of Alexander III. king of Scotland, and Margaret, eldest daughter of Henry III., at York, in 1251, are thus mentioned by Matthew Paris, who was present at that solemnity: "The royal marriage was solemnized privately, and very early in the morning, to avoid being incommoded by the multitudes of nobles of England, France, Scotland, and other countries, who were then in York, and ardently desired to see it. It would raise the surprise and indignation of my readers to the highest pitch, if I attempted to describe at full length the wantonness, pride, and vanity, which the nobles displayed on that occasion, in the richness and variety of their dresses, and the many fantastical ornaments with which they were adorned. To mention only one particular: the king of England was attended on the day of the marriage by a thousand knights, uniformly dressed in silk robes, which we call 'cointoises;' and the next day these knights appeared in new dresses, no less splendid and expensive." This taste for too great expense in dress was not peculiar to the great, but infected all the different ranks in society. For though there might be some exaggeration, there was certainly also some truth, in the words of the monk of Malmsbury: "The squire endeavours to outshine the knight, the knight the baron, the baron the earl, the earl the king, in dress." The clergy were no less vain and extravagant in their dress than the laity.

> "Thei hie on horse willeth to ride,
> In glitterande gold of grete arai,
> Painted and portrid all in pride,
> No common knight maie go so gaie;
> Chaunge of clothing every daie,
> With golden girdels grete and small.
>
> "Miters thei werin mo than two,
> Iperlid at the queen'is hedde,
> A staff of gold, and pirrie lo!
> As hewie as it were made of ledde,
> With clothe of gold both newe and redde."

This humour increased remarkably in the reign of Edward III. "In this year, 1348," writes an annalist of those times, "England enjoyed great prosperity, plenty, and tranquillity, in consequence of her many victories. Such quantities of furred garments, fine linene, jewels, gold, and silver plate, rich furniture, and utensils, the spoils of Caen, Calais, and other foreign cities, were imported, that every woman of rank obtained a share of them, and they were seen in every mansion. Then the ladies of England became proud and vain in their attire, and were as much elated by the acquisition of all that finery as the ladies of France were dejected by the loss of it."

At length the legislature found it necessary to interpose, by making sumptuary laws, for regulating the dress of all ranks of people, in a parliament held at Westminster in 1363. In the preamble of these laws they are said to have been made, "to prevent that destruction and poverty with which the whole kingdom was threatened, by the outrageous excessive expenses of many persons in their apparel, above their ranks and fortunes."

But these laws seem to have had little or no effect. In the reign of Richard II. extravagance in dress became greater, and more universal, than it had ever been in any former period. "At this time (1388) the vanity of the common people in their dress was so great, that it was impossible to distinguish the rich from the poor, the high from the low, the clergy from the laity, by their appearance. Fashions were continually changing, and every one endeavoured to outshine his neighbour by the richness of his dress or the novelty of its form." This was partly owing to the example of the king, who was exceedingly fond of pomp, and so expensive in his dress, that he had one coat which cost him thirty thousand marks,—an immense sum in those times. The king was imitated by his courtiers, and some of them even exceeded him in the splendour and variety of their dresses. Sir John Arundel, it is said, had no fewer than fifty-two complete suits of cloth of gold. This extravagance descended from one rank to another, till it reached the very lowest of the people.

The writers of this period complain as much of the fashions as of the too great expense of dress. These fashions frequently changed; and some of them appear to have been very fantastical, inconvenient, and indecent. "The Englishmen haunted so moche unto the foyle of strawngers, that every yire thei chawnged them in diverse schappes and disgissinggs of clothingge; now longe, now large, now wide, now straite; and every day clothingges newe, and destitute and disirte from alle honeste off old array, and gode usage; and another tyme to schorte clothes and streite waisted with full slives, and tapetis curtotes, and hodes over longge and large, alle to nagged and knet on every side, and alle to slatteredde, and also bottenedde, that iff I weth shall sey, they weren more lyke to turmentours and deviles in their clothingge, and also in their schoying (shoeing), and other aray, than they seemed to be lyke men. And thette the wemmenne weren more nycely arraiedde, and passed the menne in alle maner of araies and curious clothing." Petrarch expressed his disapprobation of the dresses of his time in still stronger terms, in a letter to the Pope in 1366:—"Who can see with patience the monstrous fantastical fashions which the people of our times have invented to deform, rather than adorn, their persons? Who can behold, without indignation, their long-pointed shoes; their caps with feathers; their hair twisted, and hanging down like tails; the foreheads of young men, as well as women, formed into a kind of furrows, with ivory-headed pins; their bellies so cruelly squeezed with cords, that they suffer as much pain from vanity, as the martyrs suffered for religion; and especially those indecent parts of their dress, which are extremely offensive to every modest eye? Our ancestors would not have believed, and know not if our posterity will believe, that it was possible for the wit of this vain generation of our's to invent so many base, barbarous, horrid, ridiculous fashions (besides those already mentioned), to disfigure and disgrace itself, as we have the mortification to see every day."

These strictures on the dresses of this period (to which others might be added) are indeed severe; but a slight attention to a few of the inconvenient, ridiculous, indecent modes which then prevailed, will convince us that they were not unjust. What could be more inconvenient than their long-pointed shoes with which they could not walk till they were fastened to their knees with chains? The upper parts of these shoes were cut in imitation of a church-window. Chaucer's spruce parish clerk, Absalom,

> "Had Paul his windowes corven on his shose."

These shoes were called "crackowes," and continued in fashion about three centuries, in spite of the bulls of popes, the decrees of councils, and the declamations of the clergy against them.

What could exhibit a more fantastical appearance than an English beau of the fourteenth century? He wore long-pointed shoes, fastened to his knees by gold or silver chains; hose of one colour on one leg, and of another colour on the other; short breeches, which did not reach to the middle of his thighs, and sat as tight as possible; a coat, one half white, and the other half black or blue; a long beard; a silk hood buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c. and sometimes ornamented with gold, silver, and precious stones. This dress, which was the very top of the mode in the reign of Edward III., appeared so ridiculous to the Scots (who probably could not afford to be such egregious fops) that they made the following satirical verses upon it.

"Long beirds hirtless,
Peynted whoods whitles,
Gay cotes gracelies,
Maketh England thriftelies."

The dress of the gay and fashionable ladies who frequented the public diversions of those times was not more decent or becoming. It is thus described by Knyghton in 1348: "These tournaments are attended by many ladies of the first rank and greatest beauty, but not always of the most untainted reputation. These ladies are dressed in party-coloured tunics, one half being of one colour, and the other half of another; their lirripipes or tippets are very short; their caps remarkably little, and wrapped about their heads with cords; their girdles and pouches are ornamented with gold and silver; and they wear short swords, called daggers, before them, a little below their navels: they are mounted on the finest horses, with the richest furniture. Thus equipped, they ride from place to place, in quest of tournaments, by which they dissipate their fortunes, and sometimes ruin their reputations." The head-dresses of the ladies underwent many changes in the course of this period. They were sometimes enormously high, rising almost three feet above the head, in the shape of sugar-loaves, with streamers of fine silk flowing from the top of them to the ground. Upon the whole, we find that the continual reference to the simplicity and discreetness of ancient times is a false mode of arguing, and we see we have no good reason to pay any compliments to our ancestors of this period, at the expense of our contemporaries, either for the frugality, elegance, or decency, of their dress.

The common people in Wales (where the arts had made little progress) were very imperfectly clothed in this period. The Welshmen in the army of Edward II were known, in their flight from the battle of Bannockburn, by the meanness of their dress.

We have no reason to suppose that the common people in the Highlands of Scotland (where the arts were as imperfect as in Wales) were better clothed than the Welsh. The Scots in the low country imitated the dress and fashions of the French and English, as their circumstances and knowledge of the arts permitted. Matthew Paris, who was present at the splendid marriage of Alexander III. with the Princess Margaret of England, at York, in 1251, acquaints us, that about sixty barons and knights, and many other gentlemen, who attended the young king of Scotland on that occasion, were elegantly dressed.

The people of England, at this period, were not more moderate in their diet than in their dress; and the interposition of government was thought necessary to restrain them from excesses in the one as well as in the other. Edward II. issued a proclamation on this subject, in 1216, to the following purpose: "Edward by the grace of God, king of England, lord of Ireland, and duke of Aquitaine, to the sheriffs of London, wisheth health. Whereas, by the outrageous and excessive multitude of meats and dishes which the great men of our kingdom have used, and still use in their castles, and by persons of inferior rank imitating their example, beyond what their stations require, and their circumstances can afford, many great evils have come upon our kingdom, the health of our subjects hath been injured, their goods have been consumed, and they have been reduced to poverty, we being willing to put a stop to these excesses, have, with the advice and consent of our council, made the following rules and ordinances,—1mo, That the great men of our kingdom shall have only two courses of flesh meats served up to their tables, each course consisting only of two kinds of flesh meat, except prelates, earls, barons, and the greatest men of the land, who may have an intermeat of one kind, if they please. On fish days they shall have only two courses of fish, each consisting of two kinds, with an intermeat of one kind, if they please. Such as transgress this ordinance shall be severely punished." This proclamation was issued in the time of a deplorable famine, and we may conclude, that if the prelates and barons indulged themselves in so great a number and variety of dishes at their tables, when the poor were perishing for want around them, they would be still more profuse in times of plenty. In the reign of Edward III. in 1363, several sumptuary laws were made for regulating the dress and diet of persons of different ranks; and in particular, it was enacted that the servants of gentlemen, merchants, and artificers, should have only one meal of flesh or fish in the day, and that their other meal should consist of milk, butter, cheese, and such other things as were suitable to their station. But a contemporary historian assures us that these laws had no effect, though a severe famine raged at that time.

MISCELLANEOUS NOTICES OF LONDON.

(Continued from our last.)

The close contiguity of the houses was an evil of an ancient date, and always as much deplored, as the nature of the materials of which they were constructed. It has been usual to blame the Romans for the introduction of this custom. "Neglecting," as we are told, "to inform themselves of the peculiarities of climate, these people formed the British streets and buildings after models of their own cities, and did not discover, that the more temperate air of this island precluded the necessity of such buildings as in Rome, to screen the inhabitants from the heat of the sun." (Hughson, vol. i. p. 12.) We are surprised, that it ever should have been necessary to vindicate the sagacity of the Romans from such an imputation. He must be credulous, indeed, who can imagine, that after fighting their way from the Tiber to the Tay, these luxurious warriors should not discover, that the air grew colder as they advanced, and that a screen from the sun was no longer necessary! The cause of this closeness in the buildings lies evidently a great deal nearer home. It seems to have arisen, at first, from the desire so natural to all persons in a troubled state of society, to take shelter within the limits of some fortified position; and to have been continued latterly, solely because of those corporate privileges, which are so well calculated to compensate all inconveniences and dangers of a minor order. To such an extent had this evil reached, that even as late as the reign of Charles II., Sir William Davenant facetiously remarks in a letter to a friend, that "the streets seem to have been contrived in the days of wheel-barrows, before those greater engines, carts, were invented;" and that "the garrets are so made, that opposite neighbours may shake hands, without stirring from home." When the city came to be rebuilt, after the great fire, the government very properly interposed its authority, to prevent "the king's free chamber" from being again thus crowded to suffocation. In the royal proclamation, issued immediately afterwards, Charles II. declared, "that Fleet-street, Cheapside, Cornhill, and all other eminent and notorious streets, should be of such a breadth as may, with God's blessing, prevent the mischief that one side may suffer if the other be on fire, which was the case lately in Cheapside;" and that "though all the streets cannot be of equal breadth, yet none shall be so narrow as to make the passage uneasy or inconvenient, especially towards the water-side," &c. This resolution was, to a certain extent, carried into effect by the plan adopted under an act of parliament, for rebuilding the city, but by no means so completely, as to leave us without much occasion to regret the use which was then made of an opportunity of making the streets of London whatever convenience or elegance required. Had the plan of Sir Christopher Wren been adopted, there would have been three principal streets running straight through the city, at least ninety feet wide; one or two cross ones of the same breadth; others sixty feet; and none less than thirty. There was another plan submitted by Dr. Newcourt, father of the author of the *Repertorium*, which seems to us to have offered even nobler prospects than that of Wren. It is impossible to read, that London could once have been made such a city as is here projected, without a pang of sore regret, that the opportunity was for ever lost. But why need we repine at past omissions? Were the same opportunity to occur even now, who can say, that even the taste of a Newcourt, or a Wren, would be allowed to prevail?

According to the plan of Newcourt, there was to be "one straight goodly row of noble buildings" facing the river, from the Tower to Bridewell, and in front of it "a fair wharf of sixty yards broad to the water's side;" this row of buildings was to be erected on arches, through which all the streets, leading from the water-side, were to open, so that the continuity of the terrace might remain unbroken. In the body of the city there were to be seven straight streets, running from east to west, at an equal distance from each other; these seven were to be intersected at right angles by seven others, leading from north to south; and each of these fourteen streets were to be eighty feet broad. By this plan of allotment, the city would have been divided into sixty-four equal portions. Four of these were to form a grand central square, 670 yards long, and 460 broad; it was to be environed with houses upon arches, like the piazza in Covent-garden; in the middle there was to be "a most stately Guildhall;" on the east side "a noble palace for the lord-mayor;" on the west, "the Royal Exchange;" and on the north, "the store-houses of the city, or any other eminent or public piles." Four other portions were to form lesser squares, nearly on the same plan as the grand square; and in the centre of one of them, the cathedral of St. Paul's was to raise its head, a noble rival to the "stately Guildhall." The remaining fifty-five portions were to form so many parishes, with a church and church-yard in the centre of each, and four "handsome streets or lanes" leading to it from the main street. "And thus," said the ingenious Newcourt, "have I shaped this new city, submitting myself to the judgement and censure of more able artists."

The vast space allotted in the plans, both of Wren and Newcourt, to open streets and squares, forms so striking a contrast to what we now meet with in perambulating the city, as to leave one, at first, in doubt as to the possibility there was of carrying them into effect.—But the explanations given by the projectors show clearly, that in either case all this space might have been gained for the public, without the least sacrifice of private right. The plan of Wren would have left more ground to build upon than Newcourt's, for he proposed, that all the church-yards should be placed out of the town; and in both these respects, it was certainly the better plan of the two. The citizens should have selected the good points of each; they might have added some, equally good, from other plans that were offered to them; and had all this been done, their city would have arisen and remained without a rival in the world for magnificence and beauty.

Next to regularity in the allotments for streets and squares, there is nothing so material to the beauty of a city, as uniformity in the buildings, varied only by a regard to picturesque effect, and not as mere caprice and whim may dictate. It must be allowed, at the same time, that the deviations, in this respect, must be extreme, before they offend greatly; for even where whim and caprice are most obvious, they suggest a moral consideration, which is pleasing to the mind, since they show, that here every man enjoys the liberty of having his own home to his own taste. When we read, accordingly, the description which Sir William Davenant gives, in the letter we have before quoted, of the excessive diversity in the appearance of the houses of London in his days, we find there is satire, without the sting; we discover, at once, that he is describing a city of freemen.—"Is unanimity of inhabitants," says Davenant, "in wise cities better exprest, than by their coherence and uniformity of building; where streets begin, continue, and end, in a like stature and shape: but yours (as if they were raised in a general insurrection, where every man hath a several design,) differ in all things that can make distinction. Here stands one that aims to be a palace, and next it, another that professes to be a hovel; here a giant, there a dwarf; here slender, there broad; and in all most admirably different in faces, as well as in height and bulk. I was about to defy any Londoner, who dares pretend there is so much ingenious correspondence in this city, as that he can show me one house like another; yet your houses seem to be reverend and formal, being compared to the fantastic looks of the modern, which have more ovals, niches, and angles, than are in your custards, and are inclosed with pasteboard walls, like those of malicious Turks, who, because themselves are not immortal, and cannot dwell for ever where they build, therefore wish not to be at charge to provide such lastingness, as may entertain their children out of the rain; so slight and prettily gaudy, that if they could move they would pass for pageants. It is your custom, where men vary often the mode of their habits, to term the nation fantastical; but where streets continually change fashion, you should make haste to chain up the city, for it is certainly mad!"—"The commodity and trade of your river," adds Davenant, "belong to yourself; but give a stranger leave to share in the pleasure of it, which will hardly be in the prospect or freedom of air, unless prospect, consisting of variety, be made up with here a palace, there a wood yard, here a garden, there a brewhouse, here dwells a lord, there a dyer, and between both *duomo comune*. If freedom of air be inferred in the liberty of the subject, where every private man hath authority, for his own profit, to smoke up a magistrate, then the air of your Thames is open enough, because it is equally free."

The *variety* of Davenant's time is not certainly that of the present day; yet even now the curious stranger may identify many of the features of his description, especially in sailing down the river. The constantly increasing value of ground in the city has tended gradually to remove the meaner sort of fabrics, and the variety which we now witness is more of that order which arises from a rivalry in convenience and stability, if not in taste and elegance. We speak here chiefly of London, properly so called; for in the west end of the town, as Westminster is styled in popular speech, the Graces seem to have taken the genius of architecture by the hand.

The defect for which, more than any other, the buildings of London are remarkable, arises from the quality of the stone employed. The ancients appear to have had a just regard in their public works, to perpetuate the public spirit of the æra in which they were erected; but the present state of all the more ancient and costly structures of London rather shows, that the selection of materials, on which durability depends, has been left to chance to determine, or that calculations of false economy and present convenience have superseded all regard for the esteem of posterity. St. Paul's, Somerset House, Whitehall, the three bridges of London, (the old) Westminster, and Blackfriars, are all effecting examples of early decay. The materials used in these buildings, and in London generally, is Portland stone. It is a sort of limestone, and no limestone is fit for buildings, in which durability is consulted. It varies, besides, remarkably in its qualities of hardness and compactness; and but little discrimination seems to have been used in selecting the best sorts. In the construction of St. Paul's there has been evidently greater care than usual taken in this respect, for its exterior is less impaired than that of many buildings, of a date much more recent; but in several parts, especially towards the top, the process of decomposition has already made wasteful progress.—Whitehall-chapel (1823) is an example of the opposite extreme; it looks as if rotting to pieces. Mr. Bakewell, who has written a most intelligent essay "On the Application of Mineralogical and Chemical Science to the Selection of Stone, for the purposes of durable Architecture,"—an essay which ought to be in the hands of every builder and architect,—says, of Somerset House, "On walking into the court of Somerset House, after some weeks of dry weather, I was particularly struck with the appearance of the columns on the left-hand, facing the west. The stones in three columns were some of them entirely coated with soot, when the stones above and below were perfectly white. In other parts, a white stone was between two black ones; and the division of colour as distinct, as if the one had been painted white and the other black. These stones were all equally exposed, and the variation of colour could not be explained by their situation." Mr. Bakewell enters into some considerations, to prove that this striking diversity has arisen from an indiscriminate employment of Portland stone, without any regard to its great varieties. Here, however, History must come to the aid of Science; and in vindication of the architect. That choice, which is the attendant of purchase, had nothing to do with the materials of Somerset House. The protector—the *tyrant* Somerset—built it with the stones of the parish-church of St. Mary, of a chapel in St. Paul's Churchyard, and the cloisters and charnel-house attached to it; and of a church, dedicated to St. John of Jerusalem; all of which he caused to be taken down, in order to supply him with materials for the erection of this magnificent building. He would have pulled down, too, the church of St. Margaret, Westminster, for the same purpose; but the parishioners rose in defence of their sacred edifice, and having put the protector's workmen to flight, it is to their piety, most probably, the blame belongs, if blame it be, that the eastern wing of this monument of sacrilege has been left to the present time to complete.

LONDON APPRENTICES.—In the reign of Henry IV. a statute was passed, declaring, "that no person whatever not possessed of land, to the annual amount of 20*s*., should be at liberty to put out a child or children, as apprentice to any trade;" and the tradesman taking such unqualified person an apprentice to any trade, was subjected to a heavy penalty. The citizens of London were among the first to feel the injustice of such an exclusion, and, during the protectorate of the Duke of Bedford, they succeeded in obtaining a repeal of the statute.

In Strype's Stow, we are informed, that a young gentleman, whose father had been an apprentice in London, but of a good family, was insulted in company, from an idea that he was not born a gentleman, because the father's apprenticeship had corrupted his blood. The father was determined to have the matter investigated. For this purpose, he employed Philpot, the herald, to give his opinion on the subject; when the latter, in a work called "The City Advocate," decided, "that an apprentice in London is no dishonour nor degradation, but rather an honour and a degree; and that it is very foolish to debase honest industry with disgraceful censure, and unjust not to encourage it with praise and virtue, as the ancient policy of England did and doth in constituting corporations, and adorning the companies with banners of arms, and especial members thereof with notes of nobility." The Garter-at-Arms, too, in a certificate of approbation appended to this work, declared, that he saw nothing in it "dissonant to reason, or contrary to honour or arms."

In more modern times, not only the occupation, but even the word apprentice, has been obnoxious to those who were unwilling to admit Pope's maxim, that

"Honour and fame from no condition rise."

Even Daines Barington, who might have been expected to be superior to such prejudices, used to feel hurt at the term "apprentice of the law," as derogatory to the dignity of the liberal profession. The learned gentleman seemed to forget or misunderstand, that the word apprentice (from *apprendre*) means a learner, and that an apprentice of the law is, in other terms, neither more nor less, than a student at law. Thus Ben Jonson, in his comedy of the "Magnetic Lady, or Humours reconcil'd," says:

"He speaks like Mr. Prentice, one that is
The child of the profession he is bound to,
And servant to the study he hath taken,
A pure apprentice at law."

The apprentice at law was, however, a counsellor, the next in rank under a sergeant, though Ben Jonson here gives him the technical character of a sergeant, who was called *Serviens ad legem*.

The London apprentices were of old remarkable for their *esprit de corps*, and became, by means of it, an important, and, on some occasions, a very formidable class of citizens. They had an arm ready for any cause which they supposed required their interference, and he must have possessed an uncommon degree of hardihood, who, two or three centuries ago, dared to insult one of the body. The great Scottish novelist has, in one of his later productions, (the Fortunes of Nigel) turned the courage and strong fellow-feeling of the London apprentice to good account; and well observed, that the words "prentices! prentices! clubs! clubs!" was sufficient to make the whole of that numerous body relinquish their avocations, however important, and fly to the spot where their presence seemed wanted. We have already seen this strikingly exemplified in the treatment given to foreigners, who have always had their most inveterate enemies in the apprentices, with whose apprenticeship rights they were supposed most directly to interfere.

In legislative enactments we often find the apprentices of London particularly mentioned, and in all cases of emergency they were considered of sufficient importance to merit special notice.

At the end of the year 1642, they presented a petition to King Charles I., praying him to join with the commons in rooting out papists, as well as innovators and bishops, whom they charged with having combined to subvert the government and introduce popery. Not receiving an immediate answer, the apprentices, two days after, assembled in great numbers, and were proceeding to Whitehall for an answer to their petition, when the Lord Mayor, Sir Richard Gurney, waited on the king, and represented to his majesty, that in order to appease the apprentices, it would be necessary to dismiss Colonel Lunsford from the Lieutenancy of the Tower, as he had become unpopular. To this the king acceded; but on the following day the apprentices again assembled in Westminster, crying aloud, "No bishops, no bishops." The Bishop of Lincoln, on his way to the house of lords with the Earl of Dover, observing a young apprentice particularly vociferous against the bishops, stepped forward and seized him. The rest of the apprentices however soon rescued the youth, and crowding round the bishop nearly pressed him to death. This mob is remarkable for having first given the name of *round heads* to a party. The apprentices at this time, in contradiction to others, wore their hair cut round: the queen observing, out of a window, one Samuel Barnardiston among them, exclaimed, "see, what a handsome young round head is there!" and hence arose the name of *round heads*.

Shortly after this event, when the parliament wished to recruit the Earl of Essex's army, it was ordained, that such apprentices as should enlist for soldiers, should reckon the time spent in the wars as part of their apprenticeship; a privilege so seductive, that great numbers of the London apprentices entered into the service of parliament.

During the whole of the unhappy struggle between King Charles and his parliament, the apprentices of London took a prominent part, and in 1647 joined in the "solemn league and covenant," into which the citizens of London, trainbands, &c. entered "for reformation and defence of religion, the honour and happiness of the kingdom, and the peace and safety of the three kingdoms of England, Scotland, and Ireland."

The time of working was of old regulated by Bow Bells: but not always, as the apprentices conceived, with a due regard to the sacredness of those hours appropriated by common consent to mirth and recreation. They resolved, therefore, to give the clerk an admonitory hint on the subject, and, with this view, affixed the following pasquinade to the walls of the church:

"Clerk of the Bow Bell,
With the yellow locks,
For thy late ringing,
Thy head shall have knocks,"

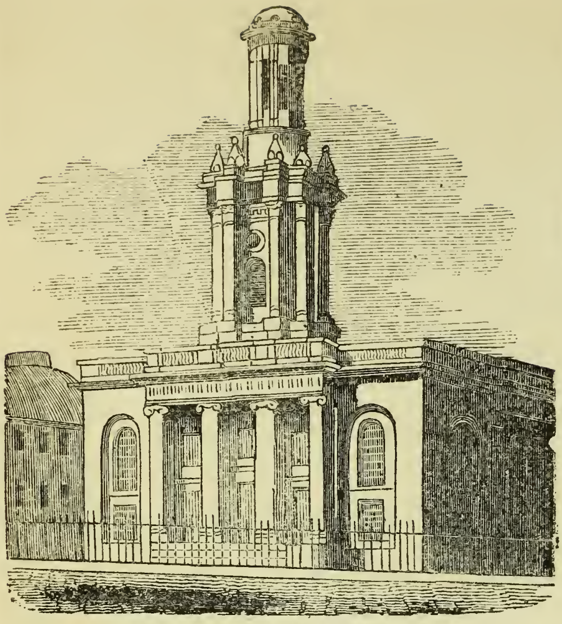
The clerk, sensible of the danger he run from these dispensers of club law, wrote for answer, in equally good poetry:

"Children of Cheap,
Hold you all still,
For you shall have the
Bow Bells ring at your will."

In the reign of Elizabeth, when the dresses of the people were such as to provoke legislative interference, the London apprentices appear to have figured high in the scale of extravagance. There is a regulatory act of the common council on the subject, dated in 1582, from the prohibitions in which we learn, that it was nothing strange to see a London apprentice with a silken hat; a ruff at the collar, of more than a yard and a half long; a doublet, trimmed with gold and silver; breeches stitched, laced, and bordered; an upper coat curiously wrought and embroidered; a surtout of velvet, lined with silk; a sword by his side, and a ring on his bachelor's finger! It is not to be supposed, that the young men were encouraged in such vanities by their masters. The same act of council discloses a practice, which we suspect has survived even the lapse of centuries; it ordains, that no apprentice shall "keep any chest, press, or other place, for keeping of apparel or goods, *but in his master's house*." The penalties attached to the disobedience of these orders were, punishment, at the discretion of the master, for the first offence; public whipping at the hall of the company, for a second; and six months' longer service than specified in the indenture, for a third offence.

Supply of Water.—Nothing has contributed so essentially towards preserving the health of the inhabitants of London from disease, or their property from conflagration, as the abundant supply of water with which every street, and even every house, is furnished. This is an advantage not possessed to the same extent in any of the continental cities. Even Paris, which, of late years, has much improved in every thing relating to elegance or convenience, has no other supply of water than what men carry about the streets; for, although some bold speculators in London offered to establish a water company in Paris, the proposal was rejected.

Jasper is a precious stone, not much different from the agate, except that it is more opaque, softer, and does not take so good a polish. The florid jasper found in the Pyrenees, is usually stained with various colours, though some have only one colour, as red or green; but these are least valued. The green, spotted with red, that which borders on a purple colour, or that of a carnation, is held in the highest estimation.



TRINITY CHURCH, NEW ROAD.

LORD BROUGHAM.

(Continued from page 286.)

How earnestly could we now, after a lapse of nine years' commend these noble sentiments back to the enlightened speaker.—In combating the vulgarest of the prejudices of the great vulgar, that knowledge is promotive of discontent, turbulence, and infidelity, Mr. Brougham pronounced this splendid passage:—

"Real knowledge never promoted either turbulence or unbelief: but its progress is the forerunner of liberality and enlightened toleration. Whoso dreads these let him tremble; for he may be well assured that their day is at length come, and must put to flight the evil spirit of tyranny and persecution which haunted the long night—now gone down the sky. As men will no longer suffer themselves to be led blindfolded in ignorance, so will they no more yield to the vile principle of judging and treating their fellow-creatures, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions. The GREAT TRUTH has finally gone forth to all ends of the earth, THAT MAN SHALL NO MORE RENDER ACCOUNT TO MAN FOR HIS BELIEF, OVER WHICH HE HAS HIMSELF NO CONTROL. Henceforward nothing shall prevail upon us to praise or to blame any one for that which he can no more change than he can the hue of his skin, or the height of his stature. Henceforward, treating with entire respect those who conscientiously differ from ourselves, the only practical effect of the difference will be, to make us enlighten the ignorance on one side or the other from which it springs, by instructing them if it be theirs, ourselves if it be our own, to the end that the only kind of unanimity may be produced, which is desirable among rational beings,—the agreement proceeding from full conviction after the freest discussion. Far then, very far from the universal spread of knowledge, being the object of just apprehension to those who watch over the peace of the country, or have a deep interest in the permanence of her institutions, its sure effect will be the removal of the only dangers that threaten the public tranquillity, and the addition of all that is wanting to confirm her internal strength."

* * * * *

One more passage we must give, commending it also back to the mind from which it emanated.

"If the benefactors of mankind, when they rest from their pious labours, shall be permitted to enjoy hereafter, as an appropriate reward of their virtue, the privilege of looking down upon the blessings with which their toils and sufferings have clothed the scene of their former existence, do not verily imagine that in a state of exalted purity and wisdom, the founders of mighty dynasties, the conquerors of new empires, or the more vulgar crowd of evil-doers who have sacrificed to their own aggrandizement the good of their fellow-creatures, will be gratified by contemplating the monuments of their inglorious fame—theirs will be the delight, theirs the triumph, who can trace the remote effects of their enlightened benevolence on the improved condition of their species, and exult in the reflection, that the prodigious change they now survey with eyes that age and sorrow can dim no more—of knowledge become power, virtue sharing in the dominion, superstition trampled under foot, tyranny driven from the world, are the fruits, precious though costly, and though late reaped yet long enduring, of all the hardships and all the hazards they encountered here below."

It would cost us much difficulty and great pain to believe that the noble sentiments of this masterly oration were but the vamped-up words of a trading politician. The supposition we reject as monstrous. And if they were strongly felt for the time, they must in some degree be felt for all time. Though the speaker may not yet have acted so far as is possible, upon his own lofty conceptions, still they are his. Let us then—

"Chide him for wrong, but do it reverently."

The ground which Mr. Brougham had lost with the Dissenters, by his Education Bill, he fully recovered by the assistance he lent to Dr. Birkbeck, in establishing the Mechanics' Institution, and by his appearances in the House of Commons for Mr. Smith, the persecuted Missionary at Demerara, when he moved an address to the King for investigation of that disgraceful case. The sole crime of Mr. Smith, was devoting his life to the temporal and spiritual improvement of the poor slaves of the colony. He was an offender in exactly the same sort as the Baptist Missionaries in Jamaica. He was tried by a court-martial, and condemned without evidence—or rather against all evidence. He was thrown into prison, where he languished for a few months, when he was released by death from the extreme punishment the colonial authorities had the inclination, but wanted the courage, to inflict. The motion was lost after a debate of two nights. A year or two later Mr. Brougham's efforts for the repeal of the Test and Corporation Acts, made him more popular than ever with the great body of the Dissenters.

Canning and Brougham were about this time regular opponents in debate. Those who had defended the Manchester massacre, could not be backward in screening the court-martial held in the distant colony of Demerara. Mr. Canning was their advocate in the face of the indignant country, who in the case of Mr. Smith, saw legal injustice, or the mockery of all justice, combined with oppression of a respectable individual, whose virtues were made his crimes.

If Mr. Brougham succeeded Mr. Whitbread, as an educational reformer, he became as it were the natural heir of Sir Samuel Romilly, in those law reforms which had been taken up and prosecuted by Sir James Mackintosh with good will, but not with any remarkable vigour.

It is rare, indeed, that even the strongest and most manly mind, bred in the technicalities of law, and engaged in its intricacies, subtleties, and subterfuges, wholly escapes being narrowed and warped by their practice. A lawyer is proverbially adverse to substantial reforms in the practice or principles of his own profession, even when he does not go the pious length of regarding it as something too sacred and mysterious to be approached. Lord Brougham's habitual mingling in public life, his knowledge of all human affairs, and his capacity for business, have preserved him from this slavish bigotry; and equally frank in admitting the evil, he has only differed from the most fundamental law-reformers, as to the nature and extent of the remedy. He would correct where they would frame anew, conceiving the inherent vices of the system too deeply seated for cure. He would cautiously, perhaps too cautiously, try preliminary experiment, where they see no chance for amelioration, save in total subversion and reconstruction; but even this course of experiment has been opposed,—and Lord Brougham's law-reforms, though something has been accomplished, lie rather in attempts and wishes than in deeds. The fault is not wholly his; and the appointment of a new commission, of which some of the members are men who have brought the principles of an enlightened and liberal philosophy to bear on the science of jurisprudence, augurs favourably for the disposition Lord Brougham still entertains as a law-reformer; and that the scheme he would favour must be as comprehensive as the outline he sketched in the beginning of 1828, when moving an address to the Crown upon this subject. His six hours' speech upon that occasion touched upon many of the most glaring abuses of our legal system, of which none is more reprehensible than the appointment of judges for party reasons. "One-half of the bar," said Lord Brougham, "is thus excluded from the competition; for no man can be a judge who is not of a particular party. Unless he be the known adherent of a certain system of Government,—unless his party happen to be the party connected with the Crown, or allied with the Ministry of the day, there is no chance for him; that man is surely excluded. Men must be on one side of the great political question to become judges; and no one may hope to fill that dignified office, unless he belongs to the side on which courtly favour shines: his seat on the bench must depend, generally speaking, on his supporting the leading principles of the existing administration." This, we fear, is quite as applicable under the Whig sway, as when Mr. Brougham delivered this oration. Thus we see Mr. Brougham was not always the cautious or half-and-half law reformer which he is now sometimes reproached with being. Six years since he urged sweeping measures of reform and renovation,—"Partial legislature on such a subject was," he said, "pregnant with mischief. Timid men, but still more blind than timid, recommend taking a simple branch at a time, [this was Mr. Peel's plan,] and imagine that they are consulting the welfare of the mass. It is the very reverse of safe. In the body of the law all the members are closely connected; you cannot touch one without affecting the rest; and if your eye is confined to the one you deal with, you cannot tell what others may be injured, and how. * * * * * * * The topical reformer who confines his case to one flaw, may thus do as much injury as a surgeon who should set himself about violently reducing a luxation of long standing, where nature had partially remedied the evil by forming a false joint, or should cut away some visceral excrescence in which a new system of circulation and other action was going on. *Depend upon it, the general reformation of such a mechanism as our law is not only the most effectual, but the only safe course. This, in truth, alone deserves the name of either a rational or a temperate reform.* * * * * For this task it well becomes us to begird ourselves as the honest representatives of the people. Despatch and vigour are imperiously demanded; but that deliberation, too, must not be lost sight of which so mighty an enterprize requires. When we shall have done the work, we may fairly challenge the utmost approval of our constituents, for in none other have they so deep a stake."

But so far from being done, "the work" is hardly yet begun. In the spring of 1830, Mr. Brougham brought in his Local Judicatures Bill. The death of George IV., and the accession of the projector of the bill to office, threw hindrances in the way; and the opposition of the Peers, and especially of the law lords, in the last session, is still too fresh in the memory of every one to require particular notice. The feeling of the country was intuitively favourable to the bill, whose understood object was *cheap* and *prompt* justice. If there were faults of detail, the principle was good; and as much may be said for Lord Brougham's later legal efforts for reform in the practice of the Chancery Court, and improvement of the Bankrupt Laws. Yet each of these measures has been severely censured; not merely by those, "who by those shrines have their living," or they to whom it is reason enough to condemn that Lord Brougham has approved, but by men who could be actuated by no such motive. Change in the Bankrupt Law was imperatively required; the system could not be worse. By the change the Chancellor lessened his income, but he also, they said, diminished his labours and increased his patronage.

Too much has been said of the Lord Chancellor's pecuniary sacrifices. A little surrendered from emoluments that were enormous and scandalous, has gone a wondrous way among the adulators of a man possessed of patronage yet more enormous. If, unlike venerable persons who have formerly filled his high office, to whom another farthing that might be grasped seemed as precious as a guinea held, the Lord Chancellor has yet shown no rash and ruinous contempt for money, £8,000 a-year as Chancellor, and £6,000 as Speaker of the House of Lords, with a retiring pension of £5,000 a-year, may leave the friends and admirers of Lord Brougham perfectly at rest on prudential considerations affecting him. Nor has he been guilty of neglecting his "own household;" though his comparative moderation is rendered conspicuous by the rapacity of others, and thus shines in surrounding darkness.

Lord Brougham has been fortunate in not having so far committed himself to particular measures of reform as some of his contemporaries in the House of Commons. Save in the Catholic Question, and the repeal of the Test and Corporation Acts, he has professed himself an attached and dutiful son of the Establishment. On Parlimentary Reform he had never gone so far as the late crisis led him and others in the like predicament. He has ever spoken against Ballot; and never alarmed the landed interest by extreme opinions on the Corn Laws, and has thus escaped the unpleasant digestion submitted to by his allies, who, in the last Session, so frequently dieted on their own words of other days. To a public man nothing is more useful than apparent consistency, even where change would be merit. This Lord Brougham has preserved in appearance. Though his deeds may now lag behind some of his opinions and professions of other days, his words have never yet risen up in direct judgment against him, nor has he been forced to contradict himself. With his clear understanding we would imagine such a thing impossible as Lord Brougham defending, for example, the Newspaper Stamp Duty, which he has spoken against. During the Canning administration, when the high stake for which he played, the Great Seal, was unattainable, his conduct was so quiescent as to beget suspicion that he was coquetting with office; though, in taking his seat on the Ministerial benches, he had told, in as many words, that he surrendered his post as leader of the Whig opposition, because he could now consistently support the existing Government. Nor was he latterly a very strenuous opposer of the succeeding Government, which, as it carried the Catholic Relief Bill, naturally rose with the liberal party. Mr. Brougham was indeed ominously silent for a considerable period before the death of George IV.; and the *Edinburgh Review* was actually preaching a coalition against the *Ultras*, and smiling most graciously on Mr. Peel. The death of the King intervened; and the election of Mr. Brougham for Yorkshire virtually secured to him that almost avowed object of his ambition, the Great Seal. The representation of that important county would, he said, arm him with an extraordinary, and vast, and important accession of power to serve the people of England. This power, in this particular line of manifestation, he soon surrendered for a narrower, but more tangible and compact power,—that of serving himself and a great many friends a good deal, and the people of England a little also.

On the breaking up of the Wellington administration, Earl Grey's new Government thought something less than the Chancellorship, all at once, might content their able and ambitious ally. They mistook their man. The member for Yorkshire gave notice of a motion for Parliamentary Reform, on the very first night of the new Parliament, but escaped the perilous discussion by a day, and took his seat in the House of Peers, as Lord Brougham and *Vaux*. The nation admired the plain title, and forgave the *crusading* one. Many regretted the member for Yorkshire so soon extinguished. Few, save bitter political rivals, grudged the honours he had so fairly achieved. At a subsequent period, he told the freeholders that "his accession to office, so far from disabling him to discharge his duty to his country,—so far from rendering his services less efficient, only enlarged the sphere of his utility, and held out the gratifying prospect, that in serving his King, he should, at the same time, be better able to serve his country." For this we wait in earnest expectation. In the House of Commons, and with the nation at his back, Mr. Brougham was a power; and where he is placed, he is more than a pageant. Yet he has not been able to carry even his Local Courts Bill. In the Cabinet we hear of him in minorities, as in the case of newspaper stamps,—and many wish to hear of that oftener. At an earlier day, Mr. Brougham, the philosophic statesman, had an idea of a higher and purer glory than even that which surrounds the Lord High Chancellor of England. "To me," he said, in concluding the long speech on the iniquitous state of the law, from which we have already given an extract,—"To me, much reflecting on those subjects, it has always seemed that there is no prize of ambition, which a man can honestly covet, so desirable as the glory of having been the humble instrument of directing the attention of the legislature to these high matters. I value it far above office, whose patronage would be irksome—whose emoluments I disregard; content, like the rest of my industrious countrymen, with providing, by the labour of my own hands, for my own necessities. As to the power which belongs to great place, in which, as has been truly said, 'Men are thrice servants,' I have lived for nearly half a century, and have learned that its real worth can only consist in the ability it affords to aid our fellow-creatures in obtaining our just rights. *That power I possess.* The grievances of my countrymen I can assist, in redressing, whether as their advocate in this House, or as their coadjutor out of it. This power no minister can give—no change can take away." We would have all the young patriots in Parliament engrave these words on their door-posts, as the Hebrews did the law; remembering—however, that one change may take away this power,—change in the conduct of the possessor.

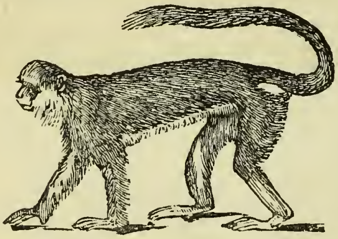
(*To be continued.*)

In St. Agnello, Naples, is a Latin inscription which in English runs thus:

Dear Father, receive this monument as a small acknowledgment for all the valuable favours received from you. Had it been possible for me to have transformed myself into marble, you would have had no other tomb than my body, nor any other epitaph than this: —"The grateful Alexis returns his father the being he received from him, and becomes his parent's sepulchre."

THE MENAGERIE.—Long-tailed Monkeys of the Old World.

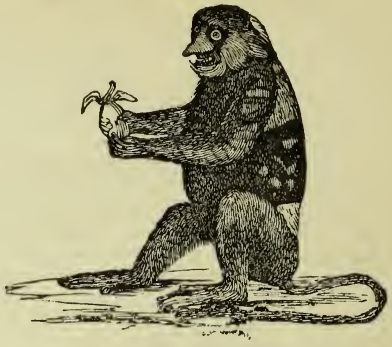
The Mona, varied, or common Monkey, is the most common of the monkey tribe. We kept (says Buffon) one of them alive for many years. This alone is sufficient to prove it is not a native of the hot countries of Africa and India. In fact, it is met with in Barbary, Arabia, Persia, &c. The visage of this animal is of a brown hue, with a kind of white beard, mixed with yellow and a little black; the back is red and black; the belly and the hind parts of the thighs and legs whitish, though the fore parts of the two last are of a black colour; the tail is of an ash colour, marked with two white spots, one on each side, at its insertion. On its forehead the hair is of a grey colour, in the form of a crescent, and between the eyes and the ears is a black stripe, as there is from the ears, and shoulders and arms.



The Common Monkey.

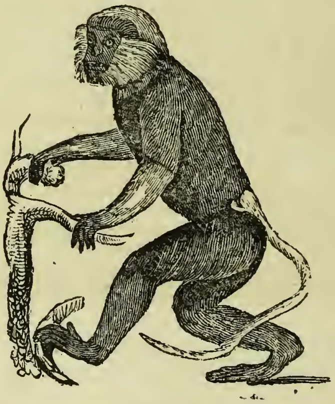
In general, the disposition of the monkey is much more tractable than that of the baboon, and not so sullen as that of the ape: it is extravagantly spirited, but not ferocious, being docile through fear. The Mona, in particular, is susceptible of education, and is even attached to those persons who take care of it. That which we brought up would suffer itself to be stroked and handled by those it knew, but would often bite strangers. It was chained, but was very desirous of its liberty; for, when it either broke its chain or got loose, it would run away, and would not suffer itself to be retaken by any other person than its master. It ate every thing that was offered to it, especially flesh, bread, and its favourite food, fruits. The Mona is about a foot and a half in length.

The Kahau or Proboscis Monkey is an animal of a most singular and grotesque appearance. "Its essential character," says Mr. Griffiths, "is the enormous length of the nose. The line of the upper part of the bridge of this organ approaches to a rectangular position in reference to the face, and the entire nose presenting the appearance of a proboscis, has given rise to its denomination. It has a furrow passing down the upper part, which nearly moietizes it towards the extremity. The nostrils open underneath, near the end. The face is black. The whole body, as well as the head, is thick, strong, and shapeless. The eyes are large and situated at a distance from each other. The ears are small and naked. The mouth is large, the canine teeth long, throat very short; the nails of the fingers are much compressed and arched. Those of the thumbs large and flat. The general colour is different shades of yellow, with some irregular patches of red about the lower part of the body. The chin is white. The length of this animal from nose to tail is about two feet two inches. The tail two feet three inches."



The Kahau.

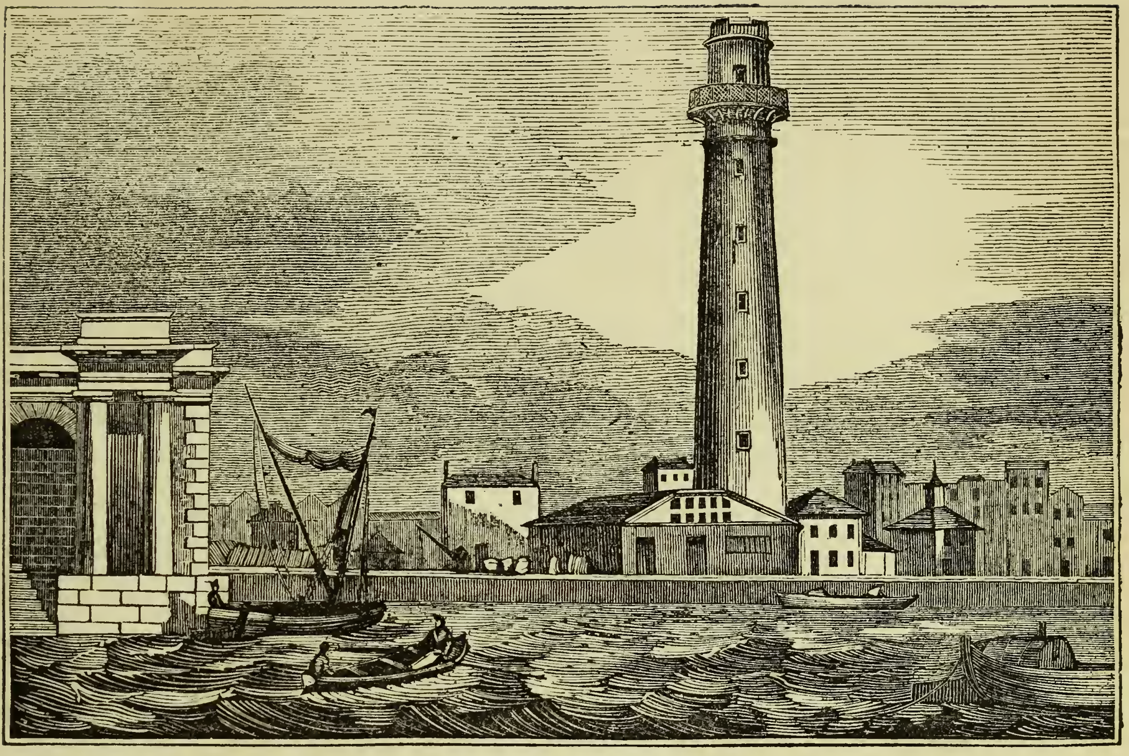
"The kahau," writes Sir W. Jardine, "is a native of the island of Borneo, and is still rare in collections. It is a gregarious animal, and is said to assemble in large troops, at sunrise and sunset, upon the trees bordering rivers. They are possessed of great activity, and dart from tree to tree, springing to a distance of fifteen or twenty feet. They utter continued cries, somewhat similar to the expression of the common name which has been applied to them."



The Douc.

The Douc or Cochin China Monkey, without belonging to any one of the three precisely, partakes of the monkey in the length of its tail; of the baboon in its size; and of the ape, in the flatness of its face. It has, besides, a very particular character, by which it seems to fill up the chasm between the monkey and the sapajou. These two families of animals differ between themselves, the monkey having fleshy posteriors, and all the sapajous having them covered with hair. The douc is the only monkey which has hairy posteriors, like the sapajou: resembling it also by the flatness of the snout; but it is infinitely more nearly allied to the monkey than the sapajou, by the length of its tail, and by other essential characters. Its variegated skin would seem to indicate the ambiguity of its nature, and at the same time it distinguishes its species in a very evident manner.

The Douc has no callosities on its posteriors, and is clothed all over with hair: its tail, though long, is not so long, as its body and head put together; its face is covered with reddish down, but it has a white beard; the ears are naked, and of the same colour as the face; the lips brown, as are the orbits of the eyes: the colour of the hair is very bright, and very variegated; it has a collar of a purple colour round its neck; its forehead, body, and arms, are white; its hind legs are of a red chestnut; it is black above the forehead and the upper part of the arms; the parts below the body are of an ash-colour; the tail is white as well as the bottom of the loins; it walks on two feet more frequently than on four; and it is three feet and a half or four feet high when it is upright.



THE SHOT MILL,

NEAR WATERLOO BRIDGE.

The Shot Mill, which lies on the Surrey side of the Thames, is remarkable for its elevation, being probably the loftiest in the kingdom. Forming one of the principal features on the banks of the noble river, our artist has shown his judgment, as well as taste, in selecting it for a frontispiece to the National Magazine. At night, when viewed from the water, rearing its dark column against the deep blue of the sky, it constitutes a singularly picturesque object; and an additional effect is often produced by the glowing fires of the lead works situated at its base. The view from its summit will amply repay the labour of ascending its seemingly interminable steps.

STEGANOGRAPHY.

The art of secret writing, or writing in cypher, was, according to Polybius, invented by Æneas, the author of a Treatise on Tactics, and other works: he produced twenty methods of writing in cypher, which no person could unfold, but we doubt much whether they would preserve this quality at the present day. The article *Cypher*, in Rees's Cyclopedia, by Mr. Blair, the surgeon, is an admirable treatise on the subject; but at the present day, the art has become extremely difficult. Sir Sidney Smith, it is said, never failed in an attempt to decypher anything that came under his eye, whether the language were Turkish, Arabic, Latin, French, Italian, Spanish, or English: of this, a remarkable instance occurred when commanding in Egypt. A letter was sent to him in Arabic, to be forwarded, requesting him first to read it: he did so, and simply returned it to the pacha, who had written it, with the key, adding, that if he wished to transmit secrets in future, he would do well to observe two things; the first, to be sure they were sufficiently concealed, and the next, to confide them to other hands. Report adds, that the pacha, ashamed of having been discovered observed a conduct more correspondent with that loyalty and honour, of which our illustrious countryman had given him so delicate an example.

It is not less strange than true, that this art so important in diplomacy, as long as couriers are liable to be intercepted, was held in abhorrence by the elector Frederic the Second, who considered it as a diabolical invention. Trithemius, abbot of Spanheim, had composed several works to revive this branch of knowledge; and Boville, an ignorant mathematician, being unable to comprehend the extraordinary terms he made use of to explain his method, published that the work was full of diabolical mysteries. Poissevin repeated the assertion; and Frederic, in a holy zeal, ordered the original work of Trithemius, which he had in his library, to be burnt, as the invention of the devil.—*Relics of Literature.*

A Recipe for the Pains of Purgatory.— ay ignorance seven drachms, as many drachms of monk's devotion as you can get, half a score plenary indulgences, and a dozen of well-contrived equivocations; venial sins as many as you please, and a pocket full of dispensations. Boil these in a Jesuit's brain-pan, and put thereto the doctrines of probable opinions and seminary priests' loyalty. After fermentation, clap in nine modern miracles performed as by the asines of Father Crespie. To give it a tincture, sprinkle a small dash of penance, and roll up the whole in a mass of the pope's infallibility, and take it in a cup of absolution at the hour when the soul is about to take its departure from the troubles and anxieties of this mortal life, to receive the final award of the Sovereign of the Universe. *Probatum est.—Bibl. Sloan.* (1691). —*Relics of Literature.*

MISCELLANEOUS NOTICES OF LONDON.

(Continued from our last.)

Before London had become extensive, it was watered by several small brooks, independent of the Thames. One of these, which was successively called the river of Wells, Turnmill Brook, and the river Fleete, or Fleet Ditch, ran from Bagnigge Wells, through Clerkenwell, between Saffron-hill and Turnmill-street, under Holborn-bridge, and down Farringdon-street into the Thames. It was once very considerable, turned a great number of mills in its course, and must have been navigable from the Thames to Holborn at the least; for in a parliament, held at Carlisle in 1307, the Earl of Lincoln complained, that "whereas, in times past, the course of water running at London under Oldbourn bridge and Fleet-bridge into the Thames, had been of such breadth and depth, that ten or twelve ships' navies at once, with merchandizes, were wont to come to the aforesaid bridge of Fleet, and some of them to Oldbourn-bridge; now the same course, by filth of the tanners and such others, was sore decayed." Tradition would carry the navigation much higher, since it relates, that an anchor was found in this river at Pancras-wash, where the road branches off to Somer's-town. This river is now, by rapid rains or sudden thaws, sometimes much overflowed, as was the case in 1809 and 1817-18.

Another small river, called Wallbrook, from the wall thrown over it, ran through the city in a serpentine direction, from the north down by the present Mansion-house, and the street now called Wallbrook, into the Thames. This brook, which was necessarily crossed by numerous bridges, was vaulted over with brick, and in many parts covered with houses.

A third rivulet, which was called Langbourn, on account of its length, originated in an overflowing spring in Fenchurch-street, which ran down Lombard-street, and turned south down Sherborne-lane (then called Sharebourne, from its sharing or dividing the bourne or brook into small rills of water), whence it flowed into the Thames. This brook was stopped at its source, though its name is still retained in Langbourn-ward.

Oldbourn, now Holborn, was a brook which issued from a spring near Middle-row, and ran down at Holborn-bridge, into the river Fleet.

In the suburbs of the city there were several very excellent wells, as Holywell, Skinner's-well, Clement's-well; Clerkenwell, so called from the parish-clerks of London assembling there annually to act plays or interludes, founded on Scripture, with several other smaller wells. To the wells and the brooks are to be added pools, which, though not contributing to the health of the city, supplied water for various uses. Of these, the principal was in Smithfield, and was called Horsepool, on account of the inhabitants watering horses there. This pool, which was, at one time, walled round with brick, was filled up in the improvements that took place in Smithfield after the fire of London. Near St. Giles's church, Cripplegate, there was a large pool, in which Anne of Lodbury was drowned in the year 1244. North of Holywell, there was a pool, called Agnes le Clair; and not far from it, another sheet of water, which was called Perilous Pond, on account of several youths who went to swim in it, having been drowned. This Perilous Pond has since been converted into a bath, under the name of Peerless Pool.

When the increase of buildings occasioned the brooks to be covered, and the pools to be filled up, the inhabitants, who were proportionably augmented, found it necessary to look to other sources, for a supply of water. In 1236, one Gilbert Sandford obtained a grant from Henry III., to allow him to convey water from the town of Tyburn, by pipes of lead, into the city. The work was soon carried into effect, and a leaden pipe, of six inches bore, conveyed the water, from six wells in the neighbourhood of Tyburn, to conduits, that were erected to receive it in various parts of the city. The first, and one of the principal conduits, was in West Cheap, now Cheapside, and was erected in 1285: it was a cistern of lead, castellated with stone. Other conduits and *bosses* were erected in several parts of the town.

In 1438, Sir William Eastfield, Knight of the Bath, then lord-mayor, brought water fron Highbury-barn, as well as from Tyburn, to London, and caused conduits to be erected in Fleet-street, Aldermanbury, and Cripplegate.

In 1535, the common-council granted a sum of money for bringing water from Hackney to Aldgate, where a conduit was erected; and this being insufficient, fresh supplies were afterwards obtained from St. Mary-le-bourn, Hackney, Hampstead-heath, Muswell-hill, &c. One of the principal conduits was between Snow-hill and Holborn, and was built, or rather rebuilt, by William Lambe, a gentleman of the chapel to King Henry the Eighth, in 1577, at an expense of 1500*l*. This conduit was supplied from another, erected by the same gentleman at the north end of Red Lion-street, called Lambe's Conduit.

The conduits were formerly visited and inspected, with great ceremony, by the lord-mayor and corporation. Strype relates, that on the 18th of September, 1562, the lord-mayor, aldermen, and many worshipful persons, after inspecting the conduit heads, hunted a hare, which they killed, and then proceeded to a dinner at the head of the conduit, where they were handsomely entertained by the chamberlain. After dinner, they went to hunt the fox: "there was," says he, "a great cry for a mile, and at length, the hounds killed him at the end of St. Giles's with great hallowing and blowing of horns at his death."

Notwithstanding the number of conduits was considerable, they were found insufficient, and many citizens were obliged to fetch their water from the Thames. In those times persons were regularly employed to convey water from the river, or the conduits, to the houses, which they did in vessels, called tankards, that held about three gallons. They were hooped round, like a pail, and were, in figure, like the frustrum of a cone. They had a small iron handle at the upper end, like an alehouse pot, and, being fitted with a bung or stopple, were easily portable. These water-bearers and their tankards are alluded to in Ben Jonson's comedy of "Every Man in his Humour."

In the year 1582, one Peter Maurice, a German, proposed to supply the city with water by means of machinery. In order to prove his skill, Maurice made an experiment before the lord-mayor and aldermen, by throwing the water over the steeple of St. Magnus's church, with which they were so much pleased, that they granted him the use of the Thames water, and one arch of London-bridge, on lease for five hundred years, on condition of paying ten shillings yearly to the city. He then erected his water-works on the north side of the river, and finding that he had not room enough, he procured, two years afterwards, the grant of another arch of the bridge for a similar term. By these works, which supplied a considerable portion of the east of the city, Maurice and his descendants made a large fortune. In the year 1701, the proprietor sold his right in the London-bridge water-works for 38,000*l*., to Richard Soams; who, obtaining a renewal of the leases from the city, and the liberty of occupying two more arches of the bridge, divided the property into 300 shares of 500*l*. each, an operation, by which he made a clear profit of above 100,000*l*.

During the reigns of Queen Elizabeth and King James I., acts of parliament were granted for the better supplying of the metropolis with water, but they were not carried into effect, until Mr. Hugh Middleton, a native of Denbigh, and goldsmith of London, undertook to bring the water from Chadwell and Amwell, near Ware, in Hertfordshire, a distance of upwards of twenty miles. The work was begun on the 28th of February, 1608, and concluded in five years. The course of the river extends about thirty-nine miles, being in a serpentine direction, and there are upwards of two hundred bridges over it. The great reservoir, called the New River-head, is at Islington, into which the water was first let in, on Michaelmas-day 1613, the day on which Sir Thomas Middleton, the brother of Sir Hugh, was elected mayor. On the opening of the bason, the lord-mayor, the lord-mayor elect, the aldermen, &c. rode to see it; when a company of sixty labourers, well and uniformly clothed, preceded by drums, and accoutred with spades, shovels, and pick-axes, marched twice or thrice round the cistern, and then presented themselves before the visitors, when one of the workmen delivered an address, written for the occasion, which thus concluded:

> "Now for the fruits; then flow forth, precious spring,
> So long and dearly sought for, and now bring
> Comfort to all that love thee! Loudly sing,
> And with thy crystal murmurs struck together,
> Bid all thy true well-wishers welcome hither."

At the conclusion of these words, "the flood-gate flew open, and the stream ran swiftly into the cistern, with drums and trumpets sounding, and guns firing in a triumphant manner."

The main pipes of the New River company were originally of wood, but they are now almost entirely of cast iron. A large bason has been constructed in the Hampstead-road, which receives its water from Islington, in order to supply the western parts of the town. The number of houses supplied by the New River is upwards of fifty-six thousand, which is continually increasing, particularly since the water-works have been taken down at London-bridge.

The New River was long an unprofitable speculation, and for nineteen years after it was finished, the seventy-two shares, into which it was divided, did not yield a profit of more than twelve shillings each. These shares, in the course of time, were sold as high as 14,000*l.* each; and although, at the present moment, they are unproductive, in consequence of the great expense incurred in substituting iron for wooden pipes, yet they are considered very valuable.

As for the projector of this great work, his only reward was a ruined fortune, and a barren title. Mr. Middleton was created a baronet, and there is an entry in one of the Cottonian MSS. in the British Museum, stating, that the fees of the creation were to be remitted to him.

There are several other water companies in London and its suburbs, the relative importance of which will be seen from the quantity of water supplied by each, which we are enabled to collect from the evidence adduced before a committee of the house of commons in 1821.

In 1808 and 1809, the New River, on an average of the two years, supplied London with 78,110,000 hogsheads, or 4,217,940,000 gallons of water annually, to 59,058 houses and buildings, occupied by 42,960 tenants who paid an annual rental to the company of 80,782*l.* In 1820, the New River, including the York-building water-works, established in the reign of Charles II., supplied 67,000,000 hogsheads to 52,082 houses and 38,535 tenants, on a rental of 68,297*l.*

In the same year, the Chelsea water-works, which were formed in 1721, supplied 7,533,900 hogsheads; the London-bridge works, 26,322,705; the East London works, 29,516,333; the Grand Junction water-company, 13,104,000; and the West Middlesex works, 11,904,100. These form an aggregate, in the year 1820, of 155,381,038 hogsheads of water, supplied to 120,732 houses, and yielding a rental of 175,890*l.* annually. So effective is the machinery of these water-works, that they can force water into the rooms of every house, to the height of a hundred feet, if required.—*Percy Histories.*

ORIGIN AND DESCRIPTION OF FLAGS.

Flag is a general name, including colours, standards, ancients, banners, ensigns, &c., which authors frequently confound with each other.

The fashion of bearing the flags pointed or triangular, which now obtains, Roderic Toletanus assures us, came from the Mahometan Arabs or Saracens, upon their seizing of Spain, before which time all the ensigns of war were square, stretched, or extended, on cross pieces of wood, like church-banners; on which account they were called in Latin *vexilla*, q. d. *velilla, à veli diminutione*, as is remarked by Isidore.

The pirates of Algiers, and those throughout the coast of Barbary, are the only people who bear an hexagonal flag. It is gules, charged with a Moresk head, coifed with its turban, &c., though this be expressly contrary to their law, which prohibits the making any image or representation of a man, founded on an opinion, that they who make them shall be obliged at the day of judgement to find souls for them, and that in defect hereof they shall be damned. But this portrait which they carry is that of Hali, Mahomet's son-in-law, to whose party the Africans all belong, who ordered that his effigy should be expressed on their flags and standards, believing himself so formidable to the Christians, that the bare sight of his image would carry undoubted victory over them.

Flags, in the *Military Art*, are small banners of distinction stuck in the baggage-waggons of the army, to distinguish the baggage of one brigade from another, and of one battalion from another, that they may be marshalled by the waggon-master-general, according to the rank of their brigades, to avoid the confusion that otherwise might arise.

Flag is more particularly used in *Sea-Language*, for the colours, ancients, standards, &c. borne on the top of the masts of vessels, to notify the quality of the person who commands the ship, of what nation it is, and whether it be equipped for war or trade.

In the British navy flags are either red, white, or blue, and are displayed from the top of the main-mast, fore-mast, or mizen-mast, according to the rank of the admiral. The first flag in Great Britain is the royal standard, which is only to be hoisted when the King or Queen are aboard the vessel. The second is that of the anchor of hope, which characterises the lord high admiral, or lords commissioners of the admiralty; and the third is the union flag, in which the crosses of St. George and St. Andrew are blended: this last is appropriated to the admiral of the fleet, who is the first military officer under the lord high admiral.

The admiral or commander in chief carries his flag on the main-mast; the vice-admiral carries his on the fore-mast; and the rear-admiral his on the mizen-mast.

The next flag after the union is that of the white squadron, at the main mast; and the last which characterises an admiral is the blue, at the same mast-head. For a vice-admiral, the first flag is the red; the second, the white; the third, the blue, at the flag staff on the foremast. The same order proceeds with regard to the rear-admirals, whose flags are hoisted on the top of the mizen-mast; so that the lowest flag in our navy is the blue on the mizen-mast. When a council of war is held at sea, if it be on board the admiral, they hang a flag on the main-shrouds; if in the vice-admiral, in the fore-shrouds; and if in the rear-admiral, in the mizen-shrouds. The flags borne on the mizen are particularly called gallants.

The flag of the French nation is blue, charged with a white cross, and the arms of France.

Besides the national flag, merchant ships frequently bear lesser flags on the mizen-mast, with the arms of the city where the master ordinarily resides, and on the fore-mast with the arms of the place where the person who freights them lives.

LIVES AND MANNERS OF THE NATIONS OF EUROPE.

> Mores hominum multorum spectavit.—Horace.
> He looked into mankind.

The following is the picture of European nations, in miniature, sold in the streets of Paris on a sheet of paper, decorated with large wooden cuts. Curiosity will read with pleasure the quintessence of the judgment and prejudices of Frenchmen respecting themselves and their neighbours.

In *religion*, the German is unbelieving; the Englishman devout; the Frenchman zealous; the Italian very ceremonious; the Spaniard a bigot.

In *keeping his word*, the German is faithful; the Englishman safe; the Frenchman giddy; the Italian cunning; the Spaniard a cheat.

In *giving advice*, the German is slow, the Englishman resolute; the Frenchman precipitate; the Italian nice; the Spaniard circumspect.

In *love*, the German does not understand it; the Englishman loves a little here and there; the Frenchman every where; the Italian knows how one ought to love; the Spaniard loves truly.

In *external appearance*, the German is tall; the Englishman well made; the Frenchman well looking; the Italian of the middle size; the Spaniard frightful.

In *dress*, the German is shabby; the Englishman superb; the Frenchman changing; the Italian a tatterdemalion; the Spaniard decent.

In *manners*, the German is clownish; the Englishman barbarous; the Frenchman easy; the Italian polite; the Spaniard proud.

In *keeping a secret*, the German forgets what he has been told; the Englishman conceals what he should divulge, and divulges what he should conceal; the Frenchman blabs every thing; the Italian does not utter a word; the Spaniard is very mysterious.

In *vanity*, the German boasts little; the Englishman despises all; the Frenchman praises every thing; the Italian values little what is of little value; the Spaniard is indifferent to all.

In *eating and drinking*, the German is a drunkard; the Englishman a lover of sweets; the Frenchman delicate; the Italian moderate; the Spaniard niggardly.

In *offending and doing good*, the German does neither good nor bad; the Englishman does both without reason; the Italian is prompt in beneficence, but vindictive; the Spaniard indifferent in both respects.

In *speaking*, the German speaks little and badly, but writes well; the Frenchman speaks and writes well; the Englishman speaks badly, but writes well also; the Italian speaks well, writes much and well; the Spaniard speaks little, writes little, but well.

In *address*, the German looks like a blockhead ; the Englishman resembles neither a fool nor a wise man ; the Frenchman is airy ; the Italian is prudent, but looks like a fool ; the Spaniard is quite the reverse.

In *laws*, the German laws are indifferent ; the Englishman has bad laws, but observes them well; the Frenchman has good laws, but observes them badly ; the Italians and Spaniards have good laws ; the former observe negligently, the latter rigidly.

Servants are companions in Germany ; slaves in England ; masters in France ; respectful in Italy ; and submissive in Spain.

Diseases, the Germans are particularly infected with fleas ; the English with whitlows ; the French with the small-pox ; the Italians with the plague ; and the Spaniards with wens.

The *women* are housewifes in Germany ; queens in England ; ladies in France ; captives in Italy ; slaves in Spain.

In *courage*, the German resembles a bear ; the Englishman a lion ; the Frenchman an eagle ; the Italian a fox ; and the Spaniard an elephant.

In *the sciences*, the German is a pedant ; the Englishman a philosopher ; the Frenchman has a smattering of every thing ; the Italian is a professor ; and the Spaniard a profound thinker.

Magnificence, in Germany, the princes ; in England, the ships ; in France, the court ; in Italy, the churches ; in Spain, the armories are magnificent.

Husbands (make the conclusion), in Germany they are masters ; in England, servants ; in France, companions ; in Italy, schoolboys ; and in Spain, tyrants.—*Kotzebue's Journey to Paris.*

BRITISH SEAMEN.

What form of death could him affright,
Who, unconcern'd, with stedfast sight,
Could view the surges, mountain-steep,
And monsters rolling in the deep ? —Dryden.

Strange as it may appear, there is no profession, to which so little attention has been directed, nor of which so little is accurately known, even in this country, as that of the British navy. Johnson, as a moralist, has passed, with all the force of his energetic language, a general sentence upon the mariner's character ; a sentence which will be a lasting monument of his prejudice. Smollet, the splenetic Smollet, has overcharged his portraits of a British sailor. Cumberland, anxious to do them justice, has drawn, in his novel of Henry, a fine portrait of a naval officer. But, at length, Mr. Clarke, in his sermons on the character and professional duties of seamen, has given us a more correct delineation than has hitherto appeared, of the manners of this interesting and most honourable class of men.

This writer, who had sufficient opportunity of knowing the truth, informs us, contrary to the prevailing opinion, that a high sense of religion is a very conspicuous feature in the character of British seamen : that they hence derive a resolution which no peril can affect ; and a perseverance in difficulty which no fatigue can overcome ; that their generosity, instead of proceeding from a too profuse, or careless mind, derives its principles from Christianity ; that the general humanity of their character arises from that virtue which *suffereth long and is kind ;* and that the general amenity and open candour of their manners flows from a heart, which being thus well regulated by religion, and also by discipline, is always at peace within itself. " They," such are the words of that eloquent writer, " they who live amidst the vicissitudes of contending elements, whose representation alone, by the pencil of genius, fills the common beholder, though in safety, with dismay, pass their lives in continual survey of the most sublime object of nature, which is the ocean, and in conducting the most wonderful work of art, which is the ship that bears them through it. Unto them is given to trace the Creator of the world, in the sublimest of its features ; they see him in the ocean, they hear him in the tempest, and look for his protection amidst the winds and waves."

It is a curious remark that, from this class of men, the first preachers of Christianity should have been taken. " From what class of men," exclaims the same author, " did our Saviour select his early followers ? Was it from among the great, the rich, or the learned that he chose his disciples ? did he go in search of them to the stately palace, or the crowded Sanhedrim ? It was from the sea-shore of Judea that he called men rom their maritime occupations, to become the first preachers of his gospel : one of the many instances in which he displayed a mind that regarded not the persons of men ; and was itself a mark of distinction, which, amidst the prejudices of that age, was more particularly flattering to the character of mariners."

Indeed, the professional conduct of our seamen, the events which now are daily taking place, are sufficient to raise our ideas of those men to whom this country has repeatedly owed its religion and its liberty. Heroism, such as blazes forth in the conduct of our seamen, cannot proceed from any common source : and it must be inspired to them by the sublime truths of Christianity.

It has often been remarked, as a reproach, that the officers of the British navy display on shipboard a character entirely different from that which appears so amiable on shore ; the last is all courtesy and frankness, the first all sternness and reserve. Certainly, nothing unfolds the real character of a man more than his being entrusted with power. No individual possesses a more illimited authority than that which is given to the admiral of a fleet, or to the captain of a man-of-war. It requires, therefore, a very strong head, and a mind well-disciplined by sorrow or by reflection, to withstand, in such a situation, the impulses of pride or vanity ; emptiness will soon be puffed up, and folly will strut like a turkey-cock at the waving of a piece of red bunting. Alas ! these defects are natural infirmities of mankind ; they will appear only in proportion to the incapacity of him who displays them. Many, great many, however, exist in the British navy, whose heads and hearts, whether at sea or on shore, have always preserved a uniformity of disposition.

The epithet of *tremulous* is, with justice, given to the seaman : his life is one continued scene of anxiety and peril. What can be more deceitful and uncertain than the element on which he lives ? That night, which to all the rest of the world is a season of repose, is to the captain of a ship often a horrid interval of suspense. How many lives are intrusted to his diligence ? How often is he called from broken and unquiet slumbers, emaciated with fatigue, and relaxed from want of air, to decide in an instant on the only measure by which the raging tempest may be baffled ? Is it then surprising, that the naval character should be generally highly irritable ?

Let us conclude these remarks on the manners and characters of our seamen, by the following candid and unprejudiced sketch. Their friendship is lasting and sincere ; to the simplicity of a child they unite the most daring and determined courage ; they are charitable without ostentation, affectionate without any protestation of being so, and, when they do good, their right hand never knows what their left hand doeth. These are the men to whom their country may, with confidence, look up for protection ; these are the men for whom France may envy us, but will never possess ; whom Buonaparté may threaten, but will never overcome. — *Literary Journal* (1805).

ETON, OXFORD, AND CAMBRIDGE.

EDUCATION OF ENGLISH GENTLEMEN.

(*Continued from p.* 290.)

" Reginald turned in sickness from the abomination, and clapping the door behind him, flung himself upon his bed in an agony of shame and remorse. The image of his father rose before him—his father, far away in that virtuous solitude, robbing himself of what he could ill spare, that his son might not want the means of improvement, and cheering and sustaining his lonely hours with the hopes of meeting that only favourite, improved in intellect, and uncorrupted in manners. The calm beautiful valley, the dear sequestered home, the quiet days, the cheerful nights, the happy mornings—all the simple images of the peaceful past came crowding over his fancy in the sad clearness of regret. 'Even now,' he said to himself, 'even now, he of whom I shall never be worthy, his thoughts are upon me ! Alas ! how differently will his fond imagination picture the scene with which his son is surrounded ! How little will he dream of frantic riot, mad debauchery, this idleness, this degradation ! His solitary pillow is visited with other dreams—dreams !—dreams indeed ! O, why came I hither ?—why was I flung thus upon myself, ere I had strength enough to know myself—to know if it were but my weakness ? Alas ! my too kind, my too partial parent, how cruelly will he be undeceived ! For him, too, I am preparing pain—pain and shame—and for what ?—for fever, for frenzy, for madness, for the laughter of fools, the merriment of idiots, the brawls, the squabbles of drunken boys—this hot and burning brain, these odious shivering qualms, this brutal giddiness, and all yon heart-oppressing pollution!'

"The first violences of self-reproach had scarcely had time to soften amidst new and equally violent resolutions of amendment, sobriety, and diligence, when his bed-room door was opened, and Frederick Chisney, and Dick Stukeley, both ready booted for the chase, burst in, cracking their whips, and abusing him for his laziness. In vain did Reginald plead that he was ill. * * * * * * *

"In short, they *made* poor Reginald rise, and stood over him till the reluctant youth, vainly reproaching himself, and as vainly beseeching his companions, was equipped the best way his wardrobe permitted. Stukeley then dragged him to his own apartments, where he provided him with spurs and a whip, gave him a ribbon to tie his hat to his button-hole withal, and set him down to a smoking beef-steak, with plenty of black pepper and mustard—which last application, it must be owned, did more for the stomach and spirits of the patient, than any thing the wisdom of the Faculty could have administered under such circumstances."

Mr. Lockhart's fox-hunting parson is not one of his least valuable sketches.

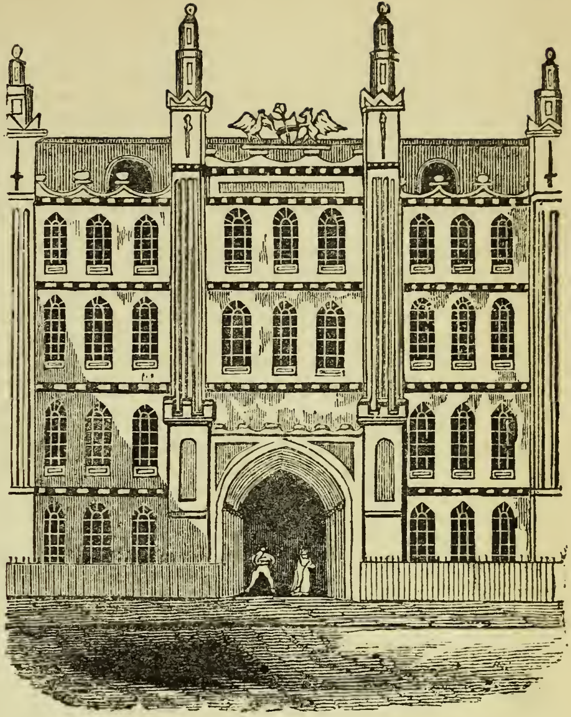
"The common where the hounds were to cast off, presented a scene, if possible, still more varied and lively, and enlivening. Reginald was quite astounded with the numbers of the sportsmen who were lounging about the edge of the furze, some on horseback, the greater part dismounted, all waiting in anxious expectation of Mr. Hooker's arrival. Old Tom Smith, the huntsman, stood in the midst of his dogs cracking his whip, flapping his arms, and every now and then cursing the delay in whispers, not loud, but deep. Around him were gathered a dozen or two of the hot-headed young academicians, distinguished, by their scarlet frocks, from the rural squirearchy of the hunt; for these, Mr. Hooker being a clergyman, wore parson's grey, in compliment to the professional costume, which he necessarily brought with him even into the hunting-field. At length, after perhaps twenty minutes' suspense, whispers of, 'the venerable,' 'the venerable,' 'here comes the venerable Hooker,' passed from group to group. Tom Smith, doffing his upper Benjamin, bestrode his pawing bay; the whining dogs, with erected ears, seemed conscious of the master's approach; and Parson Hooker trotted briskly into the midst of the expectants, mounted on a beautiful roan, well worthy of dividing with his lord the attention of the field, and the honours of the advent.

"The venerable Hooker himself was, nevertheless, no despicable representative of a once numerous breed of churchmen, now, it is to be feared, sorely on the decline, and which, ere another age passes over us, may not improbably be quite extinct. There being both a good estate and a good living in the family, he, a second son, had been destined from infancy for the rectory; but he had scarcely been inducted into the benefice ere his elder brother died, so that a double burden of cares had, during the last five-and-thirty years, reposed on his shoulders. These, though not broad, were stout, and the Rector-Squire now looked, at sixty, as gay an old fellow as if he had been a younger brother all his days.

"Both Chisney and Stukeley had often hunted with the jolly parson before, so that Reginald was introduced and welcomed without difficulty. 'Ah! Hooker,' cried one of the squirearchy, 'what think ye of to-day, Hooker? What a capital sermon that was you gave us, Hooker! D—n me, 'twill lie to a certainty, Hooker'——But Mr. Hooker had no leisure for compliments; two or three old good ones were in a twinkling deep in the furze—and Tom Smith and the Rector—for no one else stirred—had work enough on their throats. A melodious roar from Sackbut, ere long, brought 'Hark, hark!' from the confident divine. Cymbal, Shalm, and Psaltery joined instantaneously in the 'musical din.' Exactly at eleven o'clock Reynard broke cover, and away, away went priest and layman, squire, curate, bachelor, and freshman—a beautiful field of at least threescore."

Verily, Mr. Lockhart, you are a biting satirist. Reginald's bold riding, and killing his horse, obtained the praise of the "venerable Hooker." Parson Hooker, bestowing a thousand commendations, calling him a good one, a right one, and we know not by how many affectionate epithets besides, invited him to mount one of his servant's horses, and go home with him to Sidlingham. Sidlingham was the fat living the Church had provided for her fox-hunting son.

(*To be continued.*)



GUILDHALL

LORD BROUGHAM.

(*Continued from page* 312.)

The new Chancellor showed as much facility in the small etiquettes of his office as in its important duties. Napoleon was not more at home in the Tuileries, or a greater adept in the usages of the Bourbon Court, than the Lord Chancellor in his new official and courtier costumes. No fear of him, like the minister Roland, forgetting the buckle and substituting the simple shoe-tie, which so insulted sensitive royalty. He might have been the first man to walk out from beneath the cumbrous mountain of wig, with all its varied appendages and accompaniments, instead of being, in all probability, the last to retain, as a grace and ornament, those ancient balances of the Constitution.

We are tempted to insert the following account of one of the Chancellor's first appearances on the new stage, as we think it exceedingly amusing as well as shrewd. The visiter at the levee was a literary man of celebrity.

"Unfeigned respect for, and a slight personal acquaintance with, the noble person who now holds the Seals, led me to attend his last levee. This could not be done without some inconvenience; and not the least of it was the necessity of being equipped in full court apparel. I do not object to this dress—indeed I much approve of it in those who mingle in the gorgeousness of courts; but plainer attire would have more befitted the taste of an humble *incognito*. I mention this fact, lest it might be supposed that I was guilty of the not improbable Gothicism of appearing in a garb fit for the funeral, but not the levee of a Lord Chancellor. The practice of receiving the respects of the public on one or two stated occasions is sufficiently ancient, but I have understood was discontinued, or not much observed, in the latter days of Lord Eldon.

"It is remarkable that the levees of Lord Lyndhurst should have passed off in quietness. I do not remember to have heard that the ceremonial was observed by his Lordship, although from the known love of display of this fashionable lawyer there is no doubt that it was not neglected. If, however, his levees had been attended by the magnificent, it is equally certain that the fact must have attracted public notoriety. I incline to think that it was reserved for Brougham to illustrate the ancient custom, by the splendour of those who choose to be dutiful to the Lord Chancellor. The fashion of going to court is such, that it infers little personal respect to the individual monarch; but the practice of attending the levee of an inferior personage is to be ascribed to the respect which individual eminence commands. When Lord Brougham announced his levees, it could not be known whether he should receive the homage of the aristocracy, to whom it was not supposed that his Lordship's politics were very amicable. It was, moreover, thought that the republican, or, to speak more guardedly, the Whig Lord Chancellor, would care little for a custom in which there was no manifest utility. He had declared that the gewgaws of office delighted him not; and I dare say he would fain bring his mind to believe that all ceremonial was idle, perhaps contemptible. But it is the greatest mistake to suppose that Lord Brougham is inattentive to the ceremonies with which his high place is surrounded. A careful observer will see clearly that imposing forms are perfectly agreeable to his mind: nobody could ridicule form better, so long as he held no situation which required the observance of customary rules: but, elevated to his present distinction, it is plain that he enjoys all the little peculiarities of his office. Somebody said that he presided in the House of Lords in a bar wig, and instanced the fact as a proof of his reforming temper; but it was not true. Accident may have obliged him to take his seat in this ungainly form, but he had no purpose of deviating from the ancient full-bottom, and he is now to be seen in all the amplitude of the olden fleece. In like manner he observes the strict *regime*, so fantastical to a stranger, of causing counsel to be shouted for from without, although they are actually present, and he adds to the oddness of this custom by receiving them with a most imposing mien, and putting on his chapeau as they advance. This is a form, for which the model is not to be found in the practice of his immediate predecessors. It is possible, however, that his extensive and minute reading may have made him aware that Wolsey, peradventure, or some great Chancellor of old, had the fancy to be covered when the suppliants approached. Let any one observe with what studied dignity he performs the duty of announcing the royal assent to acts of Parliament; he assumes a solemnity of tone for which his voice is not ill fitted, but which is unusual with him. These small circumstances, and many such which might be mentioned, show that state is not uncongenial to his mind. Why should it? His weakness consists in the unreal contempt for what is not really contemptible. His levee is held on a Saturday evening, at the unsuitable hour of ten o'clock; it was rather late before I could come up, and I found the whole square in the vicinity of his residence crowded with carriages. The Chancellor took his place at a corner of the room, backed by his chaplain, and was soon encircled by the visitants; his dress remarkably plain, being a simple suit of velvet in the court cut. The names were announced from the bottom of the stairs, and each person, as he entered, walked up to the Chancellor and paid his respects. The numbers were so great that it was impossible to devote any marked attention to each; as soon, therefore, as the visiter had made his bow he retired into the throng, or took his departure through the adjoining room. I was not present at the first of the levees which were held, and at which the attendance was very distinguished; but a friend who was, spoke very highly of the manner in which the Chancellor performed his novitiate. The Archbishop of Canterbury came early, and was very kindly received: he was followed by the Archbishop of York, and several other bishops, whose attendance gave proof that, differ as they might from Lord Brougham, they surely did not consider him an enemy to the Church. There is something uncommonly bland in the appearance and expression of the Primate. Brougham evidently likes his Grace. The most remarkable visiter of that evening was the Duke of Wellington;—the crowd was astonished, and I dare say the Chancellor himself was surprised when his name was sent up—I doubt if they had ever met in the same room before. Their political lives, with the exception of the Catholic Question, were one unvarying course of opposition, if not enmity. I suspect that, for a time, the Duke despised the talk of the lawyer; and, on the other hand, Brougham has often declared, that the respect which he entertained for military glory was not very lofty. Some of his bitterest tirades were levelled at the Duke personally. No one will deny that it was highminded in the Duke to lay aside resentment of every sort, and offer this mark of respect as well to the man as the office. The Chancellor was flattered by the attention, and shook the Duke by the hand very cordially. Jeffrey appeared extremely *petit* in his court-dress, and did not seem very much at home; he was acquainted with but few of his fellow visiters, and had too much good taste to occupy much of the Chancellor's attention. They did not seem to hold any conversation beyond the usual common-place inquiries.

"Ascending the stairs, I met with a hobbling old Lord—Carnarvon by name. There is nothing very courtly or dignified in the appearance of this nobleman. He has been a Whig the greater part of his life; but affects to be greatly dismayed at the Reform Bill, and has more than once run a tilt against the Ministers, but with no very marked success. Arm-in-arm with Lord Carnarvon came the gay and good-looking Earl of Errol, blooming with the most healthful roseate; and immediately behind followed Sir Robert Wilson. Time and hard service have made little impression on a set of not very extraordinary features. There is a buoyancy about this historic soldier, which bespeaks a good heart. There were half a dozen Lords-Lieutenant in the room, among whom I particularly observed the Duke of Argyle. I am told that his Grace is a man of talent; his fine features, the remains of what rendered the Marquis of Lorn one of the most eminently handsome men of his time, are now thoughtful and melancholy. The present administration has given the Great Seal of Scotland to the Duke of Argyle; and in duty he is found at the levee of its Chancellor. Along with his Grace were several other Peers of ducal rank, but whose fortunes were no way interesting to me. After I had paid my respects to the Chancellor, there came tripping up the Marquis of Bristol, with a springy step, which he must surely have acquired at the old court of France; for I am sure that no such movement could be attained on English ground. The elasticity of this noble Lord was such, that when once put in motion, he continued to spring up and down in the manner of the Chinese figures, which are hawked by the Italian toy-venders. He had no sooner left the Chancellor, than he was laid hold of by a fidgetty solicitor, who was the only member of his class in the room, and who, I understand, is a sort of favourite of the Chancellor. The obsequious grin, and the affected ease of this worthy, do not convey any very favourable impression on his behalf. He was solicitor for the Queen, and in this capacity formed an intimacy with her chief counsel, which an ill-natured person would perhaps think makes him now forget, in some measure, the great disparity betwixt their present condition. The Chancellor gave no discouragement to his familiarity. [The Chancellor has, however, done something better—given this "obsequious" person a lucrative appointment, which the Tories rail at as a sinecure, and we confess it looks very like one.] A certain Sir Something Noel came up immediately afterwards, of whom nothing more remarkable could be told than that he was the relative of Lady Byron; and is, I suppose, the same person of whom Byron expresses himself favourably, when a temporary illness of his lady, shortly after their marriage, looked rather gestatory. A variety of Lords, Squires, Generals, *ossa innominata* followed, for whom the Chancellor cared perhaps about as much as I did. At length Sir James Scarlett was announced, and the Chancellor left his place to meet him. His welcome was very hearty. Brougham was doubtless gratified by this token of respect from a man who was indisputably his leader in the courts, and for whose forensic abilities it is known that he entertains, and has often expressed, the highest admiration. The position of the two men was singular, and to the ex-attorney not very enviable. Scarlett was in high practice before Brougham was even called to the Bar. The Chancellor remained longer in conversation with Sir James than any of the other distinguished persons who appeared. Indeed, his anxiety to show this attention produced rather awkward effects. While they were closely together, Jocky Bell, as he is commonly called, the very eminent Chancery barrister, came in sight; but he was suffered to waddle about for some time before he caught the eye of the Chancellor. Before the conversation with Sir James was finished, there were a good many others in the same unreceived plight; and the Chancellor was obliged to give them a hasty discharge. The Speaker of the House of Commons was then announced. Brougham and he met as warm friends, though certainly men having little in kindred. The last person of note who arrived, before I departed, was Sir Thomas Denman. The Chancellor was engaged with some one at the moment, and nothing passed betwixt them but an exchange of bows. It was nearly ten years since I had seen Brougham and Denman together,—the Queen's trial was then the all-engrossing topic of public consideration. Who could then have foretold that these men would have, in so short a space, won the confidence of a sovereign, whom they attacked with a degree of virulence, which, even in those days of party violence, was generally condemned? The change in feeling is creditable alike to all."

In these courtly matters, old Lord Eldon was a joke to Lord

Brougham. The aristocracy of birth sneered—the philosophers smiled at this sort of mountebankery, as they call it; and the genealogists and heraldic people became jealous and furious, and wrote pamphlets to prove that Lord Brougham might be himself and a great man as long as he pleased, but *Vaux* he should never be with their good leave.

Though the latter acts and deeds of a man who enjoys so much power, and what is far more to the purpose, patronage, have already filled several volumes and pamphlets, small space may serve in which to compress Lord Brougham's history in office. The Reform Bill, it is not much to say, found in him, as in every Whig, a zealous defender; for by it they stood or fell. In his own Court he was indefatigable. His enemies affirm, that his promptitude has been productive of mischief only, but few believe them; and the sweeping hurricane is at all events better than the cankerous dry-rot.

This notice of Lord Brougham has already expanded far beyond the bounds proposed. In selecting specimens of his eloquence, we had the double purpose of showing his powers in oratory, and recalling those professions which the popular representative so long made, but which the man in office has yet to realize. It is not to be disguised, and it ought to be proclaimed aloud, that in power, Lord Brougham has not yet fulfilled the expectations of his warmest admirers; and that if there be senseless impatience on the one side, there is dilatoriness or indecision upon the other. The atmosphere of the House of Peers and the Court seems noxious to him. To be himself, he requires to breathe the free, invigorating air of Yorkshire. The breezes of Brighton, and the sweet air of Windsor, have no bracing quality.

We cannot conclude without adverting to the gross and vulgar puffery of his astonishing activity and industry, besides his other high powers, with which Lord Brougham's flatterers debase him in the estimation of rational people. The gossip which amuses the clubs, the quantity which his Lordship, the Admirable Crichton of the 19th century! can drink, read, write, speak, discuss, and travel, in a given time, furnishes a hundred anecdotes of wondrous feats and prowess, physical and intellectual. During the Yorkshire canvass he made eight long speeches and travelled 120 miles in one day, and better yet, appeared in the Assize Court next morning as fresh as a daisy! Physical energy, and high animal spirits, are undoubtedly most desirable qualities in a public man; but what, after all, are Lord Brougham's feats of activity compared with those of hundreds of itinerant Methodist preachers, not to mention hard-riding country surgeons, though they have only to think, counsel, and operate, not to talk? John Wesley, a small slender man, for many years rode many miles every day, preaching almost as often as Mr. Brougham harangued on that one day of a hot canvass. This is, therefore, injudicious praise; and only much less offensive than the vile and slanderous stories promulgated by the baser part of the Tory prints, to degrade a man whom their arts can never lower in the esteem of the people of Great Britain, unless he is himself consenting.

The real strength of Lord Brougham lies in the tact with which he adapts his knowledge, and his intellectual power, to his immediate position and objects, and in his versatility and indefatigableness. No man combines the same knowledge of his weapons, with a yet more admirable dexterity in their use. And yet, wanting the high arena for display which he has gained for himself, how very differently estimated would these admirable qualities, this scope of knowledge, this perpetual mental activity and energy, this readiness of appliance, be estimated. We quoted John Wesley, and the itinerant orators, above, as Lord Brougham's superiors in one sphere, where his flatterers idly boast his supremacy; and we have still less doubt that there must be found in London, every day of the year, editors of Morning Papers who, with equal knowledge, power, and versatility, are to us far more astonishing, when we attempt—hopeless task!—to analyse their daily performances.

It is not, then, as an able lawyer that Lord Brougham claims distinction,—for many of his contemporaries are known to be much better skilled in the theory and practice of English law, —nor as a man of science and accomplishment,—for, high as the Chancellor ranks, he has numerous equals in knowledge and literature in this enlightened country. Nor is it as a skilful orator that he takes place of all his fellows; for in eloquence, if the memory of Canning were already extinct, he is rivalled by Mr. Macauley, a man of yesterday, and, many will say, surpassed by Sir Robert Peel or Mr. Sheil, if, as speakers, they were fair subjects of comparison. There are numerous public and private men who possess more solid learning, a more brilliant and subtile wit, equal power of sarcasm, and finer imagination. The periodical press and the Bench of Bishops furnish as ready and able party-writers and pamphleteers; and many individuals unite all these qualities in a very eminent degree. The character pronounced on Lord Brougham, by that calm incorruptible judge, posterity, must therefore rest on other foundations. He has himself erected the high standard by which he will be measured. He must be the energetic effectual reformer of the abuses he has so often denounced; the promoter of a national prosperity, based on universal education and a high morality; the benefactor of his country and his species, which he has eloquently described; or —for this is not the age when men may long shroud themselves in false glory—he must shrink, with coming generations, into the memory of a clever lawyer, and active popular representative, who made a considerable figure in Parliament in the time of the Regency, and held the Great Seal during the Whig Administration, during the reign of William IV., —but who, like so many trading politicians, when he had fettered himself with place, failed to realize those professions which he had so often made; with his early popularity lost all his influence; on the overthrow of the Grey Administration, retired in chagrin upon his ample pension, and was thenceforth seldom heard of; remaining another signal monument of ignoble, miscalculating ambition. Far be it from us to believe that such can ever be the barren and blighting summary of Lord Brougham's public history. For himself we hope better things, —and, through him, for the people of Britain.—*Johnstone's Edinburgh Magazine.*

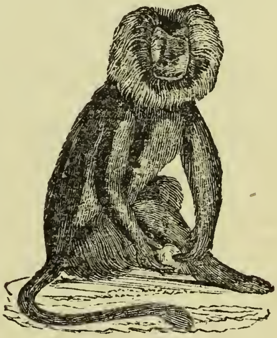
ANDREW MARVELL.

One of the finest tributes which has ever been paid to the death of Charles I., was by the poet and patriot, Andrew Marvell, in an Ode to Cromwell. Alluding to the execution of the monarch, he says:—

> "While round the armed bands
> Did clasp their bloody hands,
> He nothing common did, or mean,
> Upon that memorable scene;
> But, with his keener eye,
> The axe's edge did try,
> Nor call'd the gods, with vulgar spite,
> To vindicate his helpless right,
> But bow'd his comely head
> Down, as upon a bed."

THE MENAGERIE.—The Baboons.

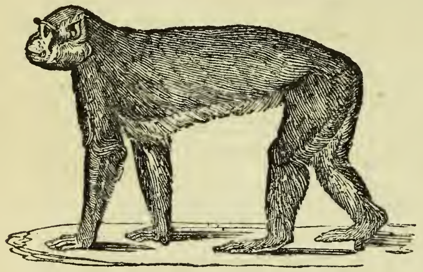
The Wanderoo, or Lion-tailed Monkey of Pennant, is thus described by Knox in his Ceylon: He says, "there are abundance in the woods, as large as English spaniel dogs, of a darkish-grey colour, and black faces, with great white beards round from ear to ear, which make them show just like old men. They do little mischief, keeping in the woods, eating only leaves and buds of trees; but when they are catched they will eat anything. This sort they call, in their language, *Wanderows.*"



The Wanderoo, or Lion-tailed Monkey.

There is a specimen in the collection of the Zoological Society, which is active, and at times troublesome, but good-tempered. "His favourite exercise appears to consist in throwing himself together with his chain over the transverse bar which passes from pole to pole, and swinging himself backwards and forwards, while thus suspended by his loins. When a party enters the room, he usually descends his pole with rapidity, and watches a favourable opportunity for jumping upon some of them unawares, and carrying off a hat, or whatever else he may happen to seize, with which he instantly re-ascends his pole, and seats himself at the top, enjoying the success of his scheme."—We now pass to the Baboon kind.

The Magot, generally known by the name of the Barbary Ape, is classed by Cuvier as the head of the first group of the Baboon tribe. Of all the monkeys which have no tail, this animal can best endure the temperature of our climate. "We have (says Buffon) kept one for many years. In the summer it remained in the open air with pleasure; and in the winter might be kept in a room without any fire. It was filthy, and of a sullen disposition: it equally made use of a grimace to show its anger, or express its sense of hunger: its motions were violent, its manners awkward, and its physiognomy rather ugly than ridiculous. Whenever it was offended, it grinned and showed its teeth. It put whatever was given to it into the pouches on each side of its jaws, and commonly ate every thing that was offered to it, except raw flesh, cheese, and other things of a fermentative nature. When it slept, it was fond of roosting on a wooden or iron bar. It was always kept chained, for notwithstanding its long subjection, it was neither civilized, nor fond of its keeper: apparently it had been but badly educated, for I have seen others of the same kind who were more sagacious, obedient, gayer, and so tractable as to be taught to dance, and suffer themselves quietly to be clothed and dressed."

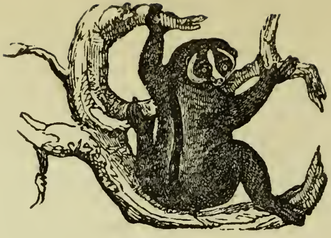


The Magot.

This ape is about two feet and a half or three feet high, in its erect posture; but the female is not so large as the male. It rather chooses to walk on all fours, than erect. When it sleeps, it is almost always sitting. There are two very prominent callosities on its posteriors.

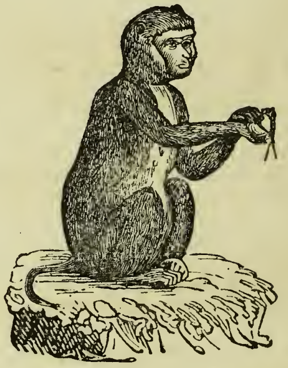
Of all the apes or monkeys with long tails, the Macaque, of which there are several varieties, approaches nearest the cynocephalus, or true baboon. "Buffon (says Mr. Griffith,) was until lately the only author who has described the species after living individuals, but as he had under his inspection only two males, one adult and the other young, (for his egret seems to be nothing more than the macaque,) he has given us a somewhat imperfect account, and seems in some measure to have confounded this monkey with others.

"The adult male macaque may be said to measure in length nearly two feet and a half, nor is the tail much shorter. All its proportions are heavy and clumsy, more especially in the anterior parts. Its head is large, flattened above, and very strong in proportion to the body. The muzzle is short and blunt. The nose is flat, and there is a strong crest, which, advancing beyond the brows, covers the eyes. The fingers are united by a membrane as far as the second phalanx. His position is either on all-fours, or sitting on his callosities. He sits in either of these attitudes, carrying his aliments to his mouth with his fingers, or gathering them up, with the mouth itself. Before he swallows he always fills his cheek pouches, and drinks by suction. He sleeps either couched on his side or seated. His generic characters are in all respects like those of the magot."



The Macaque.

"The female is considerably smaller than the male, and her proportions are more compact. The head is smaller, and the superciliary crest not so prominent, though it equally covers the eyes. The canine teeth are small, and scarcely pass the incisors, which is a character of all the females of this subdivision. The face is surrounded with grey hairs long and straight. The hairs of the summit of the head are directed towards the medial line, and form there an elevated crest, constituting the character of the egret. It seems extremely probable that the egret is nothing but a female macaque."



The Rhesus Monkey, or Pig-tailed Baboon.

The Rhesus Monkey, or Pig-tailed Baboon, so termed from its short, naked, piglike tail, is the least of all the baboon kind: it has a large thick muzzle, naked face and ears, and is of a flesh colour; the hair on the head and back is of a deep olive it has hazel eyes, and callosities on the buttocks, which are naked, and of a red colour. It is a native of Sumatra and Japan.

SONG.

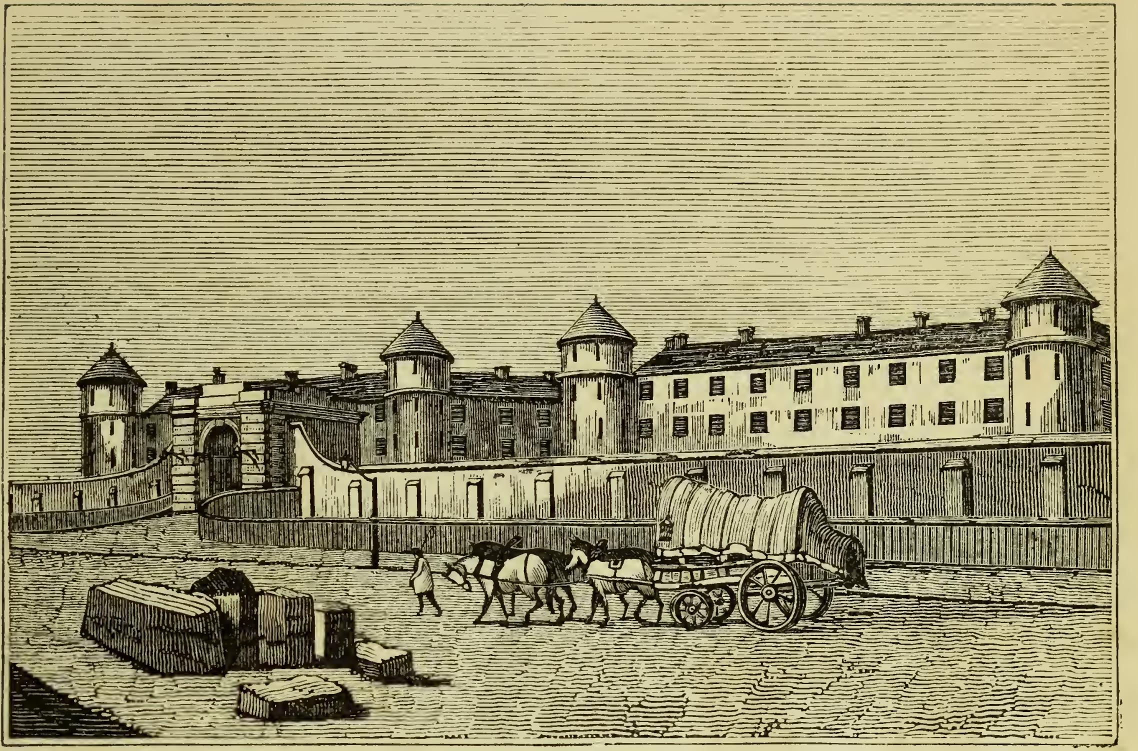
Why so pale and wan, fond lover?
Prithee, why so pale?
Will, if looking well can't move her,
Looking ill prevail?
Prithee, why so pale?

Why so dull and mute, young sinner?
Prithee, why so mute?
Will, if speaking well can't win her,
Saying nothing do't?
Prithee, why so mute?

Quit, quit for shame; this will not move,
That cannot take her;
If of herself she will not love,
Nothing can make her.
The Devil take her!

Sir John Suckling.

Benefit of Clergy.—Anciently, if a criminal, capitally condemned, could read a verse in the Bible, opened at a venture, he was entitled to what was called *benefit of Clergy*, and saved his life. The verse was hence called his *neck-verse.* Strange! that to encourage learning, it should confer the privilege of thieving with less danger!



THE PENITENTIARY,

MILBANK.

So early as the year 1779, a plan was formed for a system of penitentiary imprisonment, calculated to reform offenders; and an act was drawn up under the direction of Sir William Blackstone, with the advice and concurrence of Mr. Howard. In the preamble of this act, which passed the legislature, a conviction was expressed, that "if many offenders convicted of crimes for which transportation has been usually inflicted, were ordered to solitary confinement, accompanied by well regulated labour, and religious instruction, it might be the means, under Providence, not only of deterring others from the commission of the like crimes, but also of reforming the individuals, and inuring them to habits of industry."

Fifteen years after this declaratory statute had passed, it was followed by a new act of parliament for carrying the plan into effect, and a contract was entered into with Mr. Jeremy Bentham for that purpose, but so many difficulties arose in the mode of carrying this measure into execution, that the contract was re-purchased for the sum of 23,578*l.* and the plan abandoned until the year 1811, when a committee of the House of Commons recommended that it should be resumed.

Milbank was fixed upon as the site of the new penitentiary, which was almost immediately commenced, under the direction of Mr. Harvey, and so rapidly was the work conducted, that in 1816 a part of the building was opened for the reception of convicts. The building is of an octagonal form, and occupies a space of eighteen acres. In the centre are the apartments of the Governor, whence he can have a complete view of the seven distinct wards which surround him. The rooms for the prisoners are about twelve feet by seven, and are supplied with a bedstead and comfortable clothing; the prisoners are kept to hard labour, but are entitled to a per centage of their earnings, which is set apart as a fund for them on their discharge.

The Penitentiary was at first only intended for 400 male, and an equal number of female convicts, but it is capable of holding 1,000: and it appears from a report of a select committee of the House of Commons in 1823, that when the committee visited the prison, there were 869 prisoners, of whom 566 were males and 303 females. Of these 101 had been sentenced to transportation for life, 57 for fourteen, and 711 for seven years. The ratio in which the transportation is commuted for imprisonment in the Penitentiary, is, that all those who have been capitally convicted, are imprisoned for ten years; those who are sentenced to fourteen years' transportation for seven, and all seven years' cases for five. This commutation is disproportionate, but the smallest term was fixed conformably to an opinion expressed by Mr. Howard, that five years should be the minimum of imprisonment on the Penitentiary system.

Although solitary confinement and hard labour may in some cases be an excellent mode of prison discipline, yet the experiment at the Milbank Penitentiary has not been a successful one; and it is perhaps doubtful, how far a system which is calculated to excite feelings of despair and weariness of thought can be conducive to the reformation of the offenders; though it may insure a dreadful punishment. The motto which Dante gives for the gates of the Infernal Regions, might with little qualification be inscribed on the entrance of the Milbank Penitentiary.

> "Lasciate ogni speranza, voi che 'entrate."

An evil attending the Penitentiary at Milbank, though it does not apply to the system, is, that although the prisoners are employed in the manufacturing trades, yet, says the report, "it is in evidence that the best class of work is not taught, and that those who are brought up as tailors, can hardly hope to gain their daily bread, at their discharge. That it may happen that persons who have passed from five to ten years in the Penitentiary, may be discharged from it, without any means of gaining their subsistence, and may thus be exposed to temptations by which poverty and want are assailed, and which perhaps originally induced them to commit the crimes which had subjected them to punishment."—*Percy Histories.*

ETON, OXFORD, AND CAMBRIDGE.

EDUCATION OF ENGLISH GENTLEMEN.

(*Continued from p.* 317.)

Mr. Lockhart thinks that the lessons *in life* the young man might have received for his money at this time would have been well worth it, if, without ruining his father, he had had money to pay for them; and that such boyish extravagances would have been all right in the son of a rich man. Farther, that the fault lay in the *Town*, not the *University.*

"Had Oxford been like almost any other city in the world, a boy, such as he was, could scarcely have found the means to carry his extravagances to anything like a dangerous, not to say, a ruinous extent. But whoever knows the place, is well aware that no limit is affixed by tradesmen to the credit which they grant; and while the honourable conduct which has established this system cannot be too highly praised, it must be admitted, that, in regard to the young men themselves, such a system, so thoroughly established, is fraught with temptations very hard to be resisted, and, when not resisted, entailing consequences that too often cost hard enough after-struggles, ere they are altogether got rid of. He, entirely unaccustomed as he had been to the management of money, and of course extremely ignorant as to its value, did what ninety-nine out of a hundred, in a similar situation, would have done, and, it is to be feared, always will do—he yielded to temptations, the consequences of which he had no previous opportunity of estimating; and, long before the season when he was to return to Lannwell came round, he had incurred a debt which he knew, on reflection, must be great, but which he had not the courage to calculate exactly. It must be quite unnecessary to descend into particulars. He had drank and rioted—he had hunted—above all, he had betted and gamed at cockpits and bull-baitings, and sparring-matches, and I know not what besides.

"His friends about him were, as he very soon discovered, much more deeply in debt than himself. Such of them as had attained any considerable standing, were occasionally honoured with visits of an unpleasant nature; but all this seemed to be treated by them so perfectly in the light of a jest—there was such a flow of witticisms about 'sporting oak,' &c.—and such total *nonchalance* in the air with which these were uttered, that our poor youth might be pardoned in so far, if he caught the language—which always infers catching, at least to a certain extent, the manner of thinking—of the place where he was, and of the associates with whom he was so continually surrounded."

Could one desire higher eulogium on the academical discipline, under which the flower of the English Senate and the English Church are trained, than this their course of life and conversation, literally rendered by a keen initiated observer like Mr. Lockhart? Of one point of their character, he says,—

"The fact is, that one may search the world over, without meeting with a creature, worthy, in regard to a certain sort of overbearing, intolerable arrogance, to be set in competition with a finished young buck of Rhedycina. Somehow or other, Heaven knows whence or how! the notion has taken complete and ineradicable root among them that they are the true '*prima virorum,*'—above all, they have taught themselves to regard everything, and everybody connected in any way with that town, and not connected with their University, as dust, absolute dust—men, women, and children, as all alike belonging to a separate, distinct, and unchangeable caste, as different from their own as the coarsest blue delf-ware is from the most precious Nankin china. The men are all jumbled together under the one comprehensive epithet of *raff;* and the women, however fair, however lovely, are considered as but amiable little *bourgeoises,* who ought to look on themselves as but too happy in being permitted to furnish the most transitory amusement to themselves—the *elite* of the world. In their gowns and tufted caps, they reverence the robes and coronets of an inalienable and unapproachable *noblesse;* and decked out in these all-exalting insignia, you shall see the son of a London tailor strut past an Oxford tailor on the street of a city, of which he is perhaps mayor, with a beak as extravagantly aduncated, as if there were 'more difference between their bloods, than there is betwixt red wine and Rhenish.'"

Mr. Beverley is gentle and indulgent compared with this. The treatment of the *Servitors* in this University is one of the most disgusting of its aristocratic features. They are no longer actual menials:—

"But enough (says Mr. Lockhart) remains, and more than enough, to mark the Oxonian *Servitor* as a being of an inferior grade; and, I believe, very few instances have occurred of that plain gown and tuftless cap being worn there by any one, who could possibly avoid their felt and acknowledged humiliation.

"When a stranger dines in one of these stately halls, and observes a poor young man sitting, or perhaps (for such is still the rule in some houses) standing by himself, visibly separated by the peculiarities of his dress and situation from all the rest of his fellow-students, nothing is more natural than that he should feel and express his regret that a spectacle so painful should be suffered to exist in such days as ours. In general, however, the person, so thinking and speaking, might be reminded, that the youth whom he is commiserating, being in all probability the son of some hard-working artificer, or, which is perhaps still more frequently the case, of some nobleman's butler or coachman, does not in reality entertain any very painful feelings as to the place he holds; that, at all events, there is no obligation on him to hold it one hour longer than he likes; and that, after all, the advantages of receiving the best education which any English Peer can give his son, without incurring one shilling of expense, is a thing which an ambitious scholar, born in any of the humbler walks of society, may very fairly consider as far overbalancing a few less agreeable matters connected with it. But the best and completest answer is, 'Look over the Athenæ Oxonienses—look over the records of this University, and the history, above all, of the Church of England.' One cannot turn three leaves in the ponderous folios of the inimitable old Anthony-a-Wood, without finding the life of some great worthy of our country, commencing with the statement of his having been 'a poor serving-child, or tabarder,' in some college or hall of this University. It was in that humble gown that Wolsey himself began the career which ended in his Roman purple."

We have bestowed too much time upon Oxford; yet, reflecting on who is our guide, it can scarcely be called time misspent. The sister University is not painted by Mr. Beverley in the softening hues of fiction; but, if the portraiture is more stern and severe, it is not more truthful than Mr. Lockhart's limning. Good taste, besides, has made the latter advert but slightly, or altogether avoid many topics, which demanded commentary from Mr. Beverley, writing professedly of abuses in the University. "The University of Cambridge, (he says), is celebrated throughout Christendom, and is spoken of with great reverence by all the parsons she has educated. Her style and title is the Immaculate University of Cambridge. She is the *Alma Mater* of thousands of squires and priests, who drink her health, in tipsy gratitude, in every county of England."

Mr. Beverley divides his letter into three heads,—the *Morals, Learning,* and *Religion,* of Cambridge University. He commences one topic—

"The *Morals* of the University have a double aspect, as we see them in the lives and habits of the Dons,*—a word which, for brevity, I shall occasionally use,—and as we may contemplate them in the conduct of the Undergraduates. Closely connected with the morals of the Dons and the Undergraduates are the morals of the town of Cambridge; and it is difficult to say which is the worst in this treble knot of iniquity. 'Pride, fulness of bread, and abundance of idleness,' is the cause of all that is evil there; and, taking it in the aggregate, we may truly say, that it is a city 'wholly given up to fornication.'

"But as the University is founded for the youths of England, we will first consider *their* moral condition, which is indeed too serious for ridicule. A young man comes to Cambridge—ninety-nine cases out of a hundred at the age of eighteen, precisely at that period when there should be the strongest curb on his passions, and the strictest watch over his conduct. He comes from home, or a private tutor, or a school; ignorant of the world, and a stranger to many of its vices. His purse is replenished for the occasion with that which to him seems ample riches, and as soon as he arrives at Cambridge, he quickly perceives that the tradespeople allow unlimited credit, and that credit is the order of the day. Books, the implements of the tea-table, wine, and I know not what other *et cœteras, must* be procured according to the custom of the place. The tradespeople send in many articles as a matter of course, of which the fresh-man can hardly guess the object. He meets his old school-fellows, some fresh-men like himself, some who have been already soaking in the stream of dissipation for three terms. Compotations, to keep up the spirits, begin with as little delay as possible. 'Recepto dulce furere est amico.' There is no parsimony here in wine and friendship. The confectioner supplies liberally for the wine-parties, charges immensely, and gives long credit. Pine-apples and preserved fruits of all sorts, and ices in varied columns, are of daily occurrence at these entertainments. The frivolous youths seem to vie with one another in the multiplicity of their wines. Champagne and claret are now considered almost indispensable; and a Thais, in male attire, occasionally adds a zest to the entertainment. Thrice in my fresh-man's term was I invited to supper-parties, of which the principal amusement was understood to be the presence of public women, dressed as undergraduates. As I did not accept the invitation, I was not an eye-witness: but twelve or fourteen young men were present. One of these harlot-festivals was at Caius College: the others were in lodgings."

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* "Don," in University language, means a person who is a member of the Senate, or holds a Collegiate or University office which gives him precedence above an Undergraduate.

With the exceptions prescribed by good taste, in a work of fiction, this is exactly Mr. Lockhart's description of an Oxford carouse. His Oxonian's day is merely an amplification of this of Mr. Beverley's *Cambridge Man.*

"A fashionable young graduate spends his day in the following manner:—At seven o'clock he goes to chapel, swearing vehemently at the disagreeable penance of leaving his bed in a cold morning for 'such d——d nonsense.' He enters Chapel in his night-shirt and a pair of trousers, and a night-gown hastily thrown on. When his devotions are ended he returns to bed. After two or three hours additional repose he rises to a late breakfast. Some friends come in; they breakfast on all the approved condiments of the University dejeune. A good deal of bottled ale is drunk, some cherry brandy, and a bottle of soda water finishes the matutine repast. The young gentlemen then bring forth their tandem whips, and sit at the windows cracking them, and hitting such passers-by as it may be convenient or safe to flagellate. A dog, a chimney-sweeper or, perhaps, a gyp,* are dexterously 'punished.' After an hour spent in this and similar idleness, the party sally forth to the livery-stables, and if they go not a-hunting, mount their riding-horses, their tandems, or their curricles, and drive about till hall time, of which the dinner serves them as a luncheon After luncheon, they either again take to their equestrian studies, or lounge about in the shops and streets, carry on their amours, and plot the denouement of their contemplated seductions. At six or seven o'clock, at some friend's room, they eat and drink with Scythian appetites. The noise and zest of the revel increases; glees, catches, rounds, and provocations to bumpers, work up the minds of the youth sto a frenzy of drunkenness; 'Very good song, very well sung,' sounds from many chambers; and, would that songs were not sometimes heard worse than this! About one or two o'clock in the morning the Bacchanalian rout commences. Comus, with all his beastly train, could not roar louder, or act with more violent intemperance than these children of wine and riot in the 'immaculate and generous University of Cambridge.' Lamps and windows are broken, knockers are wrenched off the defenceless doors, shop-boards are torn down and carried off as trophies, and the night-capped citizens peep from behind the window-shutters in amazement and alarm. Fights commence in the streets; a stray 'snob,' or a wandering beggar is terribly beaten; coal-heavers are attacked; the cry of 'gown' and 'town' runs through the alleys; a hundred auxiliaries rush forth from a hundred supper-tables; the coal vessels moored to the banks of the Cam pour forth their dusky warriors, and mighty is the din, and vehement the battle, and furious the onslaught, and much the blood spilt under the silent unconscious moon. The victorious gownsmen (and victory is generally with them) then retire for the rest of darkness to the brothels; 'they assemble themselves by troops in the harlots' house;' and things are done before many witnesses which Juvenal alone could describe.

"The tutors, (continues Mr. Beverley,) apparently encourage, or, to use a safer word, most benignly tolerate the private dinners and suppers of the undergraduates. They have theatrical laws, and show edicts against them; but it is perfectly well understood, either that 'indulgencies' are granted, or taken whenever they are wanted. Hence the solemn procession of cooks, with white mitres on their heads, and huge trays in their hands, carrying covered dishes to various apartments, —either to cells in these seats of sound religious instruction, or to lodgings without their precincts. Thus, with the confectioner, the breakfast-man, the punch-man, the wine-merchant, the grocer, and the college-cook, the poor undergraduate, at the end of the first year, finds himself alarmingly in debt, merely for his belly. But still more yet has he to pay for his stomach, because his *sizings* and *commons* are to be charged at the college-table; it being understood that the college-cook has, with almost all young men, two accounts, the public college bill and private festival bill,—which latter is supposed, by a fiction, to have no existence. To go through all the other drains on the purse would be tedious. They are immense. The bookseller for the mind, the tailor and haberdasher for the body, the private tutor for the intellect, and the boot-maker for the legs; the public tutor for nothing, and the harlot for something, the livery-stables for exercise, the upholsterer for sloth; —these, Royal Sir, and a vast many other banes and antidotes, fasten like leeches on the coffers of the undergraduate, and leave him soon without a penny. What shall I say to the debts of the poor young men? I have known them to amount to upwards of £700 for the first term only, and one of my friends spent more than £1,000 in that time. But these, it may be said, are extreme cases. They certainly are specimens of the system going its full length, but they are not so rare as might be imagined. I have known the son of a bishop order a pipe of the value of £70. I have seen long lines of the popular novels, in splendid bindings, ordered by the length to fill up a given space. I have known gambling carried on to an alarming extent in the private apartments and lodgings of the undergraduates. I have known a party in Trinity College begin playing at whist, on Saturday evening, (the frightful value of the points I will not report from memory,) and not break up till they were called to prayers by the chapel-bell the next Lord's day. A friend of mine, to whom for many amiable qualities I was much attached, was weak enough to engage at *rouge-et-noir* at St. John's College one luckless night, and then and there lost £1,200 before cock-crow. This debt was heavy on his conscience in his dying moments. I could go on with reminiscences of this sort to fill many pages; but why occupy space with recording that which is of common occurrence in this seat of 'sound religious instruction?' The public will stand aghast at these revelations; the guilty undergraduates of the present day will laugh me to scorn, and say, 'What, is this all? We could supply you with anecdotes tenfold worse than these,' and it is very true, I know they could."

ACCOUNT OF THE VARIOUS KINDS OF TIARAS OR CROWNS.

The Roman emperors had four kinds of crowns, still seen on medals, *viz.* a crown of laurel, a radiating crown, a crown adorned with pearls, and precious stones, and the fourth a kind of bonnet, or cap, something like the mortier.

The first was ordinarily that used from the time of Juli Cæsar: the right of bearing it was granted him by the sena some say on account of his baldness; and afterwards con nued to his successors. Justinian was the first who took tha of the bonnet-kind.

The *papal crown* is composed of a cap or tiara, enclosed by three marquises' coronets, having two pendants, like the bishops' mitres; and on its top a mound of gold; these three crowns represent the pretended triple capacity of the pope, *viz.* as high-priest, supreme judge, and sole legislator of the Christians.

Royal crowns were anciently open, but are now more or less closed at their tops with arches, and are called "imperial crowns."

The *imperial crown* is a bonnet or tiara, voided at the top like a crescent, with a circle of gold, adorned with precious stones and pearls, heightened with fleurs-de-lis, supporting a globe, with a cross at the top.

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* A Gyp is a male servant of the College, who drinks ale, and occasionally pilfers from his employers. The fountain of ale in the Colleges is ever-flowing; various are the pretences with which all the College servants, male and female, are admitted to the ale-barrel The undergraduates have to pay for all this imposture; all these drinkings are "by orders," and all are put down in the bill.

The *English crown* is adorned with four crosses, in the manner of those of Malta; between which are fleurs-de-lis. It is covered with four diadems, which meet at a little globe supporting a cross.

According to Selden, the kings of the Saxon race in England had a crown, like that of other nations, which at that time was only a plain fillet of gold; but King Egbert first fixed on the circle or fillet, with points or rays, resembling the crown worn by the emperors of the East; and King Edward, surnamed Ironside, topped the points with pearl. William the Conqueror is said to have had his circle flowery; but Sandford says, the coronet had on the circle points and leaves, the points being much higher than the leaves, and each of them topped with three pearls, and the cap or tiara topped with a cross pattée, as appears on the seal of that monarch. The crown worn by his son, William Rufus, was only enriched with points, pearled at their tops, and not accompanied with flowers. The crown of Henry I. is adorned with fleurs-de-lis only a little raised, as is seen on his great seal and coin. Maud, queen of England, had her crown enriched with leaves and points, the leaves or flowers being higher than the points; and their successors to King Edward III. had their crowns variously enriched with points and fleurs-de-lis placed alternately, sometimes the one higher than the other. King Edward III. enriched his crowns with fleurs-de-lis and crosses pattée. Edward IV. had a close or arched crown, heightened with fleurs-de-lis and crosses pattée, and arched with four bars. Edward V. and Richard III. bore the same as King Edward IV. Henry VII. and VIII. had their crowns composed of fleurs-de-lis and crosses pattée, with two arches, embellished with pearls, &c.; and this form has been since continued. The *crown of England*, with which the Kings of England are crowned, is called "St. Edward's Crown," made in imitation of the ancient crown said to be worn by that monarch, kept in the abbey church of Westmister till the beginning of the civil wars in England, when, with the rest of the regalia, it was stolen and sold in 1642. This very rich imperial crown of gold was made against the coronation of Charles II., and is embellished with pearls and precious stones, as diamonds, rubies, emeralds, and sapphires, and has a mound of gold on the top, enriched with a fillet of gold, embellished also with precious stones. Upon the mound is a cross of gold, embellished with precious stones, and three very large oval pearls, one fixed on the top, and two others pendant at the ends of the cross. It is composed as all the imperial crowns of England are, of four crosses pattée, and as many fleurs-de-lis of gold, placed on a rim or circlet of gold, all embellished with precious stones. From these crosses arise four circular bars or arches, which meet at the top in form of a cross; having at their intersection a pedestal, on which is fixed the mound already mentioned. The cap within this crown is of purple velvet, lined with white taffeta, and turned up with ermine. This continues invariably the same for the purpose of coronation; but the jewels and precious stones are taken out of the crown of state, fixed in collets, and pinned into this crown; and when the coronation is over, they are taken out, and in their room are substituted mock stones to represent the real ones. The *crown of state*, so called because it is worn by the King whenever he comes in state to the parliament, was made instead of another, (which was sold and destroyed in 1642), against the coronation of King Charles II., and worn only by that king in his return from the abbey to Westminster-hall. Since that time there is a very rich crown, embellished with diamonds, made for every succeeding King or sovereign Queen, to wear for that day only at the coronation-dinner in Westminster-hall. This is very rich, being embellished with several large diamonds, and a great quantity of pearl; but it is most distinguished by a very large ruby, set in the middle of one of the four crosses, and estimated at the value of 10,000*l.*, and also by the mound's being one entire stone of a sea-water green colour, known by the name of an "agmarine." The cap is of purple velvet, lined and turned up like the former. The *queen's circlet of gold*, worn by her majesty in proceeding to her coronation, is richly adorned with large diamonds, with a string of pearl round its upper edge. The cap is purple velvet, lined with white taffeta, and turned up with ermine richly powdered.

The *queen's crown*, with which every queen-consort is crowned, was made for Catharine, Queen of King Charles II., and originally called "St. Egitha's crown," in commemoration of Egitha, queen-consort of King Edward the Confessor. It is a rich imperial crown of gold, set with very valuable diamonds, intermixed with other precious stones and pearls. It is composed of crosses and fleurs-de-lis, with bars or arches, and a mound and cross on the top of the arches, like the crown of St. Edward, only smaller and lighter. The cap is of purple velvet, lined with rich white taffeta, and turned up with ermine, or meniver pure, richly powdered. The crown of St. Edward is solely appropriated to the coronation of a sovereign queen; being never used for crowning a queen-consort.

The *imperial crown* of Scotland was, at the time of the union between England and Scotland, deposited in the crown room within the castle of Edinburgh, A. D. 1707. 6 Anne.

The *French crown* was a circle of gold, enamelled, of eight fleurs-de-lis, encompassed with eight arched diadems; bearing a-top a double fleur-de-lis, which is the crest of France.

The *Spanish crown* was a circle of gold, adorned with jewels and precious stones, and ornamented with eight leaves, but not closed with arches until the marriage of Philip II. of Spain with Queen Mary of England: since that time it hath continued arched, with this difference, that it hath two more arches than the crown of England. Those of Bohemia, Poland, Denmark, and Sweden, are of the same form, ornamented with eight leaves, and closed like that of Spain.

The crowns of most other Kings are circles of gold, adorned with precious stones, and heightened up with large trefoils, and closed by four, six, or eight diadems, supporting a mound, surmounted with a cross. The crowns of France, Spain, and other foreign kingdoms, have no caps within them; neither have they any ermine, like the crowns of England. The *crown* of the grand-duke of Tuscany still remains open, and differs in its form from all others. It was placed on the head of Cosmus de Medicis by Pope Pius V., when he honoured him with the title of grand-duke of Tuscany in 1570.

The *crown* of Hungary is the same with that of France, Spain, &c.; but over it is another crown, composed of 16 plates of gold, from which arise two arches, having in their centre a cross, the ends of which are ornamented with large pearls: the plates are enamelled with busts of Jesus Christ and his apostles, as is also the flat path of the arches, and enriched with pearls, jewels, and precious stones. A fabulous tradition says, that this crown dropped from heaven, for the crowning of Stephen the first King of Hungary, in the year 1000.

The great Turk bears over his arms a turban, enriched with pearls and diamonds, under two coronets, the first of which is made of pyramidal points, heightened up with large pearls, and the uppermost is surrounded with crescents.

The *electoral crown*, or *coronet* or *crown* of *Charlemagne*, is a scarlet cap, turned up with ermine, and closed with a semicircle of gold, all covered with pearls. On the top of it there is a globe with a cross thereon. It is borne by his majesty the King of England, on an escutcheon, in the fourth quarter of the royal achievement, as arch-treasurer of the sacred Roman empire.-

CROWNS, or *Coronets, of British princes of the blood-royal.* 1. The *crown* of the Prince of Wales is a circle of gold, set round with four crosses-pattée, and as many fleurs-de-lis alternately; from the two centre crosses-pattée is an arch, adorned with pearls; in the middle of which is a ball and cross-and within the coronet is a crimson cap, lined with white sarsenet, and turned up with ermine. Besides this, the Prince of Wales has another distinguishing mark of honour, *viz.* a plume of three ostrich feathers, with an ancient coronet of a Prince of Wales, with this motto, *Ich dien*, i.e. *I serve.* This device was at first taken by Edward Prince of Wales, commonly called the Black Prince, after the battle of Cressy, A. D. 1346, where having killed John, King of Bohemia, he took from his head such a plume, and put it on his own. 2. The *coronet* of the princes of the blood-royal is composed of a circle of gold richly chased; on the rim or edge two crosses pattée, two strawberry-leaves, and four fleurs-de-lis: within the coronet is a crimson velvet cap, lined with sarsenet, and turned up with ermine: on the top of the cap, a rich tassel of gold and spangles.

CROWNS or *Coronets of the British nobility.* 1. That of a duke is a circle of gold richly chased; having on the edge eight strawberry-leaves of equal height: a crimson velvet cap ptoped by a tassel of gold, and turned up with ermine of one row. 2. That of a marquis is a circle of gold, set round with four strawberry-leaves, and as many pearls, on pyramidal points of equal height, alternately: the cap, &c. as before. 3. An earl's has eight pyramidal points, with as many large pearls on the tops of them, placed alternately, with as many strawberry-leaves, lower than the pearls: the cap and tassel as before. Coronets were first assigned to earls in the reign of Henry III. 4. The viscount has only pearls, without any limited number, placed on the circle itself, all round: cap, &c. as before. Coronets were first assigned to viscounts in the reign of King James I. 5. A baron has only six pearls, set at equal distances, on the golden border of ermine; not raised to distinguish him from the earl; and limited, to show that he is inferior to the viscount.

The barons originally wore only a crimson cap turned up with white fur; but by a grant, dated August 7, in the 13th year of Charles II., they obtained the privilege of wearing coronets according to their respective dignities: and in 1665, King Charles II. granted his royal warrants to the officers of arms in Scotland and Ireland, for the peers of each of these kingdoms to wear the same fashioned coronets with those of England, according to their several degrees. These coronets consist of a circlet of gold, with six pearls only on the rim, a cap, tassel, &c. No peer or peeress, under the dignity of princes and princesses of the blood-royal, ought to have the circle or rim of their coronet enriched with either precious stones or jewels, or embellished with any pearls, except those mentioned to encompass the coronet of the baron, viscount, earl, and marquis; but this rule is now so little regarded by herald painters, that the coronets on the carriages of many of the peers and peeresses are represented as having their arms studded, and ornamented with pearls, precious stones, &c. The balls on the English coronets are commonly called pearls; but they are always made of silver.

The eldest sons of peers, above the degree of a baron, use the coronet appertaining to the father's second title; and none of the younger sons use coronets.

The *coronet* of the kings of arms is a plain circle of gold, bearing sixteen leaves, eight of which are higher than the others; on the bands are engraved the following words, "Miserere mei Deus."

The arms of the archbishopric of Canterbury are borne by the present archbishop, as they have likewise been borne by some of his predecessors, timbered with a *mitre affronté*, encircled by a *ducal coronet*, and with two labels or pendants fixed to it, hanging waved and folded on each side of the shield.

COUNTESS OF PEMBROKE'S EPITAPH.

The well known epitaph of the celebrated Countess of Pembroke, the sister of Sir Philip Sidney, has been generally ascribed to Ben Jonson. The first stanza is printed in Jonson's Poems; but it is found in the MS. volume of Poems, by William Browne, the author of "Britannia's Pastorals," preserved in the Lansdown collection, British Museum, No. 777; and on this evidence, may be fairly appropriated to him, particularly as it is known that he was a great favourite with William, Earl of Pembroke, son of the Countess.

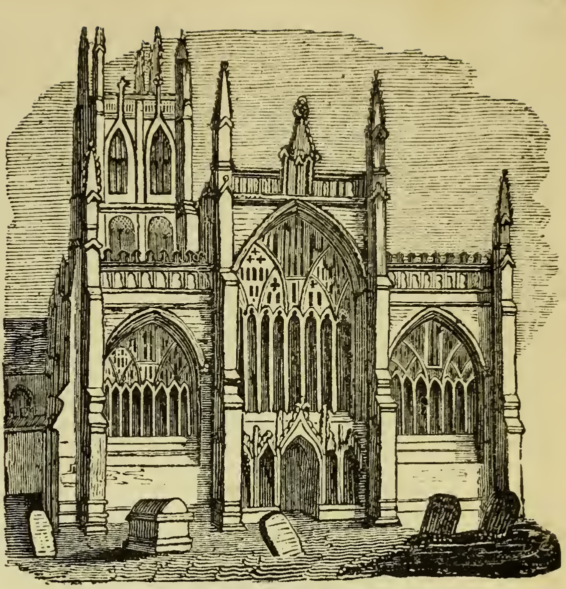
On the Countess Dowager of Pembroke.

Underneath this sable hearse
Lies the subject of all verse;
Sydney's sister! Pembroke's mother!
Death, ere thou hast slain another,
Fair, and learn'd, and good as she,
Time shall throw a dart at thee!

Marble piles let no man raise
To her name for after days;
Some kind woman, born as she,
Reading this, like Niobe
Shall turn marble, and become
Both her mourner and her tomb.

AS BOLD AS BEAUCHAMP.

Of this surname there were many Earls of Warwick; "amongst whom (says Dr. Fuller) I conceive Thomas, the first of that name, gave chief occasion to that proverb; who, in the year 1346, with one squire and six archers, fought in hostile manner with a hundred armed men, at Hogges in Normandy, and overthrew them, slaying sixty Normans, and giving the whole fleet means to land."



CHURCH OF THE HOLY TRINITY, HULL.

In 1312, the fifth year of the reign of Edward II., was commenced building the beautiful church of the Holy Trinity. The King, who was then at York, contributed bountifully to the edifice. The merchants and tradesmen of the town, assisted by liberal donations from the gentry of the neighbouring country, supplied the rest: and from this early period it has shone the principal ornament of the town of Kingston-upon-Hull. This stately structure is built after the cathedral fashion; and is the largest parochial edifice in England. It is 279 feet long from E. to W.; the length of the nave being 144; the breadth of the nave of the transept, under the steeple, is 28 feet; and the length of the chancel 100 feet: the breadth of the nave of the church is 172 feet; the length of the transept 96 feet; and the breadth of the chancel 70 feet.

The interior architecture of this church is in the first style of Gothic grandeur; and in its original state must have been pre-eminently beautiful. The nave, a portion of which is devoted to the church service, is divided from the aisles by eight pointed arches resting on angels, those on the north side playing on wind instruments of every kind and form, and those on the south on stringed. The whole of these figures are in fine preservation. The ceiling is flat and panelled. In the western gallery is an excellent organ, which was built by Father Smith in 1711. The subscriptions amounted to £586 12s. 6d.: the deficiency was paid by the corporation. In the centre of the nave are three separate pulpits, decreasing in size, but all similar in form and ornament; they are octagonal, covered with rich panelling, and standing on four columns conjoined; each has separate steps, and over the largest, which is more elaborately sculptured than the others, is a sounding-board, suspended from the roof by a chain.

The interior of the chancel has a very light and elegant appearance. It is divided from the aisles by five pointed arches resting on columns similar to those of the nave; the capitals are foliated, and the pillars rest on octagonal plinths. The mouldings of the arches, both towards the chancel and the aisles, rest on small full-length figures of saints, standing on grotesque masks. A neat screen of oak, with pointed arches &c., separates the chancel from the transept. Almost the whole of the beautiful east window (it is said that there is only another window of the same style of architecture in the kingdom) was occupied by a painting of the Last Supper by Parmentier, done on plaster, until 1831, when it was taken down, and the window is now being restored with stained glass. Around the chancel are two rows of seats, at some of the ends of which were carved various figures, such as St. George and the Dragon, or Saint Michael standing upon and killing him, &c. &c. In the time of the rebellion, the chancel was turned into a conventicle, and the passages to the church walled up to the very top, where the Independents went to hear their preacher, Mr. Cam, from Amsterdam.

In the north aisle of the chancel there is a neat monument with two Corinthian pillars, and between them a three-quarter length portrait of Alderman Thomas Ferries, master of the Trinity-house, and once mayor of Hull.

At the east end of the south aisle is a white marble table with a pyramidical slab above, surmounted by an urn. On the pyramid is a basso-relievo of Moses and the serpent on the cross. On the slab is an inscription to the Rev. Joseph Milner M. A. successively lecturer and vicar of this church, and upwards of thirty years master of the Grammar-school, who died November 15th. 1797, aged fifty-three. He was brother to the dean of Carlisle, and author of the much admired History of the Church of Christ.

The font is situated at the west end of the nave; it is circular, and stands on eight columns of four cylinders each, with a larger one in the centre. The faces have quatrefoils, with shields, roses, &c. In 1821, whilst repairing the church, the workmen found on the east side of the door of the south transept, in a pointed arched recess, (which had been built up with bricks) an effigy of a female. Her dress is close, and partly covers her head. She has a book between her hands, and on the soffite of the arch is a symbol of the Almighty. In 1833, whilst digging for a vault in the chancel, was found a stone coffin, which is now laid in the transept.

Hull, 1834. T. D. H.

HISTORY OF RELIGION IN ENGLAND.—No. 4.

LITTLE worthy of notice occurred in the succeeding reigns; nor would Henry VIII. have complied with the wish of the numerous Protestants in his dominions, had not the gratification of his own inordinate passions demanded the subversion of papal power within his territories. The public mind had been gradually enlightened by the discovery of printing; but the title of the Defender of the Faith given him by the sovereign Pontiff is a convincing proof, either that the doctrines of the Reformers had not produced conviction with him, or that he suppressed that conviction while he thought it convenient to act in concert with the Court of Rome. Finding the views of the Pope in opposition to his own wishes as he proceeded in his career of unprincipled tyranny, he formed the grand resolution of denying his supremacy; and hence arose all the acts which constituted the subsequent partial reformation in matters of religion.

To complete the climax of this tyrant's crimes, as far as relates to religion, we need only refer to the six articles of a statute, justly called a bloody one, which ordained hanging or burning for all those who denied the real presence in the Sacrament, or maintained the necessity for administering it in both kinds, or declared it lawful for priests to marry, or to break the vow of chastity, that private masses were of no service, and that auricular confession was not necessary for salvation. When we reflect how very prevalent the doctrines were which this statute opposed, we may readily conjecture the numbers who fell victims to its provisions.

Restricted and persecuted as the Protestants had been, they must have sincerely rejoiced when death terminated the contradictory acts of Henry VIII., particularly as they had every thing to hope from the known sentiments of the Protector, and his infant charge, in their favour. The Romanists were justly alarmed at their situation, and had no other ground for opposing the will of the prevailing party, than pleading the bar of nonage with respect to the King, and the disability of a Regency to effect any change in religion: these were rejected by the government, and a visitation of churches was immediately decreed for the express purpose of abolishing any abuses found to exist in them. The only bishops who endeavoured to prevent the effects of this resolution were Bonner and Gardiner. The Princess Mary, indeed, wrote to the Council in severe terms, but that body soon convinced her it was her duty to observe and obey. The first Parliament of this reign evinced its perfect compliance with the views of the Protector and the young Monarch by repealing the laws against the Lollards, that of the six articles, and confirming the supremacy of the latter; other acts were made which admitted the laity to the full participation of the communion, gave the appointment of bishops to the crown, restrained the jurisdiction of ecclesiastical courts; and finally, the various chantries were suppressed, and their revenues seized.

Having stated these particulars, we shall beg leave to refer the reader for further information to works written expressly on the subject, merely observing, that in due time the Council confirmed the form of prayer prepared by the Protestant clergy, than which none can be more sublime and excellent. The title of the common prayer-book, published in 1549, representing the King in Council, debating on its merits, has evidently been sketched by the hand of a perfect master. In dismissing the reign of Edward VI. we cannot avoid reflecting with pleasure, that not even a Bonner suffered for religion; at the same time we must lament, that Joan Butcher and a Dutchman perished in the flames for their anabaptist opinions, just then imported from Germany. The contrition and reluctance exhibited by the King when signing the warrant for the death of the former, makes us regret his youth at the moment, and convinces us had he reached maturity of years his advisers would have been disappointed.

The death of the virtuous and promising Edward at this critical period of the change in religion naturally depressed the hopes of the Protestants, and elevated those of the Catholics. It is said that Mary faithfully promised to preserve the form of worship, and not to oppose the doctrines introduced in the reign of her brother; but her acts immediately dissolved the visions of happiness caused by this declaration; and those were commenced by her placing Stephen Gardiner in the see of Winchester, and constituting him Lord High Chancellor, of whom it will be sufficient to say, he postponed his dinner-hour, to have the satisfaction of knowing that Latimer and Ridley were consumed by the fire himself had kindled for them. The next decisive step of the Queen was to displace the bishops of London and Durham, and to appoint Bonner and Tunstall to those sees. On the 15th of September, Latimer and Cranmer were condemned; and on the 1st of October, 1553, she received the crown of the realm—the purity of which she immediately sullied, by proclaiming a *general* pardon, with as many *exceptions* in its provisions as completely answered her purposes against the Protestants.

Thus secured in the plenitude of power, she even resented the honest proceedings of her judges in the courts of law; and having been informed that Sir James Hales had made a decision violating the supremacy of the pope, she caused him to be imprisoned in the King's Bench, the Compter, and the Fleet; till, despairing of relief, this unhappy man committed suicide. A synod was assembled by her command, in the first year of her reign, which restored the Roman Catholic religion. On the 4th of February, John Rodgers was burnt; and on the 9th, Hooper, bishop of Worcester. On the 16th of October, 1554, Ridley and Latimer were burnt at Oxford; where they had been enticed, under a pretence of arguing the absurd question of the real presence in the sacrament of the Lord's Supper.

After her marriage with Philip of Spain, she ventured to introduce the pope's legate *à latere* into England; by which means his supremacy was at once established. Pole, who held this high office, lost no time in representing to parliament the offences they had committed against the true church, by the several statutes made in favour of the new religion, requiring them to repeal all those acts immediately: the obsequious representatives of the nation obeyed the mandate, declared their readiness to recant their errors, begged for pardon, and were finally absolved. In March, 1555, Mary gave up her claim to the abbey lands seized by her father; and thus commenced the restoration of monasteries, which were in some instances rebuilt; but death terminated this difficult portion of her plans, before any considerable progress had been made. It is barely necessary to mention, that all the married clergy were ejected from their benefices, previous to the order for celebrating mass in every church throughout the kingdom.

In concluding this sketch of the reign of the worthless daughter of Henry VIII. it may be proper to add, that five bishops, twenty-one divines, eight lay-gentlemen, eighty-four artificers, one hundred husbandmen, servants, and labourers, twenty-six wives, twenty widows, nine young females, and two infants, lost their lives by fire, exclusive of a great number of persons who perished in prisons. Fortunately, the Princess Elizabeth, heiress of the crown (herself a firm Protestant), escaped the destruction inflicted on opponents of less consequence. Gardiner endeavoured, by every stratagem, to entangle the future queen; but, aware of the penalty, she eluded his snares; and all that he could effect, was her imprisonment. It has, however, been said, a warrant for her execution was procured from some of the council, which failed through the humanity of Bridges, lieutenant of the Tower; who, lamenting her sad fate, applied to Mary, and received an assurance she knew nothing of the circumstance.

Aubrey relates a superstitious dream, in his Miscellanies, which will serve to prove how very nearly suppressed the Protestant religion was in the reign of Philip and Mary. At that period, there was only one congregation in London, which consisted of about three hundred individuals. A person, whose name is not mentioned, acted as deacon, and kept a list of their names. One of the number, strongly affected by the situation of himself and brethren, dreamt that a queen's messenger apprehended the deacon, and seized the list. This dream was repeated a second time, the same night, which induced him to wait on the deacon, who rejected his dream as absurd and superstitious; but, the dreamer persisting, he at length consented to deposit the list in other hands; which was accomplished but a few hours before a messenger actually arrested him.

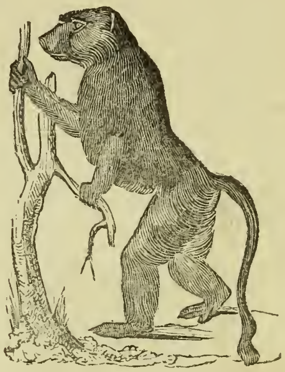
As the nation had become Roman Catholic through coercion, it may well be imagined the majority of the people joined hand and heart with the new government in restoring the religion established in the reign of Edward VI. As the acts of parliament passed in the time of Elizabeth all tended to one point, it is useless to enter into particulars relating to them; but it may not be amiss to give the sentiments of the author of "Acta Regia" on the frequent changes of religion within a short period, compared to the importance of the subject, as perfectly coinciding with ours. "Which soever way we turn, we cannot avoid seeing what I have just now mentioned, in some of the four reigns that I have been treating, with regard to religion. The Papists and Protestants had equal reason to complain of the too great power of the parliaments in the reign of Edward VI. The Papists were the only body that felt the inconveniences of it in the reign of Edward VI. The Protestants had their turn in the reign of Mary; and at last, in the reign of Elizabeth, the Papists had reason to wish that the members of parliament had a more limited power. Really 'tis not very strange to find the House of Commons altering their sentiments and maxims, because in every new parliament there are new members, the majority of whom are commonly in the court interest. But what is most surprising is, to find the Upper House (which is not liable to such alterations in its members) subject to the same alteration in its maxims. In the four reigns last mentioned, we find, in the space of about thirty years, the same lords (except a very few who died in that interval) complying with four successive changes in religion, according to the pleasure of the Kings, the Queens, and the House of Commons. I will not venture to guess at the reason of such gross inconstancy; but it is certain, that all these alterations did not proceed from new light."

The latitude given to the public, by these repeated changes in the doctrines of religion and the forms of worship, induced and invited speculative opinions, which were inculcated and preached by their supporters, in every part of the kingdom: hence arose the various sects now established, and the animosities inseparable from the intercourse of their members. James I. is said to have ascended the throne professing the forms and faith of the Church of England, but secretly entertaining sentiments more than favourable to the religion of his mother, Mary, queen of Scots: his hatred to the Puritans was, however, undisguised, and rancorous.—*Malcolm's Manners and Customs of London.*

Architectural Maxims.—In bookcases, wardrobes, and all similar articles, the space between 3 ft. and 7 ft. from the ground is all that ought to be appropriated to shelves; as it is only between these points that a person can conveniently reach anything. All above and below these points, if it is used at all, should be cupboards for bulky articles seldom wanted.—Doors should be hung on the side nearest the fire, whether they are in the same wall or at right angles with it; otherwise they will draw out the smoke every time they are used.—In every building, in order to preserve unity of expression, there ought not only to be prevalent the same forms, but the same character of lines. In correctly Grecian architecture, the forms extend in length, the prevailing lines are horizontal; in the Pointed style, the forms exceed in height, and the prevailing lines are perpendicular to the horizon; in Roman architecture when the arch is introduced, in the Anglo-Norman style, and in the Elizabethan manner, there is, or ought to be, a harmonious combination of horizontal, perpendicular, oblique, and curvilinear lines.—When two forms totally different, as a circle and a square, are unavoidably placed together, unless the one is a great deal smaller than the other, they will never form a whole.—A vicious combination may become tolerable, and even satisfactory, by long habit; for example the barn-like form of the body of a church, and its tower or spire.—*Loudon's Architectural Magazine.*

THE MENAGERIE.—The Baboons.

The Pig-faced Baboon, which is also called the Chacma, is a native of Africa, and was formerly exceedingly troublesome to the settlers in the neighbourhood of the Cape of Good Hope. Its general colour is a dusky hue, bordering upon black. The body is from two to three feet in length, and the tail is so short, that when the animal stands on all fours, it does not reach the ground. The forehead of this species is remarkably depressed; the nose is much prolonged.

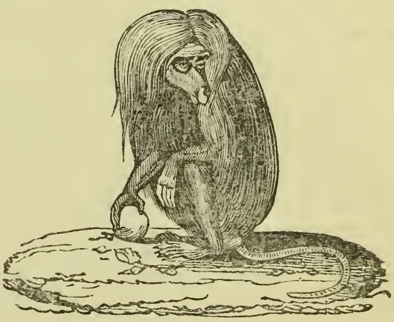


The Pig-faced Baboon.

The voice of the pig-faced baboon has a near resemblance to the bark of a dog

The Maimon, which is a native of the banks of the Ganges, has pouches on each side of its cheeks, and callosities on its posteriors; its tail is naked, curled up, and about the length of five or six inches; the canine teeth are not much longer in proportion than those of men; the snout is very broad; the orbits of the eyes very acute above; the face, ears, hands, and feet are naked, and of a flesh color; the hair on the body is of a beautiful greenish grey, each hair being grey and black tipped with yellow; the extremities are grey; the region of the reins is a golden yellow, and the thighs are of a lively red. It sometimes walks erect, and at other times upon all fours: is about two feet or two feet and a half tall when erect, and is a spiteful animal.

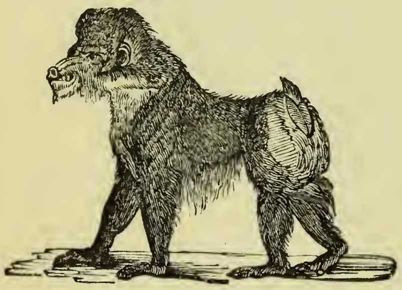
The Dog-faced Baboon, which is between four and five feet high, and inhabits various parts of Africa and Asia, is distinguished by a longer tail than the rest of its kind; in this respect it seems to bear some affinity to the monkey, and has been classed under that denomination by several naturalists. Its head is large, muzzle long and thick, eyes small, face naked, and of an olive color; the hair on its forehead is separated in the middle, and hangs down on each side of the face; from thence down its back as far as its waist it is long and shaggy, of a bluish grey color, freckled with dark spots; the hair on the lower part of the body is short; and its buttocks are bare and red.



The Dog-faced Baboon.

It lives in troops, commits great depredations in gardens and cultivated grounds, and is exceedingly strong, vicious, and impudent.

The Mandrill, which also bears the name of the ribbednosed baboon, is an ugly, disgusting animal. It is found on the Gold Coast, and in other southern provinces of Africa, where the negroes call it *boggo*, and the Europeans *mandrill.* This animal is the largest of the baboons; and is equally remarkable for its variety of color, its singularity of appearance, its immense strength, and its unconquerable savageness. "Under its projecting forehead," says Mr. Bingley, "are two small and vivid eyes, situated so near to each other, that their position alone gives to the physiognomy an air of ferocity. An enormous muzzle, indicative of the most brutal passions, terminates in a broad and rounded extremity of a fiery red color, from which continually oozes a mucous humour. The cheeks, greatly swollen and deeply furrowed, are naked, and of a deep blue color. A narrow blood-colored ridge extends down the middle of the face, and terminates in the nose." Round the neck the hair is very long. On the sides of the head it joins that at the top, and the whole terminates in a somewhat pointed form. Each hair of the body is annulated with black and yellow; so that the whole fur has a greenish brown hue.



The Mandrill.

When standing upright, the mandrill is in height from three feet and a half to five feet. Its voice bears some resemblance to the roaring of a lion. No art or kindness can in the least subdue its brutal propensities; and its great strength renders it an object of perpetual dread to its keepers. Yet it is not, strictly speaking, a carnivorous animal; for though it will eat meat that has been cooked, its usual food is fruits and nuts.

THE NEW COLONY.—The grand recommendation of this scheme of Colonization is, that it is a plan of making emigration pay its own expences. Every one admits, and every one must admit, that if a portion of our labourers could be removed from the country, where they are now earning a scanty and precarious subsistence, and placed in a new and fertile country, under the best arrangements which could be desired for giving the greatest possible productiveness to their labour, the surplus of what they would there produce, above what they can produce in their present situation, would form a fund sufficient, in a year or two at farthest, to repay with interest the whole expence of their emigration. Now, this fund, by the present scheme, is to be taken hold of by the State, by a very simple mode of taxation, the sale of public lands. And thus the expenses of emigration will be paid for out of the increase to the general wealth of the world, produced by emigration itself; the increased produce of the emigrant's own labour will be made available to pay the expences of his emigration.

But for this purpose an advance of money is necessary; the emigrant's passage cannot be paid for out of the funds which are to be afterwards produced by his labour. It can only be paid for out of monies raised by loan *on the security* of that future fund. The working of the scheme will be as follows. A sum of money, say 100,000*l.*, is raised on the security of the sale of lands. With this sum a great supply of labour is taken out; this *certain* supply of labour induces the capitalist to emigrate (many have already expressed that intention); these capitalists will purchase lands, and the proceeds of the sale, after paying the interest of the loan, will be employed in carrying out more labour. This, again, leads to further purchases of land, and the price is applied to further emigration; and so the stream of emigration is perennially kept up, without any advance of money beyond the original one. The accumulation of capital in the Colony would take place with a rapidity unexampled in other Colonies, because in all other Colonies the settlers, being dispersed at great distances from each other, afford no market for each other's produce; and the regular application of the proceeds of the sale of lands to the emigration of additional labourers will enable the increase of labour to keep pace with the accumulation of capital, however rapidly this may take place.—*Examiner.*

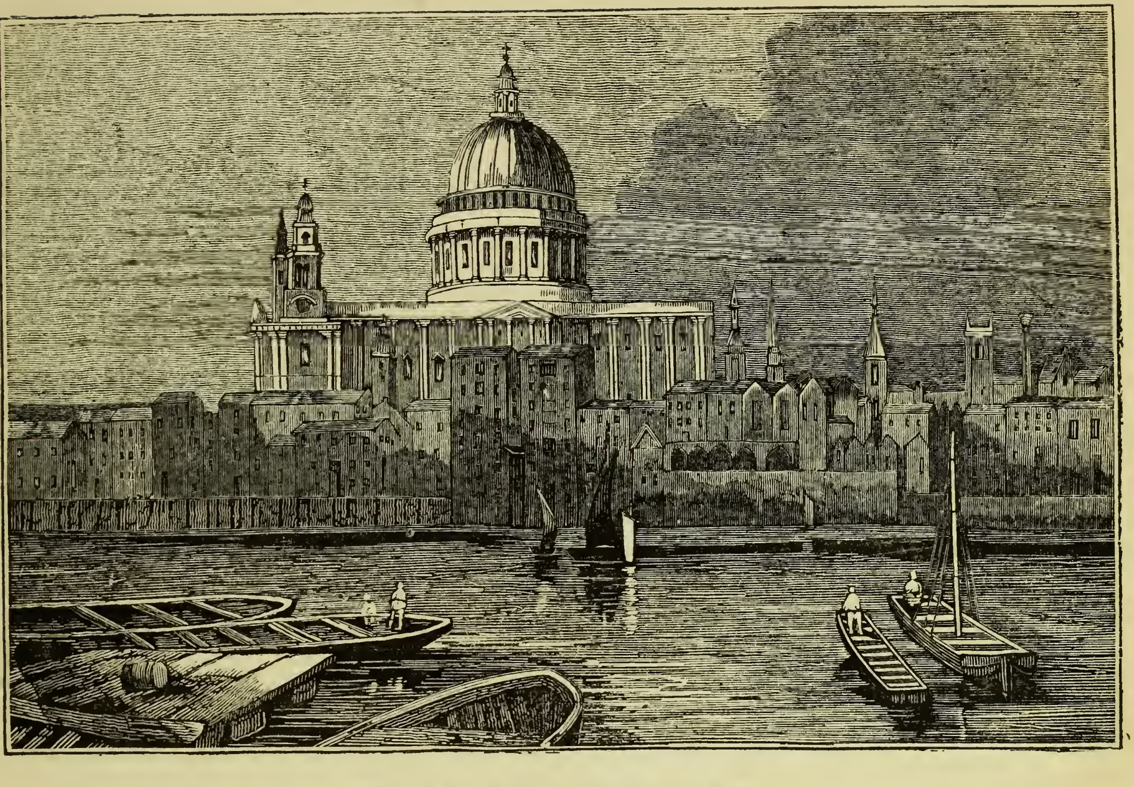
A FRENCH MARRIAGE PARTY.—In our present tour—for we have now been talking of older experience—we had the good fortune to fall in with a marriage party proceeding to Honfleur, to spend the white day of their lives. They were of a class higher than the peasantry, but lower than the gentry, although dressed—at least the females—with absolute extravagance. This, however, is nothing uncommon in Normandy, where a servant girl frequently carries the whole of her earnings in the form of lace upon her head. It would have been impossible for us to have discovered, amongst the three lovely and most radiant faces before us, that of the bride, had we not remarked the different species of homage which she received from her attendant. The oblations offered to the other young women were a mixture of politeness, gallantry, and even love, which they accepted with a proud consciousness, mingled with a playful and graceful coquetry. On *her* part, there was a grave, calm, and earnest fondness in the look which she fixed upon her betrothed; and when she did not look, we could see a shade upon her brow, and a cloud in her eye, as if her young spirit were already busy with that unknown future to which she had given herself up. The feelings of the bridegroom seemed to be divided between love and pride; his arm was round her waist as one having authority; every word, every glance, every gesture seemed to say, "She is *mine!*" We were soon midway, where the great ocean stream sweeps in to meet the waters of the Seine, and our vessel began to roll, and plunge, and stagger. Presently the fair face of the bride became pale—she looked distressed; and we watched, with intense curiosity, the effect which the catastrophe we saw was coming would have on her lover. The Frenchman was as true as steel; he held her head while she leaned over the vessel's side; and the first thing she did when she got up again, with white cheeks and tearful eyes, was to thank him for his kindness with a kiss. In France this is nothing.—*Picturesque Annual.*

ON THE TAPIS.—The affair is on the "tapis," or "carpet," is borrowed from the House of Peers, where the table used to be, and probably still is, covered with a carpet.

MONTESQUIEU'S SPIRIT OF LAWS.—Few circumstances in literary history are more remarkable than the suppression of Dupin's "Observations on a book entitled the Spirit of Laws." This work, which is said to have been one of the best replies ever made to Montesquieu, was suppressed and burned by the author, at the request of Madame de Pompadour. The family and friends of Montesquieu had used their utmost influence with that lady, then all-powerful at court, to prevail upon her to take this step. She accordingly sent for Dupin, informed him that she took the author of the Spirit of Laws under her immediate protection, and persuaded him to withdraw all the copies and burn the edition. It is not stated what share Montesquieu himself had in this unphilosophical mode of refutation. —*Relics of Literature.*

BIGOT.—A person obstinately and perversely wedded to some opinion or practice, particularly of a religious nature: Camden, perhaps, has hit upon the true original of the word.. He relates that when Rollo, Duke of Normandy, received Gisla, the daughter of Charles the Foolish, in marriage, together with the investiture of that dukedom, he would not submit to kiss Charles's foot; and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue, "Në se by God," *i. e.* "not so by God." Upon which the king and his courtiers deriding him, and corruptly repeating his answer, called him bi-got; from whence the Normans were called, bigodi, and bigots.—*Encyclopedia.*

ADULATION.—Adulation is extravagant complaisance, unmerited praises, and caresses from interested motives. She is painted in a genteel habit, playing on the lute, to signify that she endeavours to insinuate herself into favour by external allurements, and the sweetness of her speeches. Her attributes are—bees, on account of the sweetness of their honey, and the venom of their sting; and a pair of bellows, because flattery extinguishes the light of reason, and kindles the fire of the passions.—*Magazine-à-la-Mode*, vol.i.



ST. PAUL'S CATHEDRAL,

LONDON.

"I honour antiquity so much the more," says an author of the time of Charles I. "because it so much loved the church, and I can but admire the charity of former times, to build such famous temples, whereas these ages cannot find repaire to them; but then the world was all church, and now the church is all the world." Had the writer lived but a few years later, he would have found reason to speak very differently of the moderns, since it is much to be doubted, that in any country even when the Roman power was in its zenith, and the lives and fortunes of millions at its disposal, so many ecclesiastical structures were erected as in the age that immediately succeeded the great fire of London in 1666. One single architect, whom God seemed to have blessed with long life and extraordinary vigour of intellect, that he might raise temples to his glory, during a period of thirty years erected fifty churches, which exhibit all the merits and varieties of almost every style of architecture; and in five years more, completed a cathedral of almost unequalled grandeur and magnificence.

It was peculiarly fortunate that a calamity, which, however dreadful in its effects, paved the way for a great and salutary improvement in the metropolis, occurred at a period when England possessed her greatest architect, Sir Christopher Wren, who was at this time surveyor-general of his Majesty's works.

The subscriptions for building a new cathedral, which commenced soon after the fire, amounted in the course of ten years to 126,000*l.*; a new duty was laid on coals for the same purpose, which produced 5,000*l.* a year, and King Charles I. contributed 1000*l.* annually. Wren was ordered to prepare designs for the inspection of the king, and fixing upon one of them, his majesty commanded a model of it in wood to be prepared on a large scale. Of this model, which is suffered to remain in a dilapidated state in an apartment in the cathedral, where it is exhibited, a living architect (Mr. Elmes, the biographer of Sir Christopher Wren) says, "it possesses an originality peculiarly striking; copied from no other building it exhibits judgment and invention in every turn. Its series of cupolettas, round the grand central dome, is beautiful, and would have proved eminently effective in execution; and the variety of views from the different parts of the building, seen in various lights as the spectator approaches, recedes, or perambulates its varied scenes, afford a more numerous assemblage of various beautiful and picturesque combinations, than almost any other plan in existence."

Excellent as the plan was, it was rejected, on the ground, that it differed too much from the preconceived notion of cathedral churches; the secret appears to have been, that it was not adapted to the ceremonies of the Roman-catholic church, which the Duke of York hoped to restore, and therefore he used his influence to get the plan rejected. It was with the same view, that the duke obtained the addition to the plan that was adopted, of the side oratories, which so much broke in upon the design, that the architect is said to have shed tears when he was compelled to admit them.

The commission for rebuilding the cathedral was issued under the great seal, dated November 12, 1673. Sir Christopher Wren being appointed architect, and one of the commissioners, shortly afterwards made arrangements for commencing his task. The business of taking down the ruins of the old structure was one of considerable labour and difficulty. To the middle tower, the ruins of which were two hundred feet high, a blast of eighteen pounds of gunpowder was applied, under the direction of the architect; and comparatively small as this force was, it raised the whole angle of the tower, with several adjoining arches; visibly lifting the vast mass, which was not less than three thousand tons in weight, about nine inches, when, tumbling back again suddenly, it dropped into a heap of ruins, but with such a concussion, that the inhabitants in the neighbourhood took it for an earthquake. A less skilful engineer, on whom the continuation of the business devolved during a temporary absence of the architect, was not equally successful; for, in attempting to blow up part of the building, a fragment of a large stone was thrown into a private house, where some women were sitting at work, which made the commissioners order that no more powder should be used. Sir Christopher now resorted to that ancient engine of war, the battering-ram; a beam of timber forty feet long, well secured with ferrules, and suspended from a triangle, was vibrated by thirty men for a whole day against a part of the wall without any apparent effect, but on the second day the whole was thrown down.

The first stone of the new cathedral was laid on the 21st of June, 1675, by the great architect himself, who lived to see his son, then but a few months old, thirty-five years afterwards deposit the highest stone of the lantern on the cupola.

During the early progress of the work, an incident occurred, which, even in a less superstitious age, might have been considered as a favourable omen, without any charge of extraordinary credulity. Sir Christopher was marking out the dimensions of the great cupola, when he ordered one of the workmen to bring him a flat stone, to use as a station. A piece was brought: it was the fragment of a tombstone, on which but one word of the inscription was left—that word was RESURGAM. Some authors suppose this circumstance to have been the origin of the emblem sculptured over the south portico, by Cibber, namely, a phœnix rising out of its fiery nest, with this word as an inscription.

During the whole time that the cathedral was building, Sir Christopher, in order to preserve the new temple from profanation, affixed orders on various parts of the building, prohibiting the workmen from swearing, on pain of dismissal.

In 1693, the walls of the new choir were finished, and the scaffolding removed; and on the 2nd of December, 1697, it was opened for divine service, on occasion of the thanksgiving for the peace of Ryswick. The morning-prayer chapel was opened for divine service the 1st of February, 1699.

It is remarkable, that this mighty fabric was begun and finished by one architect, Sir Christopher Wren; one principal mason, Mr. Strong; and during one bishopric, that of Dr. Henry Compton, bishop of London.

The time occupied in its erection, though in truth marvellously short, compared with that devoted to other buildings similar in magnitude, was thought, at the period, to have been unnecessarily protracted. Nor was this the prejudice of the ignorant vulgar merely. In the 9th of William and Mary, parliament passed an act "for completing and adorning the cathedral church, in which there was a clause for suspending a moiety of the salary, until the said church should be finished; *thereby, the better to encourage* him to finish the same with the utmost diligence and expedition." And what does the reader imagine was the salary, the suspension of the moiety of which, was to have this encouraging influence? Only 200*l.*! Who, but a man whose genius soared far above that of the times in which he lived, who looked forward to the admiration of future ages as his reward, could have brooked so unmerited an indignity? The whole time occupied in this building did not exceed thirty-five years; while St. Peter's at Rome, the only fabric of modern times which can be placed in competition with it, was not completed in less than one hundred and forty-five.

The total expense of the building was 736,752*l.* 2*s.* 3*d.*

The dimensions of this cathedral, compared with that of St. Peter's, are, according to the Parentalia, as follows:—

	St. Paul's.	St. Peter's.
Length, within	500	669ft.
Greatest breadth	223	442
Height	340	432

In the construction of the edifice, the architect was forced to observe the general shape of a cross, and yet it exhibits little or none of the awkwardness of that form of building. By means of an additional transept or arm he has given due breadth to the west end or principal front; the east end terminates in a projecting semicircle; and at the extremities of the principal transept, there are also semicircular projections for porticos, while the angles of the cross are occupied with square appendages, which serve as buttresses to a magnificent dome or cupola. The front of the building on the west presents a grand portico of the Corinthian and Composite orders, surmounted by a spacious pediment, with a lofty tower or steeple of great elegance and richness on each side. In the tympanum, the conversion of St. Paul has been well sculptured in basso-relievo, by Bird; on the apex is a colossal statue of St. Paul, and on either hand, at different distances along the summit of this front, are similar statues of St. Peter, St. James, and the four evangelists. The semicircular porticos at each end of the principal transept are of the Corinthian order, and are also crowned by statues of the apostles. The tympanum of that on the north side, exhibits a sculpture of the royal arms and regalia, supported by angels; and that of the other, the phœnix rising from the flames, as before mentioned. The side walls of the building present the appearance of a two-storied structure; there being two ranges of pilasters all round, one of the Corinthian, and the other of the Composite order; the intervals between which, are occupied with windows. The dome or cupola is the most striking feature of the whole edifice. A plain circular basement rises from the roof of the church to the height of twenty feet; above that, there is a Corinthian colonnade of thirty-two columns; and every fourth intercolumniation is filled with masonry, so dispersed, as to form an ornamental niche or recess, while, at the same time, the projecting buttresses of the cupola are thus concealed. "By a happy combination of profound skill and exquisite taste, a construction adapted to oppose, with insuperable solidity, the enormous pressure of the dome, the cone, and the lantern, is thus converted into a decoration of the most grand and beautiful character. The columns being of a large proportion, and placed at regular intervals, are crowned with a complete entablature, which, continuing without a single break, forms an entire circle, and thus connects all the parts into one grand and harmonious whole." The entablature of the peristyle supports a handsome gallery surrounded with a balustrade. Within this rises an attic story, with pilasters and windows, from the entablature of which springs the exterior dome. Round an aperture on the summit of the dome, there is another gallery, from the centre of which ascends an elegant lantern, surrounded with Corinthian columns, and surmounted by a ball and cross richly gilt.

The exterior of St. Paul's has been the subject of frequent criticism; and, judged of according to the strict rules of art, it is probably not without its faults. The adoption of two orders of architecture in the body of the building; the want of two towers or steeples at the east end, to correspond with those at the west; the height of the pillars which form the peristyle of the dome, being little less than the lowest order, and larger than those immediately below them; and the magnitude of the cupola, as compared with the rest of the structure, are all complained of as departures from acknowledged principles of harmony. It must be confessed, however, that these are nice discrepancies discoverable by the learned few only; and that, with the great mass of ordinary observers, the appearance of the building excites emotions of unmingled admiration and wonder. When viewed, especially from any of the heights around the metropolis, such as Hampstead, or Highgate, or Shooter's Hill, its dome has a very noble appearance; though there, perhaps, it is rather to be regarded as a cupola to the vast metropolis itself, than to any single edifice. "Considered in this light," as Mr. E. Aikin remarks, "the coldest critic, the most rigid theorist, could not wish to subtract a particle from its rich exuberance." Nor are more solid reasons wanting in justification of the anomalies objected to. Sir Christopher Wren, it will be remembered, was compelled, against his own better taste, to follow the cathedral or cross fashion, in the formation of the structure; and though an additional transept might be admitted, for the sake of giving breadth to the front, there was no possible mode by which two addtional towers could have been introduced. The adoption of the two orders of architecture was a matter not of choice but necessity. The quarries of the Isle of Portland, from which alone the stones for the building could be procured, could not furnish blocks of magnitude enough to enable the architect to raise his series of pillars all of one order; that is, to make the lowest order of the necessary elevation. "At St. Paul's," says the author of the Parentalia, "the surveyor was cautious not to exceed columns of four feet, which had been tried by Inigo Jones, in his portico; the quarries of the Isle of Portland would just afford for that proportion, but not readily; for the artificers were forced sometimes to stay some months for one necessary stone to be raised for that purpose, and the further the quarrymen pierced into the rock, the quarry produced less stones than near the sea." The irrelative size of the pillars, which form the peristyle of the dome, arose from the same cause. Had they been less, the peristyle would not have formed, as it does now, one of the most elegant features in the building. The fault, if there is any in the case, consists in the shortness of the inferior pillars; and that, as has been just observed, was one of necessity. As to the magnitude of the dome, the objection refers to the erections upon the dome itself; and the cause of these has been thus explained:—"The world expected," says the Parentalia, "that the new work should not fall short (in elevation) of the old. He (Sir C. Wren) was therefore obliged to comply with the humour of the age, and to raise another structure over the first cupola; and this was a cone of brick, so built as to support a stone lantern of an elegant figure, and ending in ornaments of copper, gilt."

After all, too, it admits of some doubt whether a more equal proportioning of the parts, according to the rules of art, would have improved the general effect of the building; and it is by effect on the spectator, that the real merit of the arrangement which produces it, may best be judged. St. Peter's at Rome, for example, uniformly deceives an observer, appearing of smaller dimensions than it really is; and the effect is allowed to be occasioned by the nicety observed, in making all the parts of such relative magnitude, as the rules of art have laid down. It is sensibly remarked, however, by Mr. Knight, that "if it be a merit to make it appear small, it certainly was extreme folly to incur such immense expense in building it large." The effect which St. Paul's has on a spectator is just the reverse. It strikes the eye at once, as being of vast magnitude; and, from whatever situation we view it, whether close or at a distance, the idea of vastness is increased. May not this effect then be owing to the very absence of that nicety in the proportions of the parts which lessens St. Peter's so much to our vision? May not the regular magnitude of the dome, and the irregular height of the colonnade beneath it, and the irregular mixture of different orders of architecture, have all contributed to the production of that harmonious whole, which is the object of our admiration?

On *entering* the building, there is one discrepancy which strikes a stranger more forcibly than any that can be remarked in the exterior. Contrary to what he has been led to expect from the division of the walls on the outside, into two stories, he finds no such corresponding division within. Although disappointed, however, he is far from being displeased. The unexpected loftiness of the vaulting, and of the long range of columns and piers which burst on the sight, add still farther to those ideas of vastness and magnificence which the exterior has inspired. Sir Christopher chose the hemispherical manner of vaulting, as being "demonstrably much lighter" than diagonal cross vaults; and that demonstration we have here before us. "The whole vault of St. Paul's consists of twenty-four cupolas, cut off semicircular with segments to join to the great arches, one way, and which are cut across the other way with elliptical cylinders to let in the upper lights of the nave; but in the aisles, the lesser cupolas are both ways cut into semicircular sections, altogether making a graceful geometrical form, (distinguished by circular wreaths.)"—*Parentalia.*

The great dome over the central area is supported by eight stupendous piers, four of the arches formed by which open into the side aisles. The cathedral church of Ely is said to be the only other one in this country, in which the central area is thus pierced by the side aisles. The advantages of this mode of construction are, that it gives an air of superior lightness to the clustered columns, affords striking and picturesque views in every direction, and gives greater unity to the whole area of the building. The view upwards into the interior of the dome is extremely striking. It has been so constructed as to show a spacious concave every way; and from the lantern at the top, the light is poured down with admirable effect over the whole, as well as through the great colonnade that encircles its basement. The inside is divided into eight compartments, in which there are as many paintings of subjects from scripture, by Sir James Thornhill; but though originally executed with much animation and relief, the colours are now so faded, that they present to the eye of the observer below, only a confused mass of stains. Sir Christopher Wren wished to have beautified the inside with the more durable monument of mosaic work; but in this, as in other instances of correct foresight, he was unhappily over-ruled.

The choir is separated from the body of the church by handsome iron railings. Over the entrance to it is the organ gallery, and an organ in it supposed to be one of the finest in the kingdom. It was erected in 1694, by Bernard Schmydt, or Smith, for 2,000*l*. On the south side of the choir is a throne for the bishop; on the north another for the lord mayor; and besides these, there is on each side a long range of stalls. The whole are richly ornamented with carvings by Gibbons, who was the first, according to Walpole, who succeeded in giving to wood "the loose and airy lightness of flowers, and chained together the various productions of the elements, with a free disorder natural to each species." In the chancel, or semicircular recess at the east end, stands the communion-table. What is called the altar-piece, has four fluted pilasters painted in imitation of lapis lazuli, and is besides ornamented with a profusion of gilding; but its appearance is on the whole insignificant, when contrasted with the lofty windows above it, and the general magnitude of the choir. It is due, however, to the memory of Wren, to notice, that he had other designs for this part of the building than those which have been realized. "The painting and gilding," says the Parentalia, "of the east end of the church, over the communion-table, was intended only to serve the present occasion, till such time as materials could have been procured for a magnificent design of an altar, consisting of four pillars wreathed, of the richest Greek marbles, supporting a canopy hemispherical, with proper decorations of architecture and sculpture, for which the respective drawings and a model were prepared. Information and particular descriptions of certain blocks of marble were once sent to the Right Honourable Dr. Henry Compton, bishop of London, from a Levantine merchant in Holland, and communicated to the surveyor; but unluckily the colour and scantlings did not answer his purpose; so it rested in expectance of a fitter opportunity, else probably this curious and stately design had been finished at the same time with the main fabric." The pulpit and reading-desk are both splendid objects; the former was designed by Mylne, and is richly carved and gilt; the latter consists entirely of brass gilt, and is very light and airy.

In the south end of the western transept, there is a chapel for morning prayers, and in the north the consistory; both are divided from the aisles by screens of insulated columns and ornamental carved work.

In the spaces between the great pilasters of the nave, Sir Christopher Wren has omitted inserting, as is usual, the architrave and frieze of the order, and this apparently for the purpose of raising the summits of the arches above the level of the architrave. We learn from the Parentalia, however, that he did not consider this to be any deviation from the strict rules of art; he always insisted that he had the ancients on his side, and would refer to the Temple of Peace, to the great halls of the Baths, for proofs that in large structures of three aisles this is done, and for this reason—that in such wide inter-columniations, "the architrave is not supposed to be from one great column to another, but from the column to the wall of the aisle, so that the end of it only will appear upon the pillar of the inside of the great navis." We agree at the same time with Mr Aikin in thinking, that Sir Christopher Wren merely made use of these "few antique authorities," as a "means of silencing the critics;" aware, no doubt, how much it is the way with such men to yield to great names what they will deny to common sense. The fact, as Mr. A. points out, is, that the architect has made the pilasters of the interior *higher* than the external columns; and "wishing to give the arches opening into the aisles as much elevation, and consequently lightness, as the design admitted, he chose to encroach on the entablature of the order; thus by a slight violation of general rules, improving the total effect of his building."

(To be Continued.)

GOODS.—This general term comprehends whatever is the subject of trade in the most extensive sense. By the word goods is meant all the several sorts, whether of manufactures or products, that the greatest dealer in the world can be supposed to trade in. It is a contraction, after the Dutch manner, of the words "good things," things of use and convenience, or delight and fancy, upon which one man sets a value in proportion as they are wanted or sought after by others.

For example: in retailing, we say; such a shop is well furnished with all sorts of goods; in the wholesale trade, such a dealer has his warehouse well filled with goods; in housekeeping, all the furniture of a house are called the goods, or the household goods; and in merchandizing, such a ship was laden with bale goods. —*Universal Magazine*, 1747.

ETON, OXFORD, AND CAMBRIDGE.

EDUCATION OF ENGLISH GENTLEMEN.

(*Concluded from p.* 323.)

"I DARE not, with every disposition to be fearless in my disclosures, reveal one-half of what I know. Public morals require a certain silence in treating of the hidden things of dishonesty. But some fragments I will publish. I have known an undergraduate drunk for a whole fortnight without a moment's interruption, excepting such interruption as sleep forced on his unwilling senses. He made himself drunk as soon as he awoke in the morning: 'brandy' was the morning cry; bottled ale the substance of breakfast; three bottles washed down his dinner, and drams sealed him up for the night. I have known an undergraduate keep bed in a brothel the perfect circle of twenty-four hours. I myself was sent to bring him away. I have known, in more than one instance, a violent attachment between public women and undergraduates; and in two instances it required all the dexterity of the young men's relations to separate them from the vile objects of their attachment. One of these, a high Patrician, was scarcely saved from a disgraceful matrimony with a prostitute!

"Other young men apply their time and talents to the cursed art of seducing particular females, and with very general success. To say that a very large majority of the female servants at Cambridge are fallen characters, is unquestionably true; I never saw, or knew, or heard of one that was not. But, alas! seduction does not stop here; it is carried on amongst the daughters and wives of respectable citizens. I know what I say, and should be most grieved to publish such a fact, if I did not know it to be true. These things are doubtless going on now, (for what has happened to prevent it?) and they will go on till that just day of retribution, when this horrid seat of sin shall be visited with merited vengeance from an offended and insulted nation.

"One case deserves notice. A friend of mine returned to Cambridge sooner than the required time after the Christmas vacation. He explained his motives for returning thus early, by telling me that he had come for the express purpose of continuing his stolen interviews with the fascinating wife of a respectable tradesman. A note brought to him that evening ran thus:—

"'Dear Sir,—My poor sister has been ill some days of a dangerous fever. There is no chance of her recovery; she knows she is dying, and begs you to think of her no more. She hopes that there is forgiveness both for you and for her.

"'I am, &c.'

"The remark made upon this awful note struck me as most unfeeling. 'How d—d provoking to come back to Cambridge for nothing!'

"At this University the Fellows have, in too many instances, their mistresses. The Chaplain of one College, who for many years used to conduct the worship of God for his society, had long been living with another man's wife. He came from his unhallowed bed to the reading-desk every day; and it is said that a large family was the result of his sinful conversation. The mistresses of some of the Dons might be indicated by those who love scandal, for these things are notorious; and in one or two instances, where a few years ago the sense of *decorum* at least was sufficiently strong to prevent this public indecency, there is now no shame felt in keeping a concubine. It is impossible to mix in such society and not be contaminated. Evil communications corrupt good manners.

"One demure Fellow of a College used, in my time, to pay a visit to his mistress with undeviating punctuality every Wednesday night. The lady's doors were on that night barred against all other visitors. I have seen him in broad daylight, walking with her on the high road, he being in full academical costume."

The amusements of the Collegians are so similar to those of Oxford, which we have already given from Mr. Lockhart, that we may spare the reader their repetition; nor can we afford much space to the state of learning. Mr. Beverley's analysis may suffice, taken with what we have already said of Eton.

"It is lamentable to reflect on the education of the young gentlemen of England. They are generally sent to a public school, say Eton, which is unquestionably the worst school in England; there, for five years, they learn the fragments of the Greek and Latin authors, chiefly from selections, and which might, by a scholar, be acquired in a fortnight. They also make a great many verses which an Eton boy soon acquires a habit of constructing with slovenly rapidity; and they learn by heart much Greek and Latin verse. Nothing useful in any way is taught them; they know nothing of history, nothing of any science, nothing of the great questions that are agitated in this age. A more ignorant creature could hardly be found than a first-rate Eton boy. From this bad and immoral school they go to Cambridge, still worse, and tenfold more immoral; and there they bring into play the smatterings of Greek and Latin which they had acquired at Eton, read a few more Greek tragedies or comedies, make some elegant epigrams, and being fully initiated into the fashionable 'cram' of the University, obtain the prizes, and, finally, perhaps, if the church be their destiny, the fellowships and livings of the colleges. After which, they grow large, read the *Quarterly Review* and *Standard* newspaper, and die at last of the fat rot. These are the clerical gentlemen: the lay gentlemen transmigrate into the genius *booby*, become country squires, magistrates, and members of Parliament, whose ignorance and darkness are too notorious to require any comment. The system of aristocratical education is surely the most whimsical ever heard of. It amounts to this—that gentlemen ought to be instructed in those things which have no connexion with their views in that station of life to which they may be afterwards called."

The *religious* training of the young men who afterwards engross half the ecclesiastical offices in England, and many of those of Ireland, is a matter of serious concernment. We have seen Mr. Lockhart's Oxonians rush reeking from their revel to prayers, and hurry back again to complete the orgies of the night. At Cambridge it is not better.

"Every college has its chapel and chapel laws; the undergraduates are compelled, generally speaking, to attend chapel eight times every week. Chapel prayers are read every morning and evening. The services of the Sundays, saint days, and vigils, are celebrated in Cathedral liturgy, with chanters, surplices, and all the paraphernalia of the British mass. On these occasions, all the graduates and undergraduates are dressed in surplices. The official characters of the University go in state every Sunday, saint-day, and high festival, to St. Mary's Church, and there is no lack of sermons and lectures. There are professors of divinity, doctors of divinity, Scribes and Pharisees, chief priests, and rulers of the synagogues in abundance—neither is there any want of Sadducees. Religion at Cambridge is entirely theatrical. Every thing is done for show, all is pomp and ceremonies; white linen and scarlet robes, wax candles, beadles, silver pokers, organs, anthems, and processions. 'The Book of Ceremonies, as practised in the University,' and published by authority, will show the sort of piety that prevails here. * * * *

"How shrewd was the remark of King James I. concerning the liturgy of the English church! 'Their service,' said the caustic monarch, 'is an evil-said (an ill-mumbled) mass in English; they want nothing of the mass but the liftings.'

"If we inquire into the sects at Cambridge, we shall find, first, the Unbelievers, no small party, but preserving all the exterior of State-religionists; the Sadducees, or Socinians, who also strictly conform, and despise the Thirty-nine articles; the High-Church party, the most numerous of all; the Evangelicals, or serious Christians, commonly called at Cambridge the Simeonites; and the German school, minute in number, but respectable in talents, who have considerable reverence for the Popish superstitions, a smattering of Plato's devotional paganism, a large infusion of Kant's metaphysics, a little mysticism, a little of the Persian adoration of the sun, and a good deal of Coleridge's depth of nonsense, transcendental and unintelligible.

"Nothing can be conceived worse than the system of forcing the undergraduates to attend chapel and take the sacrament. Nothing indeed!

"The statutes command that the Fellows should attend chapel as punctually as the undergraduates, but the law slumbers for them; and some of the resident Fellows never go to chapel once in the whole year. The tutors and deans are obliged, for decency's sake, to attend with tolerable regularity: their absence would be too bare-faced; but

'Weary wo it is, and labour dire.'

I have seen Fellows take books to read in chapel during divine service: their elevated situation, and the size of the folio prayer-books, conceal their *sacred* studies from all who are not sitting with them in the stalls. But what have I not witnessed at chapel? Acts of disorder and profane levity which would scarcely be decent in the shilling gallery of a theatre.

"The evil effects of its forced and unnatural religion may easily be supposed. The mind is, in too many instances, set against attending any place of worship, and seeds of disgust to things which deserve the deepest reverence are sown too deep, and take root too soon, to be easily eradicated. The Church of England is so accustomed to violence,—she has so long dragooned men into her creed, and is so fond of soldiers and constables to support her power, that we cannot expect her to do otherwise when she is left to her own counsels. If she has played such pranks in greater matters, of course it will be a mere trifle to drag the youth of England to her hated altars; but it is a matter of deep concern to see so detestable a system upheld as the excellency of wisdom; it is something which more than raises one's contempt, to behold troops of young profligates compelled to join in the Lord's Supper, and 'eat and drink their own damnation.' I know that this has caused, and is causing, the deepest concern in the minds of some undergraduates, whose consciences are not yet seared with a hot iron; and I also know that things are said and done, at these forced celebrations of the eucharist, which, in reverence to the *spiritual* head of the church of true Christians, shall be buried in deep silence."

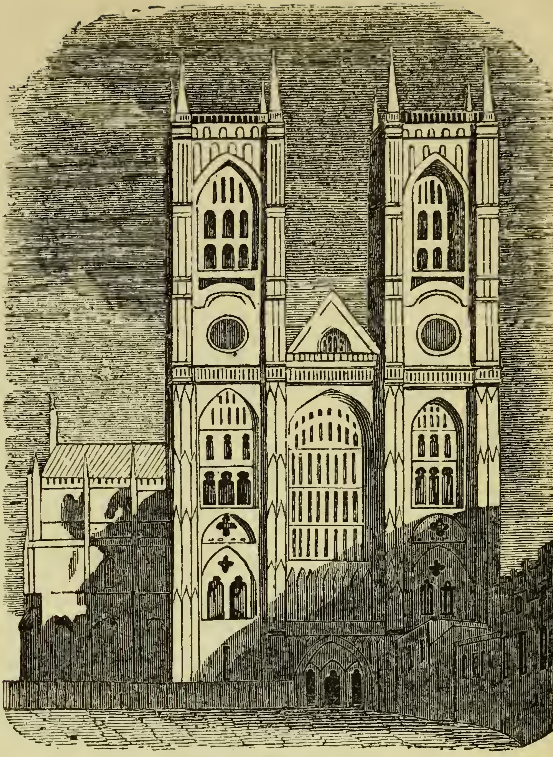
Some of the less-hardened youths, we are informed, compound with their consciences, by privately spitting out the consecrated elements they are compelled to swallow. One almost respects this superstition, while one must reprobate its cause. Mr. Lockhart indirectly shows the pernicious aristocratic feeling of Oxford in the treatment of the young man, whose sense of filial duty and good principles led him to renounce his follies, and assume the garb of a *servitor*. Mr. Beverley more directly, though not more forcibly, demonstrates the same thing.

"The Universities are eminently aristocratical,—all their bearings, direct and indirect, tend to foster the power of the magnates. The young nobles are held in high veneration at Cambridge. They differ from the rest in dress; they are clothed in cloth of gold; they dine with the collegiate dignitaries on elevated platforms; they have precedence, worship, and respect; are placed in stalls to say their prayers over the heads of the baser-born beneath them. But, far more than this, every graduate must pass under the yoke of the Established Church, which concentrates all the dominion of the Patrician order. Many plebeians are unquestionably educated at the Universities; but the process of tests brings them all into the Church; and perhaps half the plebeians who have taken degrees become priests of the Establishment. Plebeians elevated into the priesthood, not only become part and parcel of that body for which Dukes, Earls, and Barons, Archbishops and Bishops, are ready to put their all on a venture, but are themselves the most ignorant and violent Tories in England. The baser the origin of a clergyman, so much the more furiously does he rage in behalf of" * * *

We shall not finish the sentence as we dislike hard names. Nor need we follow Mr. Beverley's argument for the dissenters. As the great Universities are constituted, the exclusion of dissenters, however unjust and arrogant, is more a blessing than a hardship. The *morals* practised, and the *religion* exemplified there, are exactly upon a par, and equally to be avoided by those who believe that unspotted conscience is more than cant, and Christian faith something better than a hypocritical imposture, practised for secular advantage and filthy lucre.

The reverend clergy of this kingdom, many of whom, last year, felt such extreme alarm at the Government scheme for educating the poor of Ireland, cannot look, without far greater apprehension, upon the evil condition of those IMMACULATE UNIVERSITIES, whence so many millions of the people derive their religious instructors. On the wisdom of purifying the fountain to make pure the stream, we need not expatiate. Let us see who amongst us will first gird themselves for the task.—*Johnstone's Edinburgh Magazine.*

TAWDRY.—*Tawdry.* (See Johnson, &c.) Garish, gaudy, with low or staring and discordant colours: a term said to be derived from the shrine and altar of St. Audrey (an Isle of Ely saintess), which for finery exceeded all others thereabouts, so as to be become proverbial; whence any fine-dressed man or woman was said to be all St. Audrey, and, by contraction, all tawdry.—*Dictionary Vulgar Tongues*, 1788.



WESTMINSTER ABBEY

THIS edifice is usually called Westminster Abbey, which name it derives from its situation in the western part of the town, and its original destination as the church of a monastery. At what time the monastery was founded is not known. Edward the Confessor rebuilt the church in 1065; and, by Pope Nicholas II., it was constituted a place of inauguration of the kings of England. The monastery was surrendered by the abbot and monks to Henry VIII., who at first converted the establishment into a college of secular canons under the government of a dean, and afterward into a cathedral, of which the county of Middlesex (with the exception of the parish of Fulham, belonging to the Bishop of London) was the see. Edward VI. dissolved the see, and restored the college, which was converted by Mary into its original establishment of an abbey. Elizabeth dissolved that institution in 1560, and founded the present establishment, which is a college, consisting of a dean, twelve secular canons, and thirty petty canons, to which is attached a school of forty boys, denominated the Queen's, or King's scholars, with a master and usher; and also twelve alms-men, an organist, and choristers.

That the institution of the school is very ancient, is proved by Ingulphus, abbot of Crowland, who speaks of his being educated at Westminster school, in the time of Edward the Confessor. It is probable the school was founded about the same time with the abbey.

The present church was built by Henry III. and his successor, with the exception of the two towers at the western entrance which are the work of Sir Christopher Wren. The length of this church is three hundred and sixty feet; the breadth of the nave is seventy-two feet; and the length of the cross aisle a hundred and ninety-five feet. If wholly disencumbered of the buildings which on the south and east are attached to it, the outside of this edifice would present a noble aspect; yet it cannot be called beautiful, even according to a Gothic style, being wholly devoid of that unrivalled lightness by which many stupendous Gothic structures are distinguished. The great gate on the northern side has been praised with a little extravagance. This entrance has a very good effect, but falls short of the degree of magnificence and beauty ascribed to it.

The interior architecture of this church it is almost impossible to extol too highly, as a specimen of the excellencies of Gothic art. It is in the usual form of a long cross; and, at the western entrance, where the entire plan is embraced at once, the spectator's mind is wholly filled with that wonder which, we believe, always results from the contemplation of the best Gothic piles.

The roof of the nave of this church, and of the cross aisle, is supported by two rows of arches, one above the other, each of the pillars of which is a union of one ponderous round pillar, and four of similar form, but extremely slender. These aisles being very lofty, and one of the small pillars continued throughout, from the base of the roof, they create sensations that are uncommonly grand and awful. There are two side aisles lower than the nave, in a just proportion, and which certainly unite, with the other parts of the edifice, to produce a very harmonious effect.

The choir is one of the most beautiful in Europe. It is divided from the western part of the great aisle by a pair of noble iron gates, and terminates at the east by an elegant altar of white marble. On the north and south it is enclosed by handsome stalls, in the Gothic style. The floor is of marble flags, alternately black and white. The altar is enclosed with a very fine balustrade, and in the centre of its floor is a large square, of most curious Mosaic work, of porphyry, and other stones of various colours. The entire roof of the choir is ornamented with small white tiles, and is divided into compartments, bordered with gilt carved work.

In this choir is performed the ceremony of crowning the kings and queens of England.

The beauty of the interior of this church is, however, defaced by a crowd of monuments. Monumental architecture never can be made a becoming decoration to a church; though it might, with a skilful arrangement of the tombs, form an interesting, and perhaps a beautiful, spectacle, in an open space In a large edifice, monuments are little pieces of mimic architecture, mocked by the dimensions of the surrounding pile; and, being placed against the walls, not as tablets and appendages, but as independent and rival productions of architecture, they interrupt, distract, and offend the eye, when the spectator is endeavouring to comprehend the whole plan of the interior of the building. In some places, the light and characteristic arches of this building are blocked up with walls, to serve as a back-ground to monuments; and the entireness of the original plan of the church is broken by these obtruders.

A few, notwithstanding, are to be spoken of with some degree of praise. The best are the productions of Roubilliac and Bacon. The mechanical execution of the former artist is accurate and spirited, but his designs are not always suited to the occasion. The monument erected to the memory of Mrs. Nightingale (by Roubilliac) almost looks like an attempt to ridicule these memorials of the dead.

At the southern extremity of the cross aisle are erected monuments to the memory of several of our eminent poets. This interesting spot is called Poets' Corner; and never could place be named with more propriety, for here are to be found the names of Chaucer, Spenser, Shakespeare, Jonson, Milton, Dryden, Butler, Thomson, Gay, Goldsmith, and other poets. Here also, as if this spot were dedicated to genius of the highest rank, are the tombs of Handel and Garrick.

In the south aisle, some of the more remarkable mounments are those of Dr. Watts, W. Hargrave, Esq. Captain James Cornwall, and others. At the wart end of the abbey are those of Sir Godfrey Kneller, Dr. Mead, Sir Charles Wager, and Earl Chatham. On the north side of the entrance into the choir, is the monument for Sir Isaac Newton, and not far from it is that for Earl Stanhope.—*Modern London.*

Duke of Sully in England.—When King Henry IV. sent the Duke of Sully to England in the year 1604, to compliment King James upon his coming to the crown, it happened that the King of England, at the same time, gave a passage to the Constable of Castille and the ambassador which the Archduke Albert had on his part joined. He had ordered vessels for the conveyance of all these ministers, and had given orders to Robert Mancell, who had a command, to give a passage to the ambassadors of Spain and the Archduke, as Vice-admiral Turner had orders to pass the *Duke of Sully.* This last having arrived at Calais before the others were at Gravelines, where they were to be landed, would oblige Mansell to transport him in the vessel to Dover, and not being able to obtain it by reason of the contrary orders the English had, he entered into the ordinary passage-boat, and put himself in the way of passage. As soon as he arrived in the open sea, he caused *the flag of France* to be hoisted; but Mancell, believing that it was the intention of the Duke *to brave* that of the King of England, ordered the gunner to advertise the Duke by the discharge of one of his cannon without ball; and seeing that he took no notice thereof, with the second shot with ball he caused the flag to be battered. The Duke of Sully, on his arrival at the Court of England, where he had many friends, would make a noise, but received not the least reparation, all people commending the resolution Mancell had shewn to maintain the right which the kings of great Britain maintained over the four seas.

John Dennis.—*From a MS. Collection in the hand-writing of the late Dr. Lyon.* THE 15th instant (April 1734) died the celebrated critic Mr. John Dennis. This gentleman had certainly great merit in the commonwealth of learning, but was unhappy from some peculiarities that his disappointments in the world had seemed to make almost natural to his temper, at least as some were of opinion, who made but small allowances for his unhappy circumstances. His talents, in short, created him many enemies among the small wits and minor poets, who in some sort, made it a common cause to depress a judgment of which they had reason to be afraid If, however, he had causelessly or unjustly offended any one, the wretched circumstances through which he had struggled, to a tedious, an indigent and helpless old age, was a revenge which the most exasperated mind could not wish to its worst enemy: and it will be always remembered, to the praise of two or three gentlemen of exalted genius as well as humanity, that they could overlook his little failings, and do him real benefit, for the sake of his greater excellencies. The political writings of this unhappy gentleman, together with several MSS. which never appeared, manifest his steady love to his country, and strict adherence to the Protestant interest. As to his other pieces, let better judges give them their due character; we shall only add, that we think he may be called *the last classic wit of King Charles's reign.*

Cardinal Wolsey.—This Cardinal (saith *Campian*, in his History of England) was exceeding wise, fair spoken, high minded, full of revenge, vicious of his body, lofty to his enemies, courteous to his friends, a ripe schoolman, allured with flattery, insatiable to get and more princely in his benefactions; but whosoever will know the splendour of his chapel, the nobleness of his tables, the order of his daily attendance in term time to Westminster, and the glory of his state and grandeur, may read the same in Stow and Hollingshed, to whom I refer the reader. But when he fell under the King's displeasure, touching the matter of divorce between the King and Queen, Katharine, through despair of recovering his favour a deep melancholy seized him, and he died on St. Andrew's eve, at Leicester, anno 1530, 21 H. VIII. in his passage from York to London, and was buried in the great church there, of whom Hollingshed gives this description; that he was of a great great stomach, counted himself equal with princes, obtained a vast treasure by crafty suggestion, forced title on simony, was not pitiful, conceited in his own opinion, would say in public that which was false, was double in speech and meaning, would promise much and perform little, was an ill pastor to the clergy, sorely hated, and he feared the city of London. *Chauncy's Historical Antiquities of Hertfordshire.*

DEATH's FINAL CONQUEST.

The glories of our birth and state
Are shadows, not substantial things;
There is no armour against fate;
Death lays his icy hands on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield;
They tame but one another still.
Early or late,
They stoop to fate,
And must give up their murmuring breath,
When they, pale captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon death's purple altar now,
See where the victor victim bleeds.
All heads must come
To the cold tomb;
Only the actions of the just
Smell sweet, and blossom in the dust.

Shirley.

DISCOVERY OF AN ANCIENT CEMETERY IN ST. MARTIN'S-LE-GRAND.

In the month of September 1818, as the workmen employed in clearing away the ground in St. Martin's-le-Grand, which is to form the site of the new Post-office, were removing the foundations of some of the old houses which stood in the rear of St. Leonard's Foster-lane, they discovered the roofs of some ancient vaults. This circumstance attracted attention, and care was very properly taken to clear away the rubbish, so as to afford an opportunity of examining these vestiges of ancient architecture. As soon as the rubbish on the particular spot was removed, three vaults were discovered, each communicating with the other by a narrow passage or gallery; they are built chiefly of large square bricks, intermixed with stone and some flint, and the interstices filled up with a yellow chalky earth. They are rather spacious, the height being nearly nine feet, the depth about eighteen, and the breadth about six or seven. They appear to have been each originally divided into two compartments. In the back part of one of the vaults was found a large quantity of human bones, thrown promiscuously together, as if collected from different graves. In one of them is a stone coffin, rather short in length, made in the shape of ancient coffins, square at the head, and inclining in a tapering form towards the feet; a place is rather rudely shaped for the head of the body to rest upon, and the remains of a skull and some decayed bones are in the cavity. Adjoining, and in the same line with these arches, is a vaulted roof, supported by a small and short stone shaft or pillars, from which spring semicircular arches, intersecting each other at equidistant points, and presenting to the eye the skeleton of a structure, at once simple, durable and beautiful. The subdivisions of the intercolumniation were evidently open when built, and so arranged as to admit a communication with other parts of a building. The floor of these vaults is about 20 feet below the level of the pavement in Newgate-street; the loose ground, on the same level, bears all the appearance of having been once a cemetery, from the fragments and calcined parts of houses intermixed with soft earth, which are observable in the vicinity.

St. Martin's-le-Grand was originally a college, founded in the year 700, by Wythred, King of Kent, and according to Dugdale, in his *Monasticon Anglicanum*, re-built and endowed by a noble Saxon, and his brother Edvardus, for a dean, and secular canons and priests, and was dedicated to St. Martin. The epithet Le-Grand was afterwards added, on account of the great and extraordinary privileges, particularly the dangerous one of Sanctuary, granted to it by different monarchs. William the Conqueror confirmed the endowments of this house, and the possession of the lands given by the founders, to which he added all the moor-land without Cripplegate, and exonerated its canons from all interference or exaction of any bishops, archdeacons, or their ministers. He likewise granted them *soc* and *toc*, *toll* and *team*, and a long *et cætera* of Saxon liberties in the most ample degree. His charter, sanctioned by John and Peter, two of the Pope's legates, concludes thus: "If any person whatever shall presume to alter any thing hereby granted, let him perish with Judas the traitor."

Henry III. had the weakness to confirm these mischievous charters, and to extend them in cases of debt, felony, and treason. The indulgence granted was so obnoxious to the peaceable citizens, on account of the protection afforded to the lowest sort of rogues, ruffians, thieves, felons, and murderers, that they were frequently compelled to apply to the government for security against this sanctuary. Anciently, when this college was in a flourishing state, a curfew-bell was rung here at eight o'clock every evening, and at Saint Mary-le-Bow, Saint Giles Cripplegate, and at Allhallows Barking, to warn the people to keep within doors. Edward I., in consequence of the many mischiefs, murders, robberies, and beating down persons by certain hectors walking armed in the night, commanded that none should be so hardy as to be found wandering in the streets, after the bell had sounded in St. Martin's-le-Grand. The college was surrendered to King Edward VI., in 1548, and soon after, the church was pulled down, and many tenements erected on the site.

Such is the historical account of the ancient sanctuary, or edifice, of which these vaults appear to have been a part. The vaults, in which the bones are found, do not seem to be of very ancient date; they were probably formed by Edward VI., for the pious purpose of depositing therein the bones which were exposed at the demolition of the old church. The fine arched vault, supported by columns, which we have described, is evidently not of earlier date than the reign of Henry III. At that period the heavy form of the Saxon architecture gave place to a purer taste, and the broad circular arch and massive column gave place to the pointed arch and slender pillar The remains which we have described are in the pure style of this reformed taste, and before its simplicity was compelled by fashion to yield to the indiscriminate patch-work carving, that we find in the tracery and foliage of the architecture at the close of the reign of Henry III., and in subsequent times. The antiquary, whose research is bounded by the discovery of the sacred dust of a mouldering heap, may perhaps derive ample satisfaction from the vaults containing the bones of the dead; but the artist and lover of taste, will, we imagine, feel his attention alone drawn to the architectural fragment we have alluded to.

There are, we believe, very extensive vaults under parts of Newgate-street, many of them used as cellars by the inhabitants; and walled up for their particular convenience. It would perhaps be worth inquiry to ascertain their extent, particularly as we have heard that they appear to be connected with these ruins. The investigation might lead to some curious discoveries respecting the antique buildings of the metropolis, the description of many of which rests on conjecture and fable. From Aldersgate to the Old Bailey was once a line of the residences of our gentry, and these excavations are exactly in this track.—*Wonders of Nature and Art.* 1829.

RULES FOR BECOMING A POET.

The following observations on poetry were written in the Turkish language, by Nabi Effendi, a celebrated poet, who died about the beginning of the eighteenth century. If modern British poets would subject themselves to the standard thus prescribed, they would either be less numerous, or more valued.

"My son, before you attempt to run the painful race of poetry, examine your strength. If you perceive within yourself that divine fire which glows in the bosom of great poets, give yourself up to your genius. First enrich your mind by reading the works of those who have excelled in verse. Nesi and Baki are in the first rank of the Turkish poets. Persia, the fruitful mother of genius, has produced a great number of good poets. What strength and purity in the works of Saib and Kellmi! Ciami, Nouri, and Khakani abound with beauties innumerable, and inexpressible. Sali, like the soft nightingale, fills the groves with sounds of melody. Chevket, like the eagle, bears his ambitious wings to heaven. Hafiz sings of love, and the sweet juices of the vine, while Atter aids the cause of virtue, by the sublime precepts of morality. The Arabs have been no less ardent in the cultivation of poetry than the Persians. They have even more of that enthusiasm, that poetic *furor* which seizes, inflames, and elevates the heart. Their style is impetuous; their strong imagination paints every object with force; and their poetry is impregnated with all the warmth of their climate. Their works are like diamonds, that dart a thousand rays; but, to taste their beauty, it is necessary thoroughly to understand their language. Whoever would attain to perfection, should have a consummate knowledge of the Arabic and the Persian. Those two languages are the wings on which a poet must rise into the air; without them he will grovel on the ground.

"Would you wish, my son, that your verse should not only be admired by your contemporaries, but pass to posterity, never sacrifice sense to rhyme. Convey some useful truth under some ingenious emblem, or fine allegory. Let your works have a general tendency to promote the virtues of mankind. The garden of poetry is dry and ungenial, if it be not watered with the streams of philosophy.

"The greater part of our ordinary poets speak only of lilies, locks of hair, nightingales, and wine. If they describe some imaginary beauty with which they are smitten, they compare her sometimes to the spring, sometimes to an enamelled mead. Her lips are like the rose, and her complexion resembles the jessamine. Cold and servile imitators, their languid imagination supplies them with nothing new. They cannot march, except in a beaten path.

"Truth, my son, hath no need of severity to make us hear her voice. Never employ your muse in satire. A professed satirist is feared by all mankind: all are apprehensive of the malignity of his pen. He has hatred and envy to encounter, and many reasons to repent his caustic genius."—*Relics of Literature.*

THE MENAGERIE.—Monkeys of the New World.

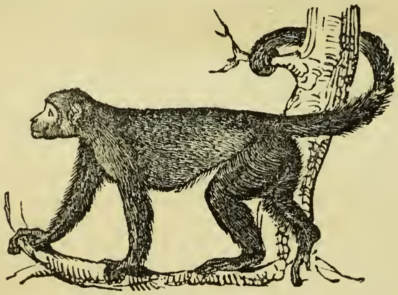
The forms contained in this division are almost entirely confined to the tropical regions of the southern continent, and they differ in a remarkable degree from the inhabitants of the Indian or African continents. "The most striking outward differences (says Sir W. Jardine) are the smaller size and less ferocious manners of the greater number, the prehensile tail of many, and the want, in all, of the cheek-pouches and naked callosities. Internally, the larynx is remarkable for its great development, and the teeth are thirty-six instead of thirty-two."

In the arrangement of this geographical group, we have followed that of Geoffroy Saint Hilaire, with the exception of placing the Howlers (Mycetes) first, as the Baron Cuvier has done, instead of Ateles, and of following them by that genus, and the Cebus of Xerleben.

The Howlers are the largest of the American monkeys; in their disposition, and fierce manners, and declination of the facial angle, they may be said to represent the baboons of the Old World, while, in their nightly howlings and gregarious habits, they bear some analogy to the Gibbons. The form of this genus may be seen in the Araguato, which species was discovered by Humboldt and Bonpland. This animal has something the appearance of a young bear; it is nearly three feet in length independent of the tail, and is entirely covered with a thick reddish fur.

The next group which occurs, is the Sapajous, containing animals of a more slender form; milder dispositions; the face rather flat, the tail very long, and the whole form in the general contour allied to the Guenons of the Old World.

The Coaita, or four fingered monkey, is one of the largest of the Sapajous. There was one alive at the Duke of Bouillon's, where, by its familiarity and forward caresses, it merited the affection of those to whose care it was entrusted; but in spite of the good treatment and attention paid to it, it could not resist the winter of the year 1764. It differs greatly in disposition from the Warine and the Alouato, which are wild and untameable. It also differs from them in having but four fingers and no visible thumb to the fore paws; by this character alone, and its holding tail, it is easily distinguished from the monkey kind.

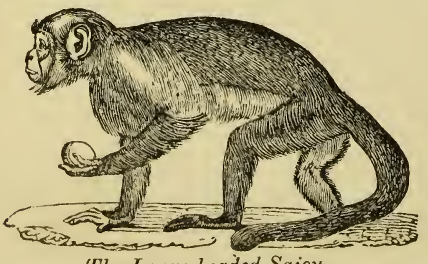


The Coaita.

In the use of their tail these animals are singularly dexterous. They can pick up with it even straws and bits of wood; and M. Audebert tells us, that he saw one of the species carry hay in its tail to make its bed, and move and spread it about as easily as an elephant could have done with his trunk.

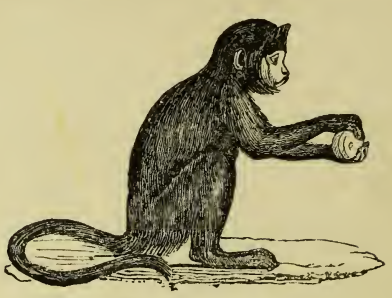
The Coaita is about a foot and a half long, and its tail is longer than the head and body measured together; it goes on all fours.

The chief varieties of the Sajou species, with which we are acquainted, are the brown sajou, commonly called the capuchin monkey; the grey sajou, which differs from the other only in the colour of its hair; and the horned sajou, which is distinguished by a small crest of hairs on each side of the forehead.



The Large-headed Sajou.

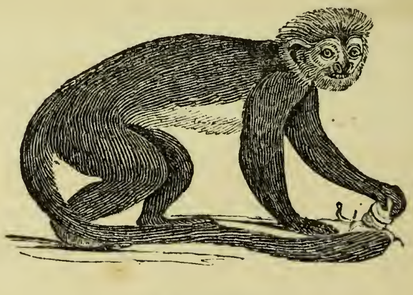
They are lively, active, and are very amusing from their tricks and nimbleness. They are, however, fantastical in their tastes and affections: seeming to entertain a strong inclination for some people, and as great an aversion for others.



The Horned Sajou.

They are natives of French Guiana, and usually live in troops of from twenty to forty individuals. They often whistle, and when they are enraged, they shake their heads violently, uttering, in a ferocious tone, the syllables *pi, ca, rou.*

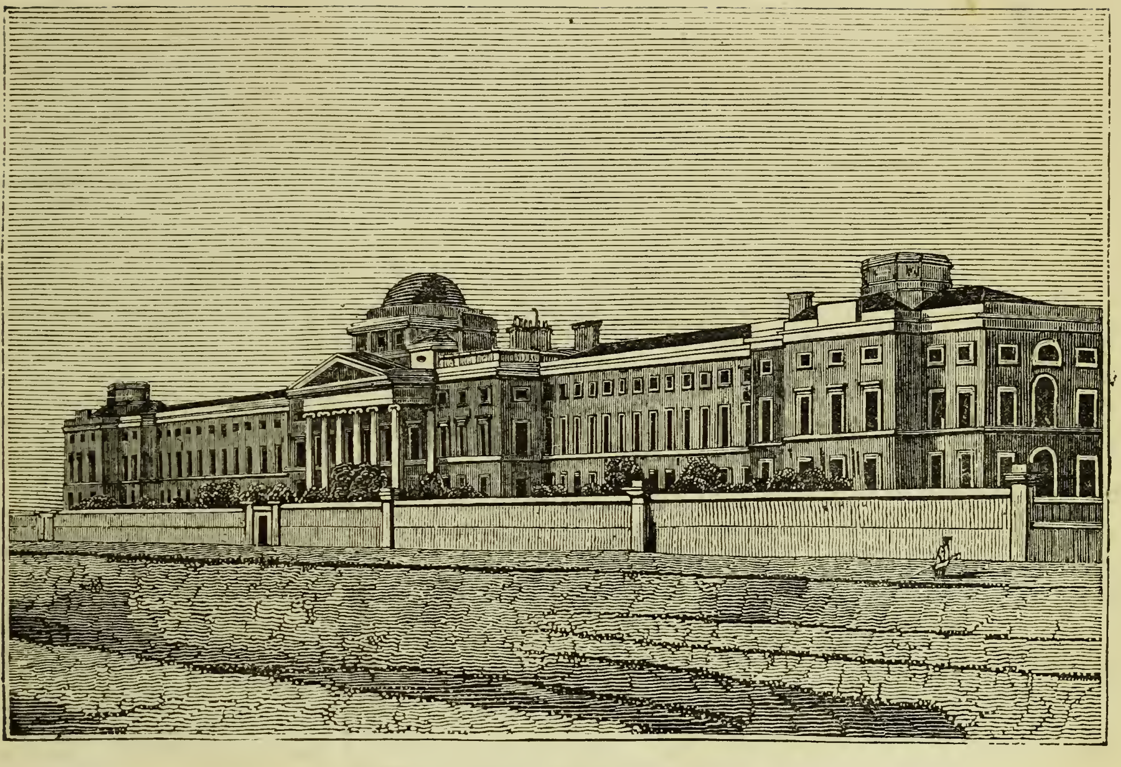
The Saimiri is vulgarly known by the name of the golden, orange-coloured, or yellow Sapajou. It is common in Guiana, where it is called Camiri by the natives. By its air, size, the brilliant colour of its coat, the fulness and brightness of its eyes, and its small, round visage, the Saimiri has ever taken the lead of every other Sapajou: it is, in fact, the most beautiful and delicate of the kind, and the most difficult to transport and preserve in other countries. Its tail, without being absolutely useless and weak, like that of the Sagoin, is also not so muscular as that of the Sapajou: it may be said to be but semi-prehensile; and though it makes use of it to climb up trees, yet it can neither strongly hold, nor firmly fix itself with it. The four hands are formed with great exactness, the nails of the thumbs are flat and large, and those of the fingers are straight. It is scarcely more than ten or eleven inches in length. It sits upright on its hinder feet with great ease: but it walks commonly on all fours.



The Saimiri.

Captain Stedman tells us, that he daily saw them passing along the banks of the river, in regular order, with their young at their backs, looking not unlike small knapsacks. The foremost of them leaps from the extremity of one bough to that of another, which is often at a surprising distance, and so active are these animals, and so well do they measure the intervening space, that he never misses his aim. All the rest follow him in succession; and even the females, burthened as they are with the young ones, which cling closely to the mother's back, perform the same leap with equal safety.

Antimony.—The following derivation of the word antimony, if not true, is at least humorous. Basilius Valentinus, who first discovered it, tried its effects upon swine, and the consequence was that it fattened them very much; this success led him, from a curious combination of ideas, to try it upon a convent of monks, who were destroyed by dozens by it; from which circumstance it was called "anti-moine," Anglice, antimony.—*Sportsman's Magazine*, 1793.



BETHLEM HOSPITAL,

ST. GEORGE'S FIELDS.

Louis XIV. has been dignified with the title of Great, and yet he had the weakness to feel offended, because the old Bethlem Hospital, in Moor-fields, was built on the plan of the palace of the Tuilleries, and to resent the unconscious affront, by ordering a plan of St. James's Palace to be taken, in order to erect a Lunatic Asylum in imitation of its architecture.

Bethlem Hospital was not, however, originally in Moorfields, but was formed out of a priory on the site of the street in the ward of Bishopsgate, now called Old Bethlem, built by Simon Fitzmary, a sheriff of London, in the year 1247. Three centuries afterwards, Henry VIII. granted the lands and revenues of the priory to the corporation of London, for the reception and maintenance of lunatics. The number of these unfortunates increasing considerably, a more spacious building became requisite, when the corporation appropriated a plot of ground in Moorfields for the purpose, and a new building was erected in 1676 by subscription, at an expence of 17,000*l.*, to which two wings were added in 1733.

The hospital becoming ruinous, and its removal consequently desirable, in order to make the projected improvements in Moorfields, it was determined to erect a more magnificent building for the purpose, on the site of the Dog and Duck Tavern, in St. George's Fields. The building which was begun in 1812, and completed within a short period, is a very magnificent structure, extending, the centre and wings included, to the length of 580 feet in front. The centre has an Ionic portico of six columns; and the building is surmountd by a neat dome. The hospital was designed by Mr. Lewis, and cost upwards of 95,000*l.* The building is capable of accommodating several hundred patients, and every friend to humanity must regret that it should be so numerously tenanted as it frequently is.

It appears from a return made by the physicians of this hospital, to the governor, in January 1822, that the number of patients in the hospital was 346; of whom 210 were deemed curable; 77 incurable, and 59 criminals who were to be confined for life, among whom were Margaret Nicholson and Hadfield, the two individuals who attempted to assassinate his Majesty George the Third.

Bethlem Hospital does credit to the talents of the architect, and is an ornament to this part of the metropolis, yet it is one of the most painful charities that can be contemplated. The two celebrated statues of raving and melancholy madness, by Caius Cibber, which formerly stood on each side of the gates in the hospital in Moorfields, are now placed in the hall of the new building.—*Percy Histories.*

Masquerade.—Hall, in his Chronicle, Henry VIII., folio 15 *b*, 16 *a*, has the following account of the first masquerade in England, at Greenwich, where the king was keeping his Christmas in 1512:—

"On the daie of the Epiphanie, at night, the king with XI other, wer disguised after the maner of Italie, called a maske, a thing not seen afore in England; thei were appareled in garments long and brode, wrought all with gold, with visers and cappes of gold; and after the banket doen, these maskers came in with six gentlemen disguised in silke, bearing staffe torches, and desired the ladies to daunce: some were content, and some that knewe the fashion of it refused, because it was a thing not commonly seen. And after thei daunced and commoned together, as the fashion of the maske is, thei tooke their leave and departed, and so did the quene and all the ladies."—*Note in page* 431, *vol.* iv., *Lysons' Environs.*

NEW ST. PAUL'S.

(*Continued from page* 331.)

Notwithstanding all Sir Christopher's endeavours, however, to relieve the effect of the large architectural masses of the interior, by the elevation of the arches, as well as by the hemispherical style of vaulting: and though the various spandrils, soffits, &c. are in general richly carved, it must be confessed that the scene is not one to be long dwelt upon, without an encroaching sense of a great deficiency in ornament and variety. Those who blame Wren for this, ought to recollect that it does not lie wholly with the builder of an edifice to make it such as it may be desirable to have it; and that architecture, as well as other arts, admits of being exhausted. Sir Christopher himself was not insensible to the need there was for additional decorations; but he had gone as far as his own art would allow him, consistently with those views of durability which so properly held the first place in his mind, and he therefore looked to the sister arts of painting and sculpture to supply what else was wanted. Unfortunately, the spirit of the times in which he lived had still too much of the puritanical leaven in it to permit him to draw the requisite aid from these sources; it could barely tolerate the elevation of the statues of the evangelists and apostles on the outside; and resisted the introduction of any thing similar into the interior as an absolute profanation. Wren was therefore obliged to leave it to some future age of more enlightened notions to supply what his own denied. That age has been, however, slow in arriving. In 1773, Sir Joshua Reynolds made an offer from himself, and a number of other painters of the first eminence, including West, Barry, Cipriani, Kauffman, Dance, &c. to paint various pictures, free of charge, to adorn the naked walls; but the offer, so honourable to them, was declined, on the ground, (which, considering the Protestant riots of a later period, cannot be considered as altogether fallacious), that popular clamours would be excited by the idea, that "popery and the saints were again to be admitted into our churches." At a later period, a proposition for the introduction of monumental sculptures was attended with more success; and considering that the same objection scarcely applies to them, it is surprising that it should not have been made earlier. The first statue erected in St. Paul's was that of the great lexicographer and moralist, Dr. Johnson. Since then, about forty other monumental tributes to the illustrious dead of this country have been added, and being all of white marble, and generally well distributed, they unquestionably contribute greatly to the relief and embellishment of the architecture. The monuments have in themselves, however, little to boast of. Many finely sculptured forms you will find among them, but, generally speaking, they are masses of absurdity in point of invention and composition. Allegory, polytheism, and *classic* taste, as it is called, have combined their efforts to exclude every trace of real character and costume; and to make this English Christian temple the repository of as heathenish and outlandish an assemblage of images as can well be imagined. Dr. Johnson, whose suit of formal cut must be associated with every recollection of his person or portraits, is enveloped in a Roman toga, all except the right arm and breast, which are left *naked*, in order to indicate how authors in this climate are apt to neglect themselves, when rapt in intense study. The brave Captain Faulkner, whose active intrepidity in lashing the bowsprit of the enemy's vessel to the capstern of his own frigate, cost him his life, appears in the *characteristic* attitude of a Roman gladiator, with a sword in one hand and shield in the other, tumbling into the arms of Neptune, while Victory is crowning him with the palm and wreath, and a blubberly dolphin puts forth its snout to testify (as it seemeth) the grief which his fate occasioned to the race of mortals. Opposite to this, we behold the same goddess of Victory, as if she had been, since the last exercise of her vocation, taking a lesson of the moderns, presenting Captain Burgess, who fell in the battle off Camperdown, not with the palm or wreath, but with a *sword*, after the manner of our city corporations; and the hero who receives it would seem, by the state of nudity in which he is represented, to express that he is not without the need of one to fight for a coat to his back. The bas-relief of a monument to Captain Westcott, presents to you a group of naked boys sporting round a giant. You ask, what allusion these figures can possibly have to the hero who fell "so gloriously in the victory obtained over the French fleet off Aboukir," and are told by your guide, that this giant is the god Nilus, and these boys the little Nili, or in plainer terms, that the one represents the river Nile, and the others the various streams that flow into it! In the same taste for inconceivable personification, we have figures, male and female, descriptive of deceit, oppression, discomfiture, disgrace, shame, and other equally abstract ideas. Nor do these creations of fancy always fill a subordinate and auxiliary part in the animated marble, for in some instances we find them occupying the most central and prominent places of the composition, while the figures of the real personages who are intended to be commemorated are thrown into the back ground, or, what is worse, represented in paltry medallions, of which their godships are the showfolks. In the monument, for example, "erected at the national expense, to those valiant and distinguished officers, Captains Mosse and Riou," two colossal figures of Victory and Fame, seated on a plinth, are the chief objects that at first strike the eye, and it is only on approaching nearer that you discover that they are keeping guard over two small medallions, on which are sculptured likenesses of the gallant men whose heroism was meant to be recorded to future ages. One of the most honourable exceptions to this school of absurdity, is an equestrian monument to the memory of Sir Ralph Abercromby, by Westmacott. The general is represented as mortally wounded, yet with placid dignity of countenance, dropping from his horse into the arms of one of his brave Highlanders; and below the four feet of the horse, which is springing forward in a very spirited attitude, is the body of a fallen foe. The figures are dressed after the fashion of the times in which they lived, and neither god nor goddess intermingles in the group. It is a passage of real history, simply and expressively told. "No false allegory is spread before the eye, to amuse the fancy at the expense of the understanding, but every thing is in place and in nature; nor are we compelled to arrest the full flow of sensibility and sentiment, by stopping to inquire into the attributes of imaginary beings," who, suggesting nothing of themselves, are in fact representatives of nothing, either in "the heavens above, the earth beneath, or the waters under the earth." The monument recently erected to Lords Nelson and Howe, by Flaxman, and to Generals Picton and Houghton, by Chantrey, are also very favourable examples of an increasing purity of taste in this delightful branch of art.

It is due, at the same time, to the artists on whose works we have been animadverting, to observe that there is but too much reason to think that they have not always been allowed the free exercise of their own judgments, but have been often obliged to embody the gross conceptions of ignorant committees of superintendence and direction. When the dean and chapter first came to the resolution of admitting monuments into the cathedral, they resolved that no monuments should be erected without the design being first approved of by a committee of the Royal Academicians; but it is asserted, that "from the influence of some unexplained *imperium in imperio*, the ultimate decision was not intended to be given to the committee." A vindicator of Chantrey from his share in the allegorical mania, says, that the design in which it occurs was made entirely in deference to the powers who sit in judgment on these occasions, and under the certain conviction, that without submission to the prevailing taste his model would have been thrown aside, as he had before repeatedly experienced. *(Britton and Pugin's Illustration of the Public Buildings of London.)*

But few of the persons to whom monuments are erected in the cathedral, have been really buried here. Among the number, the first who claims our notice is the great architect of the building, Sir Christopher Wren. Descending to the vaults by a broad flight of steps, you see beneath the south-east window, inscribed on a low tomb, the following simple epitaph; "Here lies Sir Christopher Wren, Knight, builder of this Cathedral Church of St. Paul, who died in the year of our Lord MDCCXXIII., and of his age XCI." On the wall above, there is an additional inscription in Latin, with which the public are more familiar, and which may be thus translated.

"Beneath lies Christopher Wren, the builder of this church, and of this city, who lived upwards of ninety years, not for himself, but for the public good.

"Reader, would'st thou search out his monument? Look around.

"He died 25th February, 1723, aged 91."

Admired as this inscription has been, yet we can say from experience, that the direction to "look around," when the reader is in the midst of a dark gloomy vault, has a very contrary effect to that intended

At the suggestion of the late Mr. Mylne, the architect, it has been repeated on a tablet in front of the organ-gallery in the choir; yet even there the effect is incomplete. Considering that Wren was in truth the builder both "of this church and this city," the reader should be enabled, to "look around" on *both*, to behold "his monument."

In these vaults also, repose the mortal remains of that Prince of Enterprize, the Immortal Nelson, and of his friend and companion in victory, Lord Collingwood, both of which were deposited here with all those funeral honours, which a sorrowing country could bestow. Here too lie interred those eminent masters Reynolds, Barry, and Opie, in contiguous graves; the eloquent and sagacious Loughborough; the learned and pious Dr. Newton, Bishop of Bristol; Dr. Boyce, the organist and composer; the eccentric disciple of Animal Magnetism, Mainandot; and a few others of inferior note.

After examining all that is to be seen in the lower part of the cathedral, the visitor has still to make the ascent to the summit, to examine the interior of the vast dome, and to enjoy the magnificent views, which the outside galleries furnish of this vast metropolis, before his curiosity can be fully gratified. You ascend by a paciouss circular staircase, to a gallery which encircles the lower part of the interior of the dome, and is called the *Whispering Gallery*, from the circumstance, that the lowest whisper breathed against the wall in any part of this vast circle, may be accurately distinguished by an attentive ear on the very opposite side. The paintings within the dome, you find, even on this nearer inspection, scarcely distinguishable. All the lower parts have perished utterly, and the rest are in a state of rapid obliteration. The subjects were all chosen from the life of St. Paul, as recorded in the Scriptures, from his Miraculous Conversion near Damascus, to his Shipwreck at Melita. Branching off from the circular staircase at this place, there are passages which lead to other galleries and chambers over the side aisles. One conducts you to the *Library* of the chapter, which is immediately over the consistory. The floor of this apartment is a great curiosity, being entirely constructed of small pieces of oak, without either nail or peg, and disposed into various geometrical figures, with the utmost nicety. Above the chimney, there is a good half-length portrait of the protestant bishop, Dr. Compton, who bequeathed the whole of his books to the library, which is not however of much value as a collection. Over the morning prayer chapel, at the opposite end of the transept, is a room called the *Trophy Room*, from being hung round with various shields and banners used at the ceremony of Lord Nelson's funeral. In this room are kept the rejected model, according to which Sir Christopher Wren first proposed to erect this cathedral, and also the model of the altar-piece which was left unexecuted. From the whispering gallery, the visitor ascends to the stone gallery, which surrounds the exterior dome above the colonnade; and from this elevation, when the atmosphere is clear, the view around is magnificent As the staircase above this becomes very steep, narrow and dark, not many visitors can prevail on themselves to go higher; and yet there is much to repay both the trouble and apprehension attending the ascent. In the crown of the dome there is a circular opening, from which the superstructure of the cone and lantern, and cross, rise nearly a hundred feet higher. Around the exterior base of the cone, there is a railed gallery, called *the golden gallery*, from which you have a more extended, and on account of the increased diminution of individual objects, a more curious view of the busy world beneath. If your head is steady enough, to master the feeling of dizziness which overpowers most people at so great an elevation, and makes them feel that the only pleasure in going up is the pleasure of coming down again, you may even ascend by ladders into the lantern itself, and from the *Bull's Eye Chamber*, extend your survey far into the country on every side. Here did a most ingenious and persevering artist, Mr. Thomas Hornor, pass the whole summer of 1821, in taking a panoramic view of this vast metropolis and its environs. When he had almost completed it, preparations were commenced for taking down the ball and cross, in order to be re gilt. The scaffolding erected for this purpose suggested to Mr. Hornor the possibility of taking his view from a still higher point of elevation, and having obtained the requisite permission, he proceeded, with a zeal and resolution rarely exemplified, to erect an observatory on a platform considerably higher than the highest part of the cross, more than three hundred and fifty feet aloft in the air. From this spot, he completed a second series of views, which include a portion of almost every public building and dwelling-house in the metropolis and its vicinity, and the woods, rivers, villages, mansions, &c. for many miles round—in short, every object which was within reach of the artist's vision. The toil which Mr. Hornor had daily to undergo in ascending to this aërial habitation, and the danger inseparable from it, may be easily conceived; and he has not gone unrewarded. Of his feelings during this extraordinary task, and the perils attending it, he thus speaks in a Prospectus, which he has published.

"On entering the cathedral at three in the morning, the stillness which then prevailed in the streets of this populous city, contrasted with the mid-day bustle, was only surpassed by the more solemn and sepulchral stillness of the cathedral itself. But not less impressive was the development at that early hour, of the immense scene from its lofty summit, whence was frequently beheld the 'Forest of London,' without any indication of animated existence. It was interesting to mark the gradual symptoms of returning life, until the rising sun vivified the whole into activity, bustle, and business. On one occasion, the night was passed in the observatory, for the purpose of meeting the first glimpse of day; but the cold was so intense, as to preclude any wish to repeat the experiment.

"The weather was frequently so boisterous during the stormy summer of 1821, as to frustrate the most judicious contrivances for security. Indeed, scarcely a day passed without derangement of some part of the scaffolding, or machinery connected with it, and so strong became the sense of danger arising from these repeated casualties, that, notwithstanding the powerful inducement of increased remuneration, it was difficult, on these emergencies, to obtain the services of efficient workmen. This will not appear surprising, when it is known that during the high winds it was impossible for a person to stand on the scaffolding without clinging for support to the frame-work; the creaking and whistling of the timbers at such times, resembled those of a ship labouring in a storm, and the situation of the artist was not unlike a mariner at the mast-head. During a squall, more than usually severe, a great part of the circular frame-work of heavy planks erected above the gallery, for the prevention of accidents, was carried over the house-tops to a considerable distance. At this moment a similar fate had nearly befallen the observatory, which was torn from its fastenings, turned partly over the edge of the platform, and its various contents thrown into utter confusion. The fury of the wind rendered the door impassable; and after a short interval of suspense, an outlet was obtained by forcing a passage on the opposite side. It became necessary to provide against similar misfortunes, by securing the observatory to a cross beam, and constructing a rope fence. An accident somewhat more perilous, befel Mr. Gwynne, when occupied in measuring the top of the dome for a section of the cathedral. While intent on his work, his foot slipped, and he slided down the convex surface of the dome, until his descent was fortunately obstructed by a small projecting piece of the lead. He thus remained, until released from the danger which threatened him by one of his assistants, who luckily discovered his awful situation." The sketches of Mr. Hornor fill no less than two hundred and eighty sheets of drawing paper, and extend over a surface of 1680 square feet.

When the visitor has reached the bull's eye chamber, it will not cost him much additional exertion of courage to mount into the ball which crowns the lantern. It is six feet two inches in diameter, and capacious enough to contain eight persons with ease. The weight of it is stated to be 5600 lbs. The cross, which is solid, weighs 3360 lbs.

In descending from this lofty perambulation, the visitor, when he reaches the whispering gallery, may return to the lower part of the church by a different staircase from that by which he ascended, called the geometrical staircase. It is, however, seldom used, and is chiefly resorted to by the curious in architectural matters, on account of the singularity and skilfulness of its construction. The stairs go round the concave in a spiral direction; and the base is a circle inlaid with black and white marble, in the form of a star.

The towers or steeples, which have been before described, as forming part of the western front, serve, one as the belfry, and the other as the clock tower. The great bell of St. Paul's, which is of some celebrity, never being tolled except at the deaths and funerals of members of the royal family, or of the bishops and lord mayors of London, when the sound of it is heard at a great distance, is stated to weigh four tons and a quarter. It has these words inscribed on it, "Richard Phelps made me, 1716."

In the area before the west front of the cathedral, there is a statue of Queen Anne, by Bird, on a sculptured pedestal, representing Britannia, Hibernia, America and France.

> "With grace divine, great Anna's seen to rise,
> An awful form, that glads a nation's eyes;
> Beneath her feet, four mighty realms appear,
> And with due reverence, pay their homage there.
> Britain and Ireland seem to own her grace,
> And ev'n wild India wears a smiling face;
> *But France alone, with downcast eyes is seen,*
> *The sad attendant of so good a queen.*"
> *Garth.*

The introduction of France, as one of her majesty's subject domains, is, it must be confessed, not in the happiest taste. The art with which the poet turns it into the means of an attack on the closing years of Queen Anne's reign, is in the severest style of irony.

> "Ungrateful country! to forget so soon,
> All that great Anna, for thy sake, has done.
> For thee, she sheath'd the terrors of her sword;
> For thee, she broke her gen'ral and her word;
> For thee, her mind in doubtful terms she told,
> And learn'd to speak like oracles of old:
> For thee, for thee alone—What could she more?
> She lost the honour she had gain'd before;
> Lost all the trophies which her arms had won,
> (Such Cæsar never knew, nor Philip's son.)
> Resign'd the glories of a ten years' reign,
> And such as none but Marlborough's arms could gain.
> For thee, in annals, she's content to shine,
> Like other monarchs of the Stuart line."

Neither the statue nor the pedestal does much credit to the artist. The figures have suffered much from time, but they are now undergoing a general repair.—*Percy Histories.*

THE MONUMENT.

The Monument is a noble fluted column of the Doric order, and was erected rather to perpetuate the charge against the Roman Catholics of setting fire to the city, than as a memento of its destruction and restoration. The Monument, like all the public buildings of the period, was designed by Sir Christopher Wren. This column, which stands near Fish Street Hill, is 202 feet high, that being also the distance of its base from the spot where the fire commenced. The pedestal is forty feet high, and the plinth twenty-eight feet square; the shaft of the column is 120 feet high: it is hollow, and incloses a staircase of black marble, consisting of 345 steps, by which a balcony, within thirty-two feet of the top, is reached. The column is surmounted with an urn forty-two feet high, with flames issuing from it.

On three sides of the pedestal are inscriptions, and the fourth is occupied with a piece of sculpture allegorically representing the destruction and re-building of the city. In one compartment the city appears in flames—the inhabitants, with outstretched arms, calling for succour—the insignia of the city lying thrown down and mutilated—while a female, wearing a civic crown and holding a sword, shows that the municipal authority was still maintained. The King, Charles II., occupies a conspicuous situation; he is represented in a Roman habit, and is trampling under his feet Envy, which seeks to renew the calamity, by blowing flames out of its mouth. Near the sovereign are three females, representing Liberty, Imagination, and Architecture. Time is offering consolation to the distressed, and Providence gives assurance of peace and plenty. There are also several other figures, including Mars and Fortitude. The whole was executed by that eminent sculptor, Caius Gabriel Cibber.

The inscriptions on the pedestal are in Latin; one of them details the great calamity, observing, "that to the estates and fortunes of the citizens it was merciless, but to their lives very favourable, that it might, in all things, resemble the last conflagration of the world." The second inscription records the activity with which, under the auspices and direction of the sovereign, the city was rebuilt. On the third side of the pedestal the names of the chief magistrates of the city, during whose mayoralties the monument was erected, are inscribed; and around the base there is an inscription, attributing the destruction of the city to a "popish faction," in order to carry on the "horrid plot for extirpating the protestant religion and old English liberty, and the introducing popery and slavery." This inscription was defaced during the reign of James II., but on his abdication, and the accession of William III., it was very deeply re-engraved. It is due to the memory of the great architect, Sir Christopher Wren, to state the inscriptions were not suggested by him, but adopted contrary to his wishes, instead of more elegant and less illiberal compositions which he had prepared.

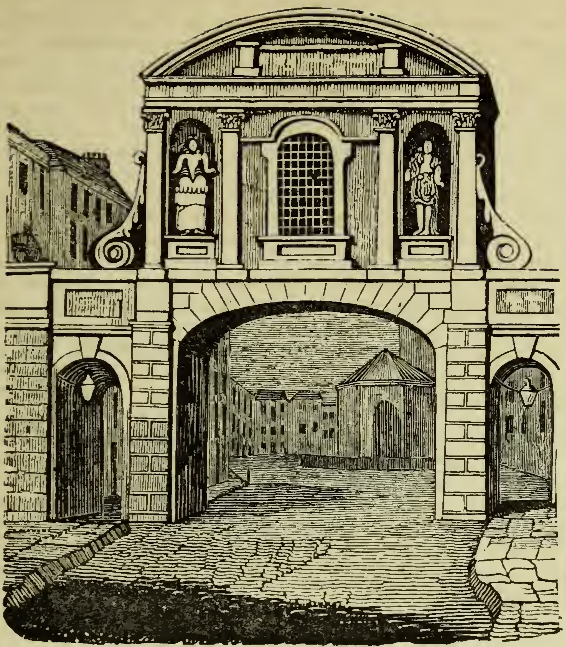
A person is constantly in attendance at the monument to admit visitors, who for a fee may ascend to the gallery, and two or three instances have occurred in which this facility has been used to a fatal purpose. The first was on the 26th of June, 1750, when a man, apparently a weaver, fell from the top, but whether accidentally or designedly is not known. Of the two remaining instances there is, however, no doubt: on the 7th of July, 1788, John Cradock, a baker, threw himself over the north side of the monument, and fell outside the railing; and on the 18th of January, 1810, Mr. Lyon Levy, a diamond merchant, threw himself from the east side of the gallery, and fell against the pedestal; as the height of the gallery from which they precipitated themselves is 175 feet, it is scarcely necessary to state that they were all killed on the spot.—*Percy Histories.*

THE GRASSHOPPER.

Happy insect! what can be
In happiness compar'd to thee?
Fed with nourishment divine,
The dewy morning's gentle wine!
Nature waits upon thee still,
And thy verdant cup does fill;
'T is fill'd wherever thou dost tread,
Nature's self's thy Ganymede.
Thou dost drink, and dance, and sing;
Happier than the happiest king!
All the fields which thou dost see,
All the plants, belong to thee;
All that summer-hours produce,
Fertile made with early juice.
Man for thee does sow and plow;
Farmer he, and landlord thou!
Thou dost innocently joy;
Nor does thy luxury destroy;
The shepherd gladly heareth thee,
More harmonious than he.
Thee country hinds with gladness hear,
Prophet of the ripen'd year!
Thee Phœbus loves, and does inspire;
Phœbus is himself thy sire.
To thee, of all things upon earth,
Life is no longer than thy mirth.
Happy insect, happy thou!
Dost neither age nor winter know;
But, when thou'st drunk, and danc'd, and sung
Thy fill, the flowery leaves among
(Voluptuous, and wise withal,
Epicurean animal!)
Sated with thy summer feast,
Thou retir'st to endless rest.

(From Anacreon, by Cowley.)

Turbans.—Turbans, a Turkish hat, or ornament for the head, of fine linen, wreathed into a bundle, broad at the bottom to enclose the head, and lessening for ornament towards the top. The custom of wearing it had this origin: the barbarous people having the Grecian army once at a great advantage, at or near the hill Thermopylæ, there was no other remedy, but some few must make good a narrow passage, while the main of the army might escape; which some brave spirits undertook, and knowing that they went to an inevitable death, had care of nothing but sepulture, of old much regarded; wherefore, each of them carried his winding-sheet wrapt about his head, and then, with loss of their own lives, saved their fellows. Whereupon, for an honourable memorial of their exploit, the Levantines used to wrap white linen about their heads, and the fashion so derived upon the Turk.—*Sir Henry Blount's Voyage.*



TEMPLE-BAR.

PROGRESSIVE CHANGES IN NATIONAL MANNERS.—No. 9.

The feasts in this period, at the coronation of kings, the installation of prelates, the marriages of great barons, and on some other occasions, were exceedingly profuse, the numbers of dishes served up, and of guests entertained, sometimes amounting to many thousand. The coronation-feast of Edward III. cost 2835*l*. 18*s*. 2*d*. equivalent to about 40,000*l*. of our money. At the installation of Ralph abbot of St. Augustine, Canterbury, in 1309, six thousand guests were entertained with a dinner, consisting of three thousand dishes, which cost 287*l*. 5*s*. equal in efficacy to 4300*l*. in our times. "It would require a long treatise," says Matthew Paris, "to describe the astonishing splendour, magnificence, and festivity with which the nuptuals of Richard earl of Cornwall, and Cincia daughter of Reimund earl of Provence were celebrated at London in 1243. To give the reader some idea of it, in a few words, above thirty thousand dishes were served up at the marriage-dinner." The nuptials of Alexander III. of Scotland, and the Princess Margaret of England, were solemnized at York, in 1251, with still greater pomp and profusion. "If I attempted," says the same historian, "to display all the grandeur of this solemnity, the numbers of the noble and illustrious guests, the richness and variety of the dresses, the sumptuousness of the feasts, the multitudes of the minstrels, mimics, and others whose business it was to amuse and divert the company, those of my readers who were not present would imagine that I was imposing upon their credulity. The following particular will enable them to form a judgment of the whole. The archbishop of York made the king of England a present of sixty fat oxen, which made only one article of provision for the marriage-feast, and were all consumed at that entertainment."

The art of cookery was as much cultivated, and as much improved, in this period, as any of the other arts. The cook in the Canterbury Tales was no mean proficient in his profession :—

"A coke thei hadde with them for the nones,
To boyle the chikens and the marie-bones,
And pouder marchaunt, tarte, and galengale ;
Well couth he know a draught of London ale,
He couth roste, boile, grills, and frie,
And make mortres, and well bake a pie.
For blank-manger that made he with the best."

Chaucer, in the Parson's Tale, complains of the too laboured and artificial cookery of those times : "Pride of the table apereth also full ofte : for certes riche men be called to festes, and pore folke ben put away and rebuked. And also in excess of divers metes and drinkes ; and namely, such maner bake metes and dishe metes brenning of wild fire, peynted and castelled with paper and samblable waste, so that it is abusion to think."

One of the most expensive singularities attending the royal feasts in this period consisted in what they called intermeats. These were representations of battles, sieges, &c., introduced between the courses, for the amusement of the guests. The French excelled in exhibitions of this kind. At a dinner given by Charles V. of France to the Emperor Charles IV. in 1378, the following intermeat was exhibited. A ship with masts, sails, and rigging, was seen first; she had for colours the arms of the city of Jerusalem ; Godfrey de Bouillon appeared upon deck, accompanied by several knights armed cap-a-pee ; the ship advanced into the middle of the hall, without the machine which moved it being perceptible. Then the city of Jerusalem appeared, with all its towers lined with Saracens. The ship approached the city ; the Christians landed, and began the assault ; the besieged made a good defence ; several scaling-ladders were thrown down ; but at length the city was taken. Intermeats at ordinary banquets consisted of certain delicate dishes, introduced between the courses, and designed rather for gratifying the taste than for satisfying hunger.

Persons of rank and fortune, in this period, indulged themselves in a very liberal use of a variety of liquors. Ale and cider were the most common drinks of the people of England. But besides these, great quantities of wines of various kinds were imported. The following lines of a poet who wrote in this period, contain an ample enumeration of the wines then known and used in England :—

"Ye shall have rumney and malespine
Both ypocrasse and vernage wyne ;
Mountrese and wyne of Greke,
Both algrede and despice eke,
Antioche and bastarde,
Pyment also, and garnarde,
Wine of Greke and Muscadell,
Both Clare, pyment, and rochell."

Some of these liquors, as ypocrass, pyment, and claret, were compounded of wine, honey, and spices of different kinds, and in different proportions. These were considered as delicacies, and were chiefly used by persons of the highest rank. This appears from the following precepts of Henry II. "We hereby command you, the keepers of our wines at Winchester, to deliver to Robert de Monte Pessulano, such wines, and in such quantities as he shall require of our wines in your custody, to make delicate and precious drinks for our own use. Witness, the king, at Lutegarshall, 26th November 1250." The other precept contains a more particular description of these delicate drinks : "We hereby command you the keepers of our wines at York, that of the best wines in your custody, you deliver to Robert de Monte Pessulano two tons of white wine to make garhiosilac and one ton of red wine to make claret for our own use at the approaching feast of Christmas. We command also the said Robert to go with all speed to York, to make the said garhiosilac and claret, as he used to do in former years."

At this period, people of all ranks made only two stated meals a day, dinner and supper, the former in the forenoon, the latter in the evening. When Henry duke of Lancaster took Richard II. prisoner in Flint Castle, on the morning of August 20, 1399, he asked the king, Hath your majesty broke your fast ? To which Richard answered, I have not, for it is too early in the morning. The duke then said, I entreat you to dine immediately ; for you have a long journey to go : and the king, after some hesitation, commanded the table to be covered, and made a short dinner. These two meals, and the times at which they were taken, are mentioned in the following lines of Chaucer :—

"For every day, when Beryn rose unwash he wold nyne,
And draw hym to his feleship, as even as a lyne,
And then come home, and ete and soop, and sclepe al nyht."

Kings, princes, and other persons of high rank and great fortunes, commonly took a kind of collation immediately before they went to bed, called "the wines," consisting of delicate cakes and wine warmed and mixed with certain spices. Sir John Froissart reckoned it a piece of great good fortune, that he had spent the greatest part of his life in the courts of princes, and thereby had an opportunity of receiving " the wines," which had contributed much to his comfort and repose. The wines were sometimes given immediately after dinner ; and at the ceremonious visits of the great at any hour. The following lines contain an enumeration of some of the spices known and used in this period :—

> "There was ike wexing many a spice,
> As clowe, gilofre, and licorice,
> Gingiber, and grein de Paris,
> Canell at setewale of pris,
> And many a spice delitable
> To eten whan men rise fro table."

The prevailing amusements of the people of Britain of all ranks, in this period, appear to have been nearly the same with those of their ancestors in the former period, which have been already described. Some of the favourite diversions of the common people of England are mentioned in a proclamation of Edward III. in 1363, and prohibited, because they prevented them from exercising archery. " In former times the people of our kingdom at their hours of play, commonly exercised themselves in archery, from which we derived both honour and advantage. But now that art is neglected, and the people spend their time in throwing stones, wood, or iron ; in playing at the hand-ball, foot-ball, or club-ball : in bull-baiting and cock-fighting, or in more useless and dishonest games." A similar proclamation was issued two years after, in which the same games are mentioned. Wrestling for a ram is described by Chaucer, and seems to have been a common diversion in those times. A famous wrestling match, in 1222, between the citizens of London on one side, and the inhabitants of Westminster and the neighbouring country on the other, for a ram, terminated in a real battle, in which much blood was spilt, and the Londoners were put to flight. By dishonest games, in the proclamations of Edward III. we are probably to understand such games of chance as cross and pile, &c. to which the common people, and some of their superiors, were even then too much addicted. That weak and frivolous prince Edward II. spent both his time and money in these trifling amusements, as appears from the following curious articles of account : " Item, Paid there to Henry, the king's barber, for money which he lent to the king to play at cross and pile, five shillings. Item, Paid there to Pires Bernard, usher of the king's chamber, money which he lent to the king, and which he lost at cross and pile to Monsieur Robert Wattewille, eight pence."

As a general account of tournaments, the favourite diversions of the great and brave in the middle ages, has been given in a former Number, a brief description of one, out of many that were celebrated in Britain in this period, will be sufficient to give the reader a distinct idea of those renowned amusements. For this purpose a description of that which was held at London, October 1389, is selected. Richard II., his three uncles, and his great barons, having heard of a famous tournament at Paris, at the entry of Isabel, queen of France, resolved to hold one of equal splendour at London, in which sixty English knights, conducted to the scene of action by sixty ladies, should challenge all foreign knights. They sent heralds into all parts of England, Scotland, Germany, Italy, Flanders, Brabant, Hainault, and France, to proclaim the time, place, and other circumstances of the intended tournament, and to invite all valorous knights and squires to honour it with their presence. This, says the historian, excited a vehement desire in the knights and squires of all these countries to go to this tournament, some to see the manners and equipages of the English, and others to tourney. In the mean time, the lists were prepared in Smithfield, and chambers erected around them, for the accommodation of the king, queen, princes, lords, ladies, heralds, and other spectators. When the time approached, prodigious numbers of great persons of both sexes, attended by numerous retinues, arrived in London. On the first Sunday of October, which was the first day of the tournament between two and three o'clock in the afternoon, sixty fine horses, with rich furniture for the justs, issued one by one from the Tower, each conducted by a squire of honour, and proceeded in a slow pace through the streets of London to Smithfield, attended by a numerous band of trumpeters and other minstrels. Immediately after, sixty young ladies, richly dressed, riding on palfreys, issued from the same place, and each lady leading a knight completely armed, by a silver chain, they proceeded slowly to the field. When they arrived there, the ladies were lifted from their palfreys, and conducted to the chambers provided for them ; the knights mounted their horses, and began the justs, in which they exhibited such feats of valour and dexterity, as excited the admiration of the spectators. When the approach of night put an end to the justs, the company repaired to the palace of the bishop of London, in St. Paul's street, where the king and queen then resided, and the supper was prepared. The ladies, knights, and heralds, who had been appointed judges, gave one of the prizes, a crown of gold, to the earl of St. Paul, as the best performer among the foreign knights, and the other a rich girdle adorned with gold and precious stones, to the earl of Huntingdon, as the best performer of the English. After a sumptuous supper, the ladies and knights spent the whole night in dancing. The tournaments, with nearly the same solemnities, were continued on Monday, Tuesday, Wednesday, Thursday, and Friday. On Saturday, the court, with all the company, removed to Windsor, where the justs, feasting, and other diversions, were renewed, and lasted several days. At length the king, having presented the foreign ladies, lords, and knights, with valuable gifts, they returned to their several countries, highly pleased with the entertainment they had received. This was evidently more splendid and more expensive than any of the diversions of the present age. These tournaments were admirably calculated to inflame the young nobility and gentry with an ardent desire of excelling in martial exercises, as they gave them an opportunity of displaying their accomplishments in the most public manner, and thereby acquiring the applause of the great and the favour of women.

Dancing was a favourite diversion on all festive occasions in this period ; and persons of the highest rank and gravest characters did not disdain to mingle in the dance. It appears, from the record of the coronation of Richard II., that after the coronation-dinner, the king, prelates, nobles, knights, and the rest of the company, spent the afternoon in dancing in Westminster-hall, to the music of the minstrels.

DRAWING INFERENCES.

Greece claimed for herself the honour of being the birthplace of legislation, while Rome was equally ambitious to have the credit of a greater obedience to laws than any of the surrounding nations. The ambition of the latter was better founded than the pretensions of the former. For what are the value of laws without their observance ? The Romans resorted for a copy of the laws of Solon, to make a selection from them for their own government ; but they did them even more honour than the Athenians, for what they adopted from them they rigidly observed. In the " Specchio delle Scienze," a book written by L. Fioravant, a very curious anecdote is recorded concerning this request of the Romans.

On their arrival, the Roman ambassadors, having explained the cause of their journey to Athens, the great council was convened to consider of their request. After mature deliberation, the Areopagus determined to send a person to Rome, of known abilities and wisdom, to ascertain whether the Romans merited the honour of the laws of Solon, on account of their intellectual abilities. If the enquiry should establish the negative, the ambassador was to bring the laws back again without communicating them to any one. This resolution of the Athenian court was soon known at Rome, notwithstanding the secrecy with which it was attended. The Romans were greatly embarrassed because they had no person qualified to encounter a wise man of Greece. The senate resolved in their wisdom to oppose a fool to the wise man of Greece, rightly judging, that if the fool should happen to get the better, the glory of Rome would receive no small enhancement, when it should be discovered that an idiot of Rome had confounded a philosopher of Greece ; and if the latter should get the better, the Athenians would acquire small fame in having confounded an idiot at Rome.

The Athenian ambassador, on arriving at Rome, was immediately conducted to the capitol, and introduced into an apartment very splendidly furnished, where the fool was seated upon a sofa, attired in the dress of a senator. He had in the meanwhile been enjoined silence, in the most authoritative manner. The Grecian philosopher was informed, that the person to whom he was to be introduced was a senator remarkable for his wisdom, but at the same time very reserved, and a man of few words. The Athenian, therefore, upon his entrance, held up one of his fingers, without speaking a single word. The idiot, thinking that this implied a threat from the philosopher that he would put out one of his eyes, and recollecting that he must not speak, held up his three fingers, intimating, that if the Greek threatened to put out one of his eyes, he would put out both of the Greek's, and would choak him with the third finger. The philosopher, who intended, by holding up one finger, to show the unity of the Supreme Being, thought that the three fingers intimated that the past, present, and future, are the same to the Deity, and concluded from hence that the man who was really a fool was a man of consummate knowledge. He next opened his hand and showed it to the simple fellow, thereby intending to show, that nothing was hidden from God; but the fool, taking this for an offer to give him a box upon the ear, presented his fist, clenched, to the philosopher, signifying, that if he persisted in putting his threats in execution, he would give him a Rowland for an Oliver. The Greek, upon the other hand, prejudiced in favour of the fool, interpreted it in a manner quite different, and imagined that the Roman meant, by his attitude, that God holds the universe in his hand. Judging from hence of the profound wisdom of the Romans, he, without any farther enquiry, granted them a copy of the laws of Solon, as they had requested.

OLD SARUM.

Among the antiquities of England, none deserve a particular description more than the once beautiful city of Old Sarum, which stands at the distance of one mile from Salisbury, and was formerly the see of a bishop. This city was perfectly round, and, when in its prosperity, together with its lofty castle, rising from the centre, must doubtless have exhibited a very magnificent appearance; the whole being built on a large hill, that commands a beautiful and extensive prospect, which, with immense labour, was reduced to an uniform circular figure. The city was nearly 2,000 feet in diameter, encompassed by a ditch of great depth, and two ramparts. On the inner rampart stood a wall, near 12 feet broad at its base, formed a flint and chalk, strongly cemented together, and cased with hewn stone-work, on which was a parapet with battlements quite round. Of this wall there are still large remains to be seen on the north-west side.

At a considerable distance on the summit of the hill, which was in the centre of the whole circumference, stood the castle or citadel, surrounded by a deep intrenchment, and a high rampart. The city was divided into equal parts, north and south; and near the middle of each division were the gates, which formed the two grand entrances, and were directly opposite to each other. Each of these gates had a tower over it, and before it, was a mole of great strength. Besides these, there were ten other towers, which extended at equal distances quite round the city; and opposite to them, in a straight line with the castle, were built the principal streets, intersected in the middle by a grand circular one that went quite round.

The area on which the city stood, thus surrounded with walls, ramparts, towers, and a deep intrenchment, was also, for its greater security, divided into nearly equal parts by other intrenchments and ramparts; by which means, if one part was taken, the other was still defensible; and if the whole of the outworks were in the hands of an enemy, the besieged might retire into the castle whose walls, from the large fragments and foundations that are left, appear to have been impregnable. There seems to have been but one grand entrance into the castle, which was on the east, through a narrow gate of immense strength, from whence a double winding stair-case led to the top. There appears to have been five wells, designed to supply the garrison and the inhabitants in time of war, or in case of a siege; but these have been long filled up.

Whether Julius Cæsar pushed his conquest thus far, is controverted; but that Old Sarum was frequented by the Romans is most certain, from the coins of Constans, Magnentius, Constantine and Crispus, often found there. Kenrick, the Saxon, after conquering the Britons, in the year 553, took possession of this place; and it was held by the West-Saxon kings, his descendants, till Egbert brought the whole heptarchy under his power. King Edgar, who was descended from him, called a great council or parliament here in 960; but in the year 1003, it was taken by King Sweyn, who having pillaged and burnt part of it, returned to his ships loaded with wealth. The ruin of this place may be dated from a quarrel which arose between the garrison and the clergy, in the reign of King Stephen. The ecclesiastics disdaining to submit to military control, concerted a removal of their cathedral to Salisbury: this plan was carried into execution under the reign of Henry III., and in the time of Henry VII. Old Sarum was totally deserted.

Of the strength and splendour of this ancient fortress few vestiges remain, and the town is reduced to one solitary farmhouse.—*Smith's Wonders.*

American Quakers.—In 1790, the American Quakers presented the following address to General Washington, then President of the United States:—

"We would neither trespass on thy time, nor on thy patience; to flatter were utterly inconsistent with our general behaviour; but as our principles and conduct have been subject to misrepresentation, it is incumbent upon us by the strongest assurances to testify our sincere and loyal attachment to thee, and all those set in authority over us. Our most fervent prayers to Heaven are, that thy presidentship may prove no less a blessing to thyself than the community at large."

To this address, General Washington returned the following answer:—

"Liberty of worshipping the Deity according to the dictates of our conscience is not solely an indulgence of civil government, but the inalienable right of men as long as they perform their civil obligations. Society can have no further demands. Men are only answerable to Heaven for their religious opinions. With your principles and conduct I am not unacquainted, and I do the Quakers but common justice when I say, that except in the instance of their refusal to support the common cause of their fellow-citizens during the war, no sect can boast of a greater number of useful and exemplary citizens."—*Relics of Literature.*

Fortunate Blunder.—Frederic I. of Prussia charged his ambassador Bartholdi with the mission of procuring from the emperor of Germany, an acknowledgment of the regal dignity which he had just assumed. For this purpose, instructions written in cipher were sent to him, with particular directions that he should not apply on this subject to Father Wolff, the Emperor's confessor. The person, who copied these instructions, however, happened to omit the word *not* in the copy in cipher. Bartholdi was much surprised at this order, yet was determined to pay obedience to it; and therefore made the matter known to Wolff, who, in the greatest astonishment, declared that though he had always been hostile to the measure, he could not resist this proof of the elector's confidence, which had made a deep impression on him, and therefore he would not give the prince cause to regret having applied to him.

The confessor immediately exerted his influence with the emperor, and the point was thus accomplished; though it is very doubtful whether the wishes of the Prussian monarch would have been crowned with success, had it not been for the mediation of the confessor.—*Ibid.*

LINES BY A YOUNG LADY BORN BLIND.

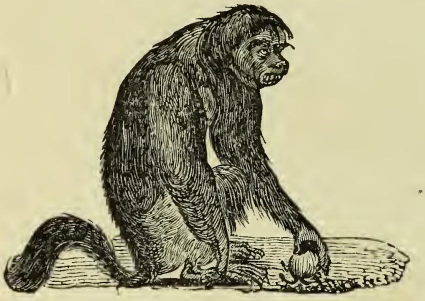
If this delicious, grateful flower,
Which blows but for a little hour,
Should to the sight so lovely be,
As from its fragrance seems to me,
A sigh must then its colour show,
For that's the softest joy I know;
And sure the rose is like a sigh,
Born just to soothe, and then—to die.

My father, when our fortune smil'd
With jewels deck'd his eyeless child;
Their glittering worth the world might see,
But, ah! they had no charms for me;
A trickling tear bedew'd my arm—
I felt it—and my heart was warm;
And sure the gem to me most dear,
Was a kind father's pitying tear.

These exquisite lines appeared some time ago in the newspapers without any name affixed. If they are, as stated, truly the production of "a young lady born blind," she must be allowed, not only to excel all who have gone before her, afflicted with the same deprivation, but to be an ornament to her sex and country.

THE MENAGERIE.—Monkeys of the New World.

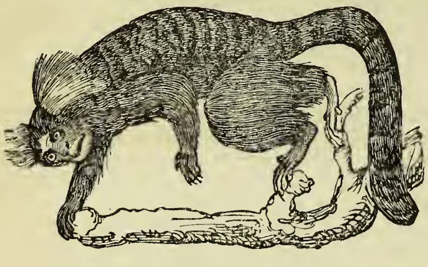
The Saki, commonly called the fox-tailed monkey, from its tail being clothed with very long hair, is the largest of the Sagoin kind, being about seventeen inches long. It has very long hair on its body, and still longer on its tail. Its face is red, and covered with a whitish down.



The Saki.

It is a native of Guiana, and lives in the woods, but is rare. The female brings forth but one offspring at a time.

The Oustiti, or Striated Monkey.—The name of this animal is taken from the sound of its voice. It is smaller than the Tamarin, being not above six inches long, and its tail, which is annulated black and white, is more than double that length. Its face is naked and of a flesh colour; it has two very singular tufts of long white hair on the fore part of the ears, which, although very large, cannot be seen by looking at the full face of this animal. Mr. Edwards says, that, when it is in good health, it has much hair and tufted.



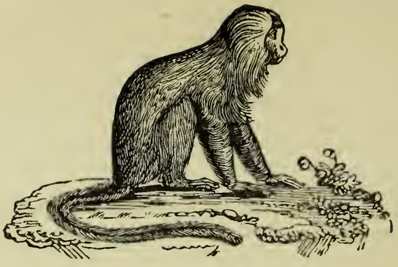
The Striated Monkey.

He reports that one of those which he saw, and which was healthy, fed on several things, as biscuits, fruit, pulse, insects, snails; and, that being one day unchained, it struck at a little gold fish, which was in a glass globe, killed it, and devoured it with the greatest avidity; that afterwards, some little eels being placed before it, it was frightened when they twisted about its neck, but that it soon conquered and ate them. It is a great enemy to cats. These animals, when young, present an ugly appearance, having scarcely any hair on their bodies. They cling closely to the teats of their dam; but as they grow older, they fix themselves on her back or shoulders; when she is weary of carrying them, she releases herself by rubbing against the wall.

The Striated Monkey is of a hardy nature, and has sometimes produced young ones in Europe, even as far to the north as Paris. Most of the individuals have a somewhat musky smell. The voice is a kind of shrill, hissing whistle.

The Marikina, which is the silky monkey of Pennant, is sufficiently known by the vulgar name of the Small Lion Monkey. It is about eight inches long, and has a small tuft of hair at the end of the tail; its hair is tufted, long, soft, and glossy; the head is round, the face brown, the eyes red, the ears round, naked, and concealed under the long hair which encompasses the face. This hair is of a bright red, whilst that on the body and tail is of a very pale yellow, approaching towards white.

This animal has the same manners, the same vivacity, and the same inclination as other Sagoins, and seems to be of a more robust temperament. "We have seen one (writes Buffon) which lived five or six years at Paris, by the care alone of keeping it, during the winter, in a chamber wherein a fire was kept every day."



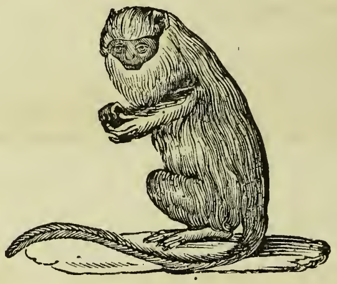
The Marikina.

It is a native of Guiana and Brazil, especially in the vicinity of Rio Janeiro, and is a favourite pet of the Creoles.

The Pinch, or Red-Tailed Monkey, is about nine inches long, and its tail is twice the length of its body. It is remarkable for a kind of white striped hair on the top and sides of the head; its face is black, shaded by a small grey down; its eyes black, its tail of a bright red at its insertion, and even as far as half its length, where it changes to a deep brown. The hair of the upper parts of the body is of a brown colour; that of the breast, belly, hands, and feet is white; the skin is black, even where covered with white hair; and its throat is naked, and black like its face.

Its voice is soft, and resembles rather the chirping of a little bird than the cry of an animal; it is very delicate, and cannot be transported from America into Europe, without the greatest precaution.

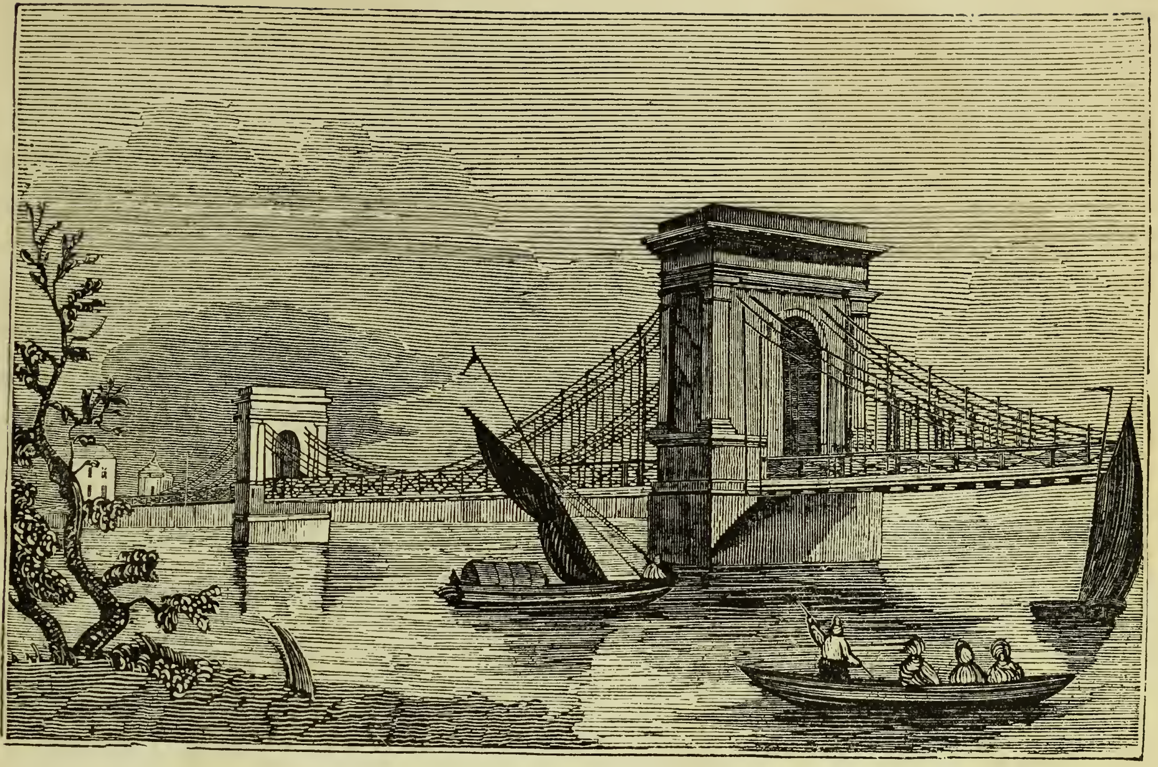
The Mico.—We owe the knowledge of this animal to M. de la Condamine, and shall therefore give this author's account of it, in his voyage up the Amazons River.



The Mico.

"The Mico, which the governor of Para made me a present of, was the only one of its kind that had been seen in the country. The hair of its body was of the most beautiful silver colour, its tail glossy, and approaching to black. It had another more remarkable singularity; its ears, jaws, and snout were tinctured with so bright a vermilion as scarcely to be thought natural. I have had it a year: and it was alive at the time I was writing this account, almost within sight of the French coast, where I hoped to have brought it alive; but, notwithstanding the continual precautions that I took to preserve it from the cold, yet the rigour of the season probably killed it."

Buridan's Ass.—Buridan supposed a hungry ass, or an ass equally hungry and thirsty, placed between two bushels of oats, or a bushel of oats and a vessel of water, each being equidistant from him: he then inquired what the ass would do. If it was answered, he would remain there till starved to death, it brought the laugh on his side, since that evidently appeared to be absurd. If it was answered, that the ass would both eat and drink in that situation, "then (cried he) the ass has free will; or, of two equal attractions, one is greater than the other." Hence Buridan's ass became famous among the schoolmen, and at length proverbial.—*Gent. Mag.* 1791.



SUSPENSION BRIDGE.

HAMMERSMITH.

A **communication** across the Thames by a bridge at Hammersmith had long been necessary to the neighbourhood, when a proposal for the erection of this bridge was made by Mr. J. Tierney Clarke, the Engineer to the Hammersmith Water Works Company, and a sum necessary for its execution was raised under the powers of an act of parliament.

The Bridge itself is composed of two square towers, with pilasters and cornices of the Doric order, just below low water mark, and with apertures in them for the road-way. In these towers the chains that carry the road-way are supported in the same manner and on the same principle as that of the chain pier at Brighton. It forms a novel, picturesque and highly agreeable feature among our recent Metropolitan Improvements.

Writing from Memory.—The Abbé de Longerue, who flourished during the reign of Louis XIV. was celebrated for his astonishing memory. He found, however, that it must not be too much relied on. Some of his friends happened in conversation to maintain, that nothing was more difficult than to give an historical description of France, which should be neither long nor uninteresting. The Abbé pretended to be capable of doing it from memory, without consulting any book, but entirely by the aid of some charts, which he was to have before his eyes; and that he would call to mind the origin and history of each province, city and principal place, and all the distinguished houses of the kingdom. He began accordingly to dictate such a description to an amanuensis, and, before the lapse of a year, presented it to the public in one volume, folio. While it was in the course of printing, he read fragments of it to different persons, who all agreed in wondering how such profound researches could have come, as from their source, without the least difficulty to him. But as soon as a few whole copies were published, it appeared that correct works were not to be composed in this manner; many notable errors were found in his history, besides bold and hazardous opinions not sufficiently supported. The Abbe was obliged to be at the expense of taking out many leaves which were faulty, and putting in others more perfect. Copies in which these corrections have *not* been made, are much sought after by the curious in books; for such is the nature of that mania by which this sort of people is afflicted, that even a faulty book is more prized than a correct one, if it only happens to be by some degrees rarer.

Notwithstanding all this, the description of France by the Abbe de Longerue, is a book of no ordinary merit. The manner in which all the great fiefs of the crown, when and how they became subject to the king's authority, and finally united to his domain, is related with surprising clearness and circumstantiality. Were the work, however, even better than it is, it could never be sufficiently confided in to be resorted to as a book of instruction; and, unless for the sake of instruction, what are such books worth?

Sulphur Lake.—About ten miles from Nikuschkina, in Siberia, is a remarkable sulphur lake, situated between two high mountains. It is an oblong basin, overgrown with birches, about 420 feet long, and 340 broad. Its aspect is frightful, and its abominable stench may be smelt at the distance of three miles. It has no perceptible motion, and never freezes. A visible thick vapour rises from its surface; yet the water is so clear that one might discern its depth, if it were not for the black and greasy soil which forms its border. Some attempts have been made to discover the origin of the sulphur; but these have all proved fruitless.

MIRACLE PLAYS, DRAMAS FROM SCRIPTURE, &c.

The theatrical exhibitions in London, in the twelfth century, were called Miracles, because they consisted of sacred plays, or representations of the miracles wrought by the holy confessors, and the sufferings by which the perseverance of the martyrs was manifested. Such subjects were certainly very properly chosen, because the church was usually the theatre wherein these pious dramas were performed, and the actors were the ecclesiastics or their scholars. The first play of this kind specified by name, we believe, is called St. Catherine, and according to Matthew Paris, was written by Geoffrey, a Norman, afterwards abbot of St. Albans: he was sent over into England by abbot Richard, to take upon him the direction of the school belonging to that monastery, but coming too late, he went to Dunstable and taught there, where he caused his play to be performed about the year 1110, and borrowed from the sacrist of St. Albans capæ chorales, some of the ecclesiastical vestments of the abbey, to adorn the actors. In latter times, these dramatical pieces acquired the appellation of mysteries; because, as the learned editor of the Reliques of Ancient Poetry supposes, the most mysterious subjects of the scripture were frequently chosen for their composition.

According to the Wife of Bath's prologue in the Canterbury Tales, the miracle plays in Chaucer's days were exhibited during the season of Lent, and sometimes a sequel of scripture histories was carried on for several days. In the reign of Richard II. A.D 1391, the parish clerks of London put forth a play at Skinners Wells, near Smithfield, which continued three days; the king, queen, and many of the nobility, being present at the performance. In the succeeding reign, 10 Henry IV., A.D. 1409, another play was acted at the same place, and lasted eight days; this drama began with the creation of the world, and contained the greater part of the history of the Old and New Testament. It does not appear to have been honoured with the royal presence, but was well attended by most of the nobility and gentry of the realm.

THE COVENTRY PLAY.

The last of these performances, no doubt, bore a close analogy to the well known mystery entitled Corpus Christi, or Ludus Coventriæ, the Coventry Play; transcripts of this play, nearly if not altogether coeval with the time of its representation, are yet in existence; one in particular is preserved in the Cotton Library. The prologue to this curious drama is delivered by three persons, who speak alternately, and are called vexillators; it contains the argument of the several pageants, or acts, that constitute the piece, and they amount to no less than forty; and every one of these acts consists of a detached subject from the holy writ, beginning with the creation of the universe and concluding with the last judgment. In the first pageant, or act, the Deity is represented seated on his throne by himself, delivering a speech of forty lines, beginning thus:—

" Ego sum de Alpha et Omega principium et finis.
" My name is knowyn God and Kynge,
My worke for to make now wyl I wende,
In myself restyth my reyneynge,
It hath no gynnyg ne non ende."

The angels them enter, singing from the church service, "To Thee all angels cry aloud, the heavens and all the powers therein; To Thee the Cherubim and Seraphim continually do cry, Holy, holy, holy Lord God of Hosts." Lucifer next makes his appearance, and desires to know if the hymn they sang was in honour of God or in honour of him? The good angels readily reply in honour of God; the evil angels incline to worship Lucifer, and he presumes to seat himself in the throne of the Deity; who commands him to depart from heaven to hell, which dreadful sentence he is compelled to obey, and with his wicked associates descends to the lower regions. There is a much fuller account of this curious mystery in the third volume of the Manners and Customs of the English People, with long extracts, and from several others nearly equal in antiquity, to which the reader is referred. This play was acted by the Friars Minors, or Mendicant Friars, of Coventry; and commenced on Corpus Christi day, whence it received its title. Dugdale says, for the performance of these plays they had theatres for the several scenes very large and high, placed upon wheels, and drawn to all the eminent parts of the city for the better advantage of the spectators.

MYSTERIES DESCRIBED.

The mysteries often consisted of single subjects, and made but one performance. In the Bodleian Library at Oxford we meet with two mysteries that to the best of my knowledge have not been mentioned: the subject of one is the conversion of Saint Paul, and of the other the casting out of the devils from Mary Magdalene; they are both very old and imperfect, especially the latter, which seems to want several leaves. The first is entitled Saulus; and after a short prologue the stage direction follows, " Here outeyth Saul, goodly besene in the best wyse lyke an adventrous knyth, thus sayynge,

" Most dowtyd man, I am lyvynge upon the grounde
Goodly besene with many a ryche harlement.
My pere on lyve I trow ys nott yfound
Thorow the world, fro the oryent to the occydent."

The interlocutors, besides the poet who speaks the prologue, and Saul, are Caiaphas, Ananias, first and second soldiers, the " Stabularyus," or hostler, the servant, and Belial.

MYSTERIES, HOW ENLIVENED.

Notwithstanding the seriousness of the subjects that constituted these mysteries, it seems clear that they were not exhibited without a portion of pantomimical fun to make them palatable to the vulgar taste; and indeed the length and the dulness of the speeches required some such assistance to enliven them, and keep the spectators in good humour; and this may be the reason why the mysteries are in general much shorter than the modern plays. Beelzebub seems to have been the principal comic actor, assisted by his merry troop of under-devils, who, with variety of noises, strange gestures, and contortions of the body, excited the laughter of the populace.

THE FOOL IN PLAYS, WHENCE DERIVED—MORALITIES DESCRIBED.

When the mysteries ceased to be played, the subjects for the drama were not taken from historical facts, but consisted of moral reasonings in praise of virtue and condemnation of vice, on which account they were called Moralities; and these performances requiring some degree of invention, laid the foundation for our modern comedies and tragedies. The dialogues were carried on by allegorical characters, such as Good Doctrine, Charity, Faith, Prudence, Discretion, Death, and the like, and their discourses were of a serious cast; but the province of making the spectators merry, descended from the Devil in the mystery, to Vice or Iniquity of the morality, who usually personified some bad quality incident to human nature, as Pride, or Lust, or any other evil propensity. Alluding to the mimicry of this motley character, Johnson, in Epig. 159, has these lines:

" ———— But the old Vice
Acts old Iniquity, and in the fit
Of mimicry gets th' opinion of a wit."

In the Staple of Newes, acted A.D. 1625, it is said, " Iniquity came in like Hokos-pokos in a jugler's jerkin, with false skirts like the knave of clubs;" and afterward " Here is never a fiend to carry him, the Vice, away; besides, he has never a wooden dagger: I'd not give a rush for a Vice that has not a wooden dagger to snap at every one he meetes:" in another part, the Vice is described, " in his long coat, shaking his wooden dagger." Hence it appears this character had a dress peculiar to himself. Philip Stubs, in his Anatomie of Abuses, printed A.D. 1595, says, " You must go to the playhouse if you will learne to play the Vice, to sweare, teare, and blaspheme, both heaven and hell:" and again, " Who can call him a wise man, who playeth the part of a Foole or a Vice?" I remember to have seen a stage direction for the Vice, to lay about him lustily with a great pole, and tumble the characters one over the other with great noise and riot, " for dysport sake." Even when regular tragedies and comedies were introduced upon the stage, we may trace the descendants of this facetious Iniquity in the clowns and the fools which so frequently disgraced them. The great master of human nature, in compliance with the false taste of the age in which he lived, has admitted this motley character into the most serious parts of one of his best tragedies. The propensity to laugh at the expense of good sense and propriety, is well ridiculed in the " Intermeane " at the end of the first act of the Staple of Newes, by Jonson, and again in the Preludium to the Careless Shepherdess, a pastoral tragi-comedy by Thomas Goffe, in 1656, where several characters are introduced upon the stage as spectators, waiting for the commencement of the performance. One of them says:

> " Why I would have a fool in every act,
> Be't comedy or tragedy: I've laugh'd
> Until I cry'd again, to see what faces
> The rogue will make. Oh! it does me good
> To see him hold out's chin, hang down his hands,
> And twirle his bawble. There is nere a part
> About him but breaks jests. I heard a fellow
> Once on the stage, cry doodle doodle dooe
> Beyond compare; i'de give th'other shilling
> To see him act the Changling once again."

To this another character replies,

> " And so would I; his part has all the wit,
> For none speakes, carps, and quibbles besides him;
> I'd rather see him leap, or laugh, or cry,
> Than hear the gravest speech in all the play;
> I never saw Rheade peeping through the curtain,
> But ravishing joy entered into my heart."

A boy then comes upon the stage, and the first speaker inquires for the Fool; but being told he is not to perform that night, he says—

> " Well, since there will be nere a fool i' th' play,
> I'll have my money again; the comedy
> Will be as tedious to me as a sermon."

TOUCHING FOR THE KING'S EVIL.

That there was formerly a very general belief that the touch of a lawful king had the effect of curing the scrofula, or the king's evil, is an historical fact, too notorious to be contradicted. The origin of the superstition is not equally familiar; though it is proved to be of great antiquity. Edward the Confessor is known to have acquired great reputation for his royal touch; and Hakluyt gives a curious instance of the superstition and credulity of that monarch, or rather of his times. As Hakluyt relates the story, it is a complete instance of the claim to second sight.

" Upon the holy festival of Easter, King Edward the Confessor, wearing his royal crown, sat at dinner, at his palace of Westminster, surrounded by many of his nobles. While others, after the long abstinence of the Lent season, refreshed themselves with dainty viands, on which they fed with much eagerness, he raising his mind above all earthly enjoyments, and meditating on divine things, broke out into excessive laughter, to the great astonishment of his guests. But no one presuming into the cause of his mirth, all kept silence till dinner was ended. After dinner, when the king had retired to his bed-chamber to divest himself of his robes, three of his nobles, Earl Harold, an abbot, and a bishop, who were more familiar with him than any of the other courtiers, followed him into the chamber, and boldly asked the reason of his mirth; as it had appeared strange to the whole court, that his majesty should break out in unseemly laughter, on so solemn a day, while all others were silent. 'I saw,' said the king, 'most wonderful things; and, therefore, did I not laugh without cause.' And they, as is customary with all men, became, therefore, the more anxious to learn the occasion of his mirth, and humbly beseeched him to impart the reason to them. After musing for some time, he at length informed them that Seven Sleepers had rested during two hundred years on Mount Cælius, lying always hitherto on their right sides; but that, in the very moment of his laughter, they had turned themselves over to their left sides; in which posture they should continue asleep for other seventy-four years, being a dire omen of future misery to mankind. For all those things, which our Saviour had foretold to his disciples were to be fulfilled about the end of the world, should come to pass within those seventy-four years. That nation should rise up against nation, and kingdom against kingdom; and there would be, in many places, earthquakes, pestilence, and famine, and terrible apparitions in the heavens, and great signs, with great alterations of dominion; wars of the infidels against the Christians, and victories gained by the Christians over the unbelievers. And, as they wondered at these things, the king explained to them the passion of the Seven Sleepers, with the shape and proportion of each of their bodies, which wonderful things no man had hitherto committed to writing; and all this in so plain and distinct a manner, as if he had always dwelt along with them.

" In consequence of this discourse, the earl sent a knight, the bishop a clerk, and the abbot a monk, as ambassadors to Maniches, the emperor of Constantinople, carrying letters and presents from the king. The emperor received them very graciously; and, after a friendly entertainment, sent them to the bishop of Ephesus, with letters, which they name sacred, commanding him to admit the English ambassadors to see the Seven Sleepers. And it came to pass, that the prophetic vision of King Edward was approved by all the Greeks, who protested that they were assured by their fathers, that the Seven Sleepers had always, before that time, reposed on their right sides; but, upon the entry of the Englishmen into the cave where they lay, their bodies confirmed the truth of the foreign vision and prophecy to their countrymen. Neither were the calamities long delayed, which had been foretold by the king; for the Agareni, Arabians, and Turks, enemies of the people of Christ, invading the country of the Christians—spoiled and destroyed many cities of Syria, Lycia, and the Lesser and Greater Asias,—and, among the rest, depopulated Ephesus, and even the holy city of Jerusalem."

From the time of Edward the Confessor, to the abdication of James the Second, the power of kings to touch for the king's evil seems never to have been doubted, and to have been very frequently exercised; but of all these, the second Charles was the most liberal in dispensing this healing power of royalty.

In a tract, entitled " Charisma Basilicon; or, the Royal Gift of Healing Strumaes, or King's Evil, by John Browne, Chirurgeon in Ordinary to his Majesty, London, 1684," there is " An account of persons touched by his Sacred Majesty, King Charles the Second, for the cure of the King's Evil, from May, 1660;" from a register kept by Thomas Haynes, esq. serjeant of his majesty's Chapel-royal:—

1660	6725	1663	4667
1661	4619	1664	4667
1662	4271		

Register kept by Mr. Thomas Donkley, keeper of his majesty's closet, from May, 1667, to May, 1682:—

1667	3073	1682	8477
1681	6007		

The whole number was above ninety-two thousand.

Even when travelling, Charles used to exercise his healing art. The Grand-duke Cosmo, of Tuscany, mentions having seen the king thus engaged at Newmarket; and in his passage through Holland to England, on the 18th and 19th May, 1659-60, he is known to have touched great numbers of persons afflicted with the king's evil. The following description of the ceremony is given by Thomas Gumble, D.D., chaplain to General Monk, (who was present,) in a manuscript account of the Restoration, and of the entertainments, processions, and " glorious triumphs," that were given by the city of London on that occasion. It was written in 1662.

" The ceremony, as in France, is done after the king hath communicated in the morning; so it was done here (at the Hague), in the English chapple, after sermon. There was a great chair placed for the king, in a place somewhat distant from the people. As soon as the king was sate, one of the clerks of the closet stood at the right side of his chair, holding on his arm as many gold angels (every one tied in a ribbon of white silk) as there were sick to be touched, which were in number fourty-eight. Dr. Brown, the chaplain of the princess of Aurange, performed the place of the king's chaplain, as he did all along at Breda, on the same occasion. The chaplain then read the sixteenth chapter of St. Mark, from the fourteenth verse to the end; and then the chirurgeon presented the sick, (having examined them to see that it was the evil,) after three reverences, on their knees, before the king, who, whilst the chaplain said these words in that Gospel—'They shall lay their hands upon the sick, and they shall be healed,' lay'd his hands on the two cheeks of the sick, saying —'*I* touch thee, but *God* heal thee!' The chaplain then begun another Gospel; and whilst these words were pronounced out of the first chapter of St. John, 'This was the trew light, which lighteth every man that cometh into the world,' his majesty took the pieces of gold, and put them on the necks of the diseased, the chaplain repeating the words as many times as there were persons to receive them, concluding with a prayer, 'That Almighty God would bless the ceremony;' then, after reverences as before, they retired. The earls of Middlesex and St. Albans held the bason, ewer, and towel whilst the king washed."

PROGRESSIVE CHANGES IN NATIONAL MANNERS.—No 10.

Mummeries and disguisings, the masquerades of the middle ages, were introduced in this period. They are mentioned by Matthew Paris, in his account of the marriage of Alexander III. of Scotland, with the princess of England, at York, in 1252, and made commonly a part of the diversions at the great festivals in the courts of kings in those times. In the year 1348, eighty tunics of buckram, forty-two visors, and a great variety of other whimsical dresses, were provided for the disguisings at court, at the feast of Christmas. A most magnificent mummery or disguising was exhibited by the citizens of London, in 1377, for the amusement of Richard, prince of Wales, in which no fewer than one hundred and thirty persons were disguised. A most fatal accident happened at one of these mummeries at the court of France, 1388. Charles VI., who was then young and frolicsome, and five young noblemen, appeared like savage men, clothed in robes of linen, exactly fitted to their bodies, covered from head to foot, with a representation of long hair, made of linen threads fixed to their linen like robes with pitch. A flambeaux accidentally set fire to the counterfeit hair of one of these seeming savages, and in a moment, five of them, who were near each other, were all in flames. Four of them were burnt to death, and the fifth preserved his life by throwing himself into a large vessel of water, which happened to be near; the king was saved by being fortunately at a little distance. At these great festivals, the whole company sometimes wore masks; and on these occasions no great regard, it is said, was paid to decency.

Pageants, at the triumphant entries of princes into their capitals, were not unknown in this period. The citizens of London expended great sums on pageants, as well as in presents, at the public entry of Richard II. and his queen, in 1392. Those exhibited at Paris, at the entry of Isabel of Cavaria, queen to Charles VI., were numerous and magnificent, but strongly tinctured with the gross superstition of the age. When the queen approached the gate of St. Denis in her litter, she beheld a representation of heaven, with clouds and stars, and many children, in imitation of angels, singing most melodiously, and in the midst of them an image of the Virgin Mary with the infant in her arms, playing with a little mill made of a large nut. At the next gate she beheld another heaven, more glorious than the first, in which were many angels singing, and an image of God the Father, Son, and Holy Ghost, sitting in majesty on his throne. When she came near the gate, two angels descended and placed a crown of gold, adorned with precious stones upon her head, and then ascended, singing certain verses in her praise.

At grand festivals, the palaces of princes, and the castles of great barons, were crowded with hundreds of minstrels, mimics, jugglers, tumblers, rope dancers, &c., who exhibited, in their different ways, for the amusement of the company. Some of their exhibitions were abundantly ridiculous. At one time, for example, a horse danced upon a rope, and two oxen rode upon horses, and sounded trumpets.

The fondness of princes, nobles, and gentlemen for the sports of the field, was as great in this as it had been in the former period. These sports were the chief joy and business of their lives; horses, hounds, and hawks, were the favourite topics of their conversation; and some of them, we are told, kept no fewer than sixteen hundred dogs for the chase. A royal hunting was as splendid, and almost as expensive, as a royal tournament. When the kings of France, Scotland, and Cyprus were in England, in 1363, Edward III. proclaimed a royal hunting, to which he invited those kings, all the French hostages, and all his own nobility. If we reflect on the number and quality of the persons invited, the greatness of their retinues, and their fondness of this kind of sport, we may form some idea of the magnificence of this hunting. The scenes of this famous sport were the forests of Rogyngan, Clyne, Schyrewood, and several other forests, woods and chases, from which we may conclude, that it continued a considerable time. Wolves were not extirpated out of England so early as is commonly believed. This appears from a commission granted by Edward I. in 1281, to his faithful and well-beloved servant, Peter Corbet, to hunt and destroy all the wolves he could find in the counties of Gloucester, Worcester, Hereford, Salop, and Stafford.

There is sufficient evidence, that certain amusements or sports, which are called by the historians of those times "theatrical," were known and admired in this period. The monk of Malmsbury, who wrote the life of Edward II., acquaints us, that Walter Reynolds, made archbishop of Canterbury in 1214, was not a man of much learning; but that he had gained the favour of the king by his great skill in theatrical plays, of which he was superintendent. But those theatrical exhibitions were probably no other than the awkward representations of scripture-histories, which were called "mysteries" and "miracles." These mysteries were originally a kind of religious, or rather superstitious ceremonies, exhibited in monasteries and churches, by the monks and clergy; but they afterwards became also secular amusements, and were acted by the laity. The most interesting historical passages, both of the Old and New Testament, were represented, at Chester, in 1327, at the expense of the different incorporated companies of that city, and probably by the members of these companies and their servants. In the mystery of the creation, which was acted by the drapers, the persons who represented Adam and Eve appeared quite naked, without blushing themselves, or giving any offence to the spectators. The mystery of the deluge, which was acted by the dyers, contained a violent altercation between Noah and his wife, who absolutely refused to enter the ark; and when she was forced into it, gave her husband a hearty blow on the ear. Moralities were a kind of interludes in which the virtues and vices, the human faculties and pas'sions, &c. were personified, and speeches formed for them, illustrating and recommending a certain moral.

The words comedy and tragedy occur in some of the authors of this period; but it plainly appears, that by comedies they meant only pleasant facetious stories, calculated to produce laughter: and by tragedies, tales of woe, adapted to excite terror, grief and pity. Many of Chaucer's Canterbury Tales are in the facetious strain, and are therefore called comedies; some of them are mournful stories, and are called tragedies. He gave this last name to his poem of Troilous and Creside:—

> "Go, litil boke, go, litil tragedie,
> There God my makir yet er that I die,
> To sende me might to make some comedie."

Tragedy is thus described by Chaucer's monk in the prologue to his tale:—

> "Tragiday is to tell a certaine story,
> As olde bokis makin ofte memory,
> Of 'hem that stode in grete prosperity,
> And to be fallin out of ther hie degre
> In to misery, and ended wretchedly;
> And thei been versifyid comonly,
> Of sixe fete, whiche men clepen hexametron
> In prose eke ben endited many one,
> And in metre, many a sondry wise,
> Lo! this ought enough you for to suffice."

The monk proposed to tell a few tragedies, of which he had one hundred in his cell; and his tale accordingly consists of seventeen short stories of persons who had fallen from great prosperity into great adversity.

Tragetours, as they were then called, or jugglers, contributed to the amusement of those who could afford to pay them for their exhibitions, which tended to excite surprise and admiration, by certain tricks and appearances which imposed upon the senses of the spectators. Several of these exhibitions are described by Chaucer, of which it will be sufficient to produce one example:—

> "For I am sikir there be sciences,
> By whiche men make divers apparances,
> Soche as these sotil tragetores plaie;
> For oft at festis have I well herd saie,
> That tragitors within an halle large,
> Have made to come in watir and a barge,
> And in the halle rowin up and doun;
> Sometime hath semid come a grim lioun:
> And sometime flouris spring as in a mede,
> Sometime a castil alle of lime and stone,

And whan 'hem lik'd viodin 'hem anon
Thus semid it to every maun'is sight."

Games of chance appear to have been nearly the same in this and the preceding period, and to have been pursued with equal ardour in both. Cards, which have long been the chief instrument of gaming, both for gain and for amusement, were invented towards the conclusion of the fourteenth century, by Jaquemin Gringonneur, a painter in Paris; but we have met with no evidence that they were used in Britain before the end of our present period.

ON THE RELATION OF THE WEALTHY AND EDUCATED CLASSES TO THE POOR.

One of the most decisive indications of an improved state of public feeling is the increased attention which is now paid to the condition and happiness of the poor—of that mass of human beings who constitute the vast substratum on which the fabric of society rests, and who ultimately furnish all the wealth which is distributed through it. The consequence has been, a more accurate acquaintance with the wants and capabilities of the humbler classes, and a juster conception of the legitimate objects of charity. Poverty—or the want of adequate means to satisfy those desires which from habit or education have grown into necessities—is a condition not limited to the lowest grade of the community; it is the accident, in a greater or less degree, of every grade, from the highest to the lowest; but it adheres chiefly, and in its severest form, to that class which is doomed to manual toil, and which, as it can rarely command more than what may be regarded, in the actual state of civilization, as absolute necessities, has no superfluities to relinquish when its ordinary sources of subsistence fail, but must drop at once into a state of complete destitution. It is of course to this lowest and most extended form of poverty, that our present observations are designed to apply.

Poverty, however, is not the *necessary* condition of any class, though the lowest is most liable to it, as well from the cause just mentioned, as from its too general deficiency in those habits and views, which result from good moral training, and its want of extended sympathy and connexion with those members of the community, who are best able to afford advice and assistance. Unhappily a misdirection of that divine principle of benevolence, which is so strongly inculcated in the Gospel that no Christian nation has yet been found altogether uninfluenced by it, has fostered the very evils intended to be removed: it has depressed and degraded, instead of elevating, the objects of its bounty; and converted *poverty*, which in a well-constituted society would be a mere accident of individual position, and fraught with the best moral effects, into *pauperism*, the permanent characteristic of an immense and increasing class, sunk in the lowest immorality and wretchedness. Such have been the effects of the actual administration of our own poor laws, and of that indiscriminate almsgiving, which a vague application of the letter of Christianity has too often substituted in place of an enlightened exercise of its spirit.

In the present state of society, our existing means of moral and religious instruction rarely extend to those classes who stand most in need of them, and to whom the benevolent founder of our religion peculiarly addressed himself—the forlorn, outcast, and abandoned. In our great towns the churches and chapels are well filled with the educated and respectable, while the inferior streets, the alleys, and the suburbs are deformed every Sunday by scenes of drunkenness and brutality, utterly disgraceful to a country that calls itself civilized. The all-pervading spirit of aristocracy has penetrated into our religious institutions;—they are too glaringly invested with the pretensions of rank and wealth;—they are repellent of the kindly and generous sympathies of brotherly love;—and they do not provide, even to the degree that may be seen in some Catholic countries, for that humbling and equalizing of all human distinctions in the presence of the supreme and universal Father, which is at once the most salutary and the most sublime of all the influences of public worship. Even in the arrangements of private families we sometimes witness more consideration for the devotions of the master and the mistress than of the servants, as if the factitious distinctions of this world stretched into the momentous interests of eternity, or could influence the free, impartial communications of the Creator's mercy. Who must not have been struck with the inconsistency of the spectacle often exhibited at the doors of some fashionable church at the west end of the metropolis, where the servants may be seen waiting for hours, like excluded heathens, exposed to the worst influences of profane and licentious conversation; while the noble, the educated, and the rich are enjoying within the privilege of the sanctuary, the luxury of their religion! Should these things be? We do not say that religion is not *as* necessary for the rich as for the poor; we only contend, that it is not *more* necessary; we believe, that it is equally necessary, and may be made equally delightful and consolatory to both. But the rich have sources of comfort and admonition in books, in facilities of intercourse with the enlightened and the virtuous, and even in the treasures of their own well-stored minds—which are shut up from a vast majority of the humbler classes—so that to the poor man the house of prayer (if the house of prayer were to him what it ought to be) furnishes almost the only opportunity which he now enjoys, of learning to know himself, and of comprehending the magnitude and dignity of the rights, duties, and hopes, which attach to every rational and immortal being: and if the spirit of true devotion were felt by those who partake in the privilege of exercising it, it would prompt the unceasing endeavour to bring the whole family of man within its sheltering influence, and to make it a bond of universal sympathy and brotherly love.

We are, however, aware that much remains to be done to bring about this desirable result. Unfortunately, the minds of many of the poor are prejudiced against the rich, and against the ministers of religion, whom they regard as the friends and agents of the rich. We can hardly wonder at the existence of these feelings. There has been a coldness, a reserve, an assumption of superiority, in the general bearing of the higher classes towards the poor in this country, and even in the very mode in which moral and religious instruction has been dispensed to them, but too much calculated to produce such effects. It must be the object of the future exertions o an enlightened philanthropy to counteract the impressions of the long continuance of a too aristocratical form of society, by promoting a more easy and friendly intermingling of different classes, and by sending out into the midst of our alienated and demoralized population an active and benevolent ministry, to co-operate with the effects of a well-organized and national system of popular education; to probe the moral sources of the vice and wretchedness which exist; to bring within the influence of a refined and humanizing civilization the half-barbarous multitudes who form the heaving base of the social edifice; and to restore health and vigour to the empire by strengthening the friendly sympathies which knit the hearts of thousands in a community of interest and happiness.

Much may be done to prepare the way, by the spontaneous exertions of private benevolence. We are certain that no one can cultivate a friendly and constant intercourse with the poor, sunk and degraded as many of them are, without being comforted and improved. The author of the work before us, and the writer of the introduction to it, both express, in the most glowing terms, their admiration of the moral qualities which they have perpetually met with, in the course of an extensive experience in the humblest ranks of the poor. Their unostentatious, but often splendid benevolence; their affection, devotedness, and integrity; their kind and neighbourly concern for each other's comfort and happiness; and the sentiments of delicacy and tenderness which often exist under a rude exterior, and find utterance in a plain and homely language; make us, amidst all its vices, honour and love our kind; discern, amidst all its diversities, and in the lowest grade of its social development, the common rudiments of a glorious and immortal nature, and cherish, in spite of occasional doubt and disquietude, the brightest hopes of its onward progress and final destiny.

The three most powerful nations of the earth, England, France, and the United States of North America, have now formed, we are willing to hope, an indissoluble alliance in the cause of freedom and humanity. What an omen is this for the future prospects of mankind! The little work which we have just noticed, and to which we earnestly invite the attention of our readers, affords a pleasing emblem of their union. It is consecrated to the improvement of the great family of man. It was written in France, translated in America, and has since been re-edited in England.

May the wishes so benevolently entertained by the authors f its successive appearance in the old and in the new worlds, be richly fulfilled! In France, in America, and in England, may the voice to which they have thus given utterance, awaken their countrymen to a deeper sense of the duties of their common humanity, and draw closer the sacred bonds of the wide fraternity of the human race!—*Fox's Repository.*

CURIOUS DISCOVERY OF A QUICKSILVER MINE.

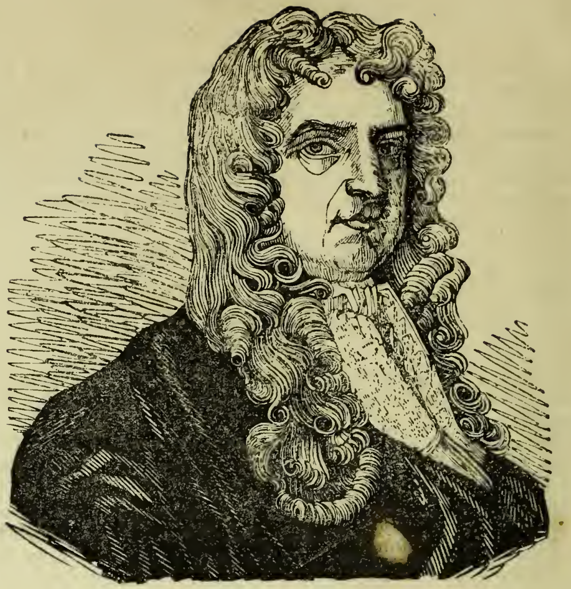
The mines of quicksilver, near Idrad, in Carniola, are perhaps the richest of their kind in Europe; and were first discovered in the year 1497, in the following singular manner:—A cooper having one evening placed a new tub under a dropping spring, in order to try if it would hold water, when he came in the morning found it so heavy, that he could hardly move it. At first the superstitious notions, that are apt to possess the minds of the ignorant, made him suspect that his tub was bewitched; but at last perceiving a shining fluid at the bottom, he went to Laubatch, and showed it to an apothecary, who immediately dismissed him with a small gratuity, and bid him bring some more of the same stuff, whenever he could meet with it. This the poor cooper frequently did, being highly pleased with his good fortune, till, at length, the affair being made public, several persons formed themselves into a society, in order to search farther into the quicksilver mine. In their possession it continued, till Charles, Duke of Austria, perceiving the great importance of such a work, gave them a sum of money, as a compensation for the expenses they had been at, and took it into his own hands.

The subterraneous passages of this mine are so extensive, that it would take up several hours to go through them. The greatest perpendicular height, computing from the entrance of the shaft, is 840 feet; but as they advance horizontally under a high mountain, the depth would be much greater, if it were measured from the surface of the hill. One way of descending down the shafts is by a bucket; but as the entrance is narrow, the bucket is liable to strike against the sides, or to be stopped in the way, so that it may be easily overset. The other way of going down is that of descending by a great number of ladders placed obliquely; but as the ladders are wet and narrow, a person must step very cautiously to prevent himself from falling. In some of the subterranean passages the heat is so intense, as to throw a man into a profuse perspiration; and formerly, in some of the shafts, the air was so extremely confined, that several miners were suffocated by a kind of igneous vapour; but by sinking the main shaft deeper, the progress of this mischief has been happily prevented. Near the main shaft is a large wheel, and an hydraulic machine to raise the water from the bottom of the mine.

Virgin mercury is prepared by nature, and is found in some of the ores of this mine, in a multitude of little drops of pure quicksilver; it is also to be met with in a kind of clay, and sometimes flows down the passages or fissures of the mine in a small continued stream, so that a man has frequently gathered in six hours thirty-six pounds of virgin mercury, which bears a higher price than common quicksilver. The rest is extracted from cinnabar, or ore of quicksilver, which is pounded, washed, and distilled in large iron retorts, whence the mercury comes over pure into a receiver. Eight hundred retorts are employed at one time in the furnaces belonging to this mine; and we judge of the vast quantities of quicksilver procured from them by the remarks of an intelligent traveller, who tells us, that he saw in the castle, above 470 tons of it in barrels, and in another place, as much ore as would take up two years to distill.

Many of the miners are afflicted with a nervous disorder, accompanied with violent tremblings, convulsive motions of the hands and legs, and frightful distortions of the face. These disorders may be chiefly attributed to the virgin mercury, which in a surprising manner insinuates itself into the bodies of the miners, so that when they go into a warm bath, or are put into a profuse sweat by steam, drops of pure mercury have been actually known to issue through their pores. These mines are sometimes infested with rats and mice, which feed on the crumbs of bread, &c., dropped by the miners at their meals; but these animals soon fall victims to the same convulsive disorders which attack the workmen.

A Welsh Rabbit.—Bread and cheese toasted, *i. e.* a Welsh rare bit."—*Dictionary Vulgar Tongue.*



LORD WILLIAM RUSSELL.

RISE OF COFFEE-HOUSES IN THE EAST.

The following account of the first establishment of coffee-houses, at Constantinople, in the year 1555, is translated from the Turkish History of Betchevi. The real name of this writer is not known; that of Betchevi is derived from Betchein, Hungary.

"There was no coffee used, nor was there even a single shop where it was sold, either in Constantinople, or any other part of Romelia, before the year 962 of the Hegira. In that year, two persons, one of whom was a native of Damascus, called Chems, and another from Aleppo, named Hakim, came to Constantinople, and opened two shops in the quarter Takhtecala, where they sold that excellent beverage. At first, these coffee-houses were only resorted to by the indolent and idle; but they soon became popular among the wits and men of letters, who assembled in perhaps twenty or thirty different knots in each house. Parties were formed for reading, others for chess or trictrac; some discussed new poems, and others pursued scientific conversations. As the expence only amounted to a few aspres, it was a cheap mode of entertaining a friend, to carry him to a coffee-room. All persons out of employment, and paying their court to obtain it, kadis, moudaries, and all who had no great business, flocked to these places, as affording the best amusements; in short, the rooms became so crowded, that it was difficult to obtain a seat; and their reputation was such, that many distinguished persons, always excepting ministers, went to them without scruple But the imaums, the muezzins, and the professed devotees, declaimed against them, saying, 'the people ran to the coffee-house instead of the mosque.' The oulemas, in particular, cried out against coffee-houses, declaring that an ale-house was better than a coffee-room. The preachers endeavoured to scold down the favourite beverage. The muftis declared, that all substances roasted to charcoal were prohibited by the law, and brought forward solemn decisions to confirm their opinions.

"In the reign of Murad III. the prohibitions were renewed; but some amateurs obtained leave of the police-officers to sell coffee in back shops and courts out of the public view. From that time, the use of coffee became so general, that government was tired of forbidding it. The preachers and muftis revised their doctrines, and declared that as the burning of coffee did not really convert it into charcoal, it might be drunk without endangering salvation; and the sheiks, oulemas, viziers, and nobles began to take it without distinction. At length, the grand viziers themselves built coffee-rooms, and got a sequin or two for their daily rent."

On the Nail.—This saying implies immediately, or without delay. Johnson supposes this phrase to have arisen from a counter studded with nails.

ILLUMINATI.

Mr. Raspe presents his compliments to M. M—, and is sorry he cannot give him any satisfactory account of the most conspicuous characters amongst the illuminates. They started since he left Germany, not only as he mentioned yesterday, from the barbarity of Bavaria, but also from the ashes of the Jesuits, and a very numerous sect of fanatic freemasons, of which there is a wonderful variety in Germany. The sect or breed of whom we are speaking, pretended to great knowledge indeed, no less than conjuring up ghosts and spirits, and performing miracles, which they played off as credentials of their superior wisdom. Their great prophet was an impostor, of the name of Schroepfer, who, being pushed hard by his creditors, and the incredulity of disciples, finished his farce at Leipzig, by blowing out his brains. It was chiefly in Saxony that he met with success, and that necromancy was treated in a serious manner; but the evil spread, and (wonderful to say!) found powerful and numerous supporters at Paris. Upon this foundation Cagliostro built his system of imposition; and if he had not been detected, he might have carried it on in England on the basis of the Swedenborgians, a kind of simpletons, who have of late translated and adopted the crazy visions of a Swed[illegible]leman of that name, who died in London some years [illegible]ter does not appear formerly to belong either to the [illegible]ates or the Swedenborgians, *sed dignus intrare in stulto isto corpore*, for his genius borders but too much upon fanaticism.

Swedenborg could not possibly be the prophet of the duke of Courland: they never met: but a connexion may be traced between that crazy duke, and one Mr. Sunderberg, who is rather partial to the respective tenets and follies of freemasonry, illuminates, conjurors, alchymists, and Swedenborgians.

INHABITANTS OF SUDAN.

A Manuscript of a most ancient date, is now in the possession of the Emperor of Morocco, describing the people of the province of Sudan in South Barbary. Their features, complexion, and language, differ totally from any other people on that continent.

Although this manuscript is old, it corresponds exactly with the character of the present inhabitants of that country.

It relates that a part of these people being once oppressed by their prince, crossed the Mediterranean into Spain; from whence they travelled north, and found means to provide vessels from those shores, in which they embarked, and landed in a mountainous part of some of the British isles. At this present moment, the people of Sudan always speak their own language, (unless in their intercourse with the Moors), and this language has a great affinity with the Irish and Welsh dialects.

They are red-haired, freckled, and, in all respects, a stronger bodied, and more enterprising people than the Moors.

Mrs. Logie, the consul's wife, was a native of Wales, and informed Major Tisdal, that she understood many words spoken by these people, and sometimes short sentences.

Delivered to me by Major Tisdal, who received it from Captain Logie, the English consul at Morocco.

John Hutchins, M.D.

MR. WHITFIELD.

Mr. Whitfield's eloquence was of a peculiar cast, and well adapted to his auditory, as his figures were drawn from sources within the reach of their understanding, and frequently from the circumstances of the moment. The application was often very happy, and sometimes rose to the true sublime; for he was a man of warm imagination, and not wholly devoid of taste. On his first visit to Scotland, he was received in Edinburgh with a kind of frantic joy, by a large body of the citizens. An unhappy man, who had forfeited his life to the offended laws of his country, was to be executed the day after his arrival. Mr. Whitfield mingled in the throng, and seemed highly pleased with the solemnity and decorum with which the most awful scene in human nature was conducted. His appearance, however, drew the eyes of all around him, and raised a variety of opinions as to the motives which led him to join in the crowd. The next day, being Sunday, he preached to a large body of men, women, and children, in a field near the city. In the course of his sermon, he adverted to the execution which had taken place the preceding day. "I know," said he, "that many of you will find it difficult to reconcile my appearance yesterday with my character. Many of you, I know, will say, that my moments would have been better employed in praying for the unhappy man, than in attending him to the fatal tree; and that, perhaps, curiosity was the only cause that converted me into a spectator on that occasion; but those who ascribe that uncharitable motive to me are under a mistake. I witnessed the conduct of almost every one present on that awful occasion, and I was highly pleased therewith. It has given me a very favourable impression of the Scottish nation. Your sympathy was visible on your countenance, and reflected the greatest credit on your hearts; particularly when the moment arrived that your unhappy fellow-creature was to close his eyes on this world for ever, you all, as if moved by one impulse, turned your heads aside, and wept. Those tears were precious, and will be held in remembrance. How different was this, when the Saviour of mankind was extended on the cross—the Jews, instead of sympathizing in his sorrows, triumphed in them. They reviled him with bitter expressions, with words even more bitter than the gall and vinegar which they handed him to drink; not one of all that witnessed his pains, turned the head aside, even in the last pang. Yes, there was one, that glorious luminary, (pointing to the sun) veiled his bright face, and sailed on in tenfold night."

PAGAN JUSTICE, *versus* DUTCH ARTIFICE.

In the year 1787 there happened to be a difference between the Dutch factory and the Hottentots, the natives of the Cape. One of the former, being up in the country, was killed by one of the Hottentots; whereupon the chief or heads of the people were summoned to find out the offender, and bring him to the Bar of Trade, and there punish him, according to their manner, for so great a crime: this was carried into execution in the subsequent singular manner. The Hottentots made a great fire, and brought the criminal, attended by all his friends and relations, who took their leave of him, not in sorrowful lamentations, but in feasting, dancing, and drinking: when the unfortunate criminal had been plentifully supplied with liquor, so that he was insensibly drunk, his friends made him dance till he was quite spent with fatigue; in that state they threw him into the fire, and concluded the horrid scene with a hideous howl, which they set up immediately after the criminal was dispatched. Some time after this, one of the factory killed a Hottentot; upon which the great men came and demanded justice for the blood of their countryman; but the offender happened to be one of the best accountants, and a person whom the factory could ill spare. However, the crafty Dutchmen devised means to render satisfaction to the natives, under a colour of justice, by the following scheme: they appointed a day for the execution of the murderer, when the Hottentots assembled in great numbers to view this imposition upon them. A scaffold was erected, and the criminal was brought forth, dressed in white, attended by a minister: after praying, singing psalms, &c., the mock executioner presented him a flaming draught, which the ignorant Hottentots supposed was to render an atonement for the loss of their deceased countryman. The criminal received his potion, which was no other than a little burning brandy, with all the outward signs of horror and dread; his hand shook, his body trembled, and his whole frame appeared in the most violent agitation: he at last, with seeming reluctance, swallowed the draught, and after preserving the farce of trembling, &c. a few moments, fell down apparently dead, and a blanket was immediately thrown over him. The Hottentots then made a shout that rent the air, and retired perfectly pleased, first observing, "that the Dutch had been more severe than themselves; for the former had put the fire into the criminal, they the criminal into the fire."

THE STURDY ROCK.

The sturdy rock, for all his strength,
By raging seas is rent in twain;
The marble stone is pierc'd, at length,
With little drops of drizzling rain;
The ox doth yield unto the yoke,
The steel obeyeth the hammer stroke.

The stately stag, that seems so stout,
By yelping hounds at bay is set;
The swiftest bird that flies about,
At length is caught in fowler's net:
The greatest fish, in deepest brook,
Is soon deceived by subtle hook.

Yea, man himself, unto whose will
All things are bounden to obey,
For all his wit and worthy skill,
Doth fade at length, and fall away:
There is nothing but time doth waste,
The heav'ns, the earth, consume at last.

But virtue sits triumphing still
Upon the throne of glorious fame;
Though spiteful death man's body kill,
Yet hurts he not his virtuous name,
By life or death whate'er betides,
The state of virtue never slides

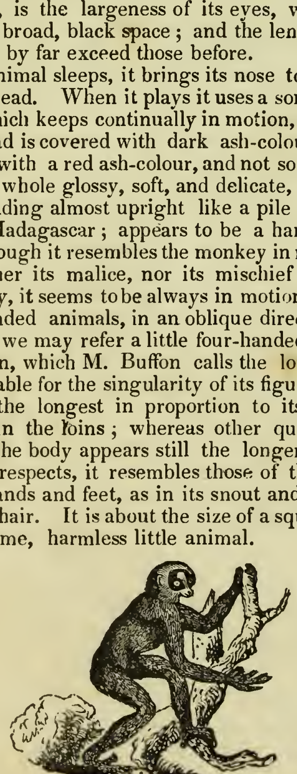
THE MENAGERIE.—MONKEYS OF THE NEW WORLD.

THE last of the monkey kind are the **LEMURS** or **MAKIS**; which have no other pretensions to be placed in this class, except that of having hands like them, which they use to climb trees, or to pluck their food. Animals of the hare kind, indeed, are often seen to feed themselves with their fore-paws, but they can hold nothing in one of them singly, and are obliged to take up whatever they eat in both at once: but it is otherwise with the makis, as well as the monkey kinds, they seize their food with one hand, pretty much like a man, and grasp it with great ease and firmness. The makis therefore, from this conformation in their hands, both before and behind, approach nearly to the monkey kind; but in other respects, such as the make of the snout, the form of the ears, and the parts that distinguish the sexes, they entirely differ from them. There are many different kinds of these animals, all varying from each other in colour or size, but agreeing in the human-like figure of their hands and feet, and in their long nose, which somewhat resembles that of a dog. As most of these are bred in the depths of the forest, we know little more concerning them than their figure. Their way of living, their power of pursuit and escape, can only be supposed, from the analogy of their conformation, to resemble in some degree those of the monkey.

The first of this kind is the mococo, a beautiful animal about the size of a common cat, but having the body and limbs slenderer, and of a longer make. It has a very long tail, at least double the length of its body, which is covered with fur, and marked alternately with broad rings of black and white. But what it is chiefly remarkable for, besides the form of its hands and feet, is the largeness of its eyes, which are surrounded with a broad, black space; and the length of the hinder legs, which by far exceed those before.

When this animal sleeps, it brings its nose to its belly, and its tail over its head. When it plays it uses a sort of galloping, with its tail, which keeps continually in motion, raised over its head. The head is covered with dark ash-coloured hair; the back and sides with a red ash-colour, and not so dark as on the head; and the whole glossy, soft, and delicate, smooth to the touch, and standing almost upright like a pile of velvet. It is a native of Madagascar; appears to be a harmless, gentle animal; and though it resembles the monkey in many respects, yet it has neither its malice, nor its mischief: nevertheless, like the monkey, it seems to be always in motion; and moves, like all four-handed animals, in an oblique direction.

To this tribe we may refer a little four-handed animal of the island of Ceylon, which M. Buffon calls the lori; and which is very remarkable for the singularity of its figure. It is, of all other animals, the longest in proportion to its size; having nine vertebræ in the loins; whereas other quadrupeds have only seven. The body appears still the longer by having no tail. In other respects, it resembles those of the maki kind; as well in its hands and feet, as in its snout and in the glossy qualities of its hair. It is about the size of a squirrel; and appears to be a tame, harmless little animal.

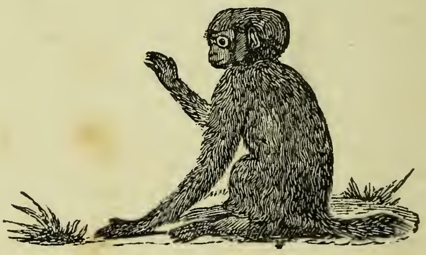


The Loris.

The indolence and slowness of the lori are almost incredible. It walks with constraint, and even when in haste, its gait does not exceed a creeping pace. It is not, however, devoid of intelligence, and appears susceptible of some education. D'Obsonville speaks thus of one in his possession: "At the approach of night it would rub its eyes" (for it sleeps all day), "then looking attentively on all sides it would walk over the furniture, or rather over the cords which I had disposed for that purpose. Milk and very ripe fruits were not disagreeable to it, but its chief food consisted of small birds and insects. If it perceived any thing of this kind, which I used to amuse myself by placing at the extremity of the room, it would approach with a lengthened and circumspect pace, like one who was groping his way in the dark. Arrived within about a foot or its prey, it would stop; then raising itself upright, would advance in that posture, stretching out its arms gently, and would suddenly seize the object, which it instantly strangled."

"All the American monkeys, known previously to the Baron Humboldt's enterprising travels, (says Mr. Griffith, from whose invaluable work we are now quoting,) have the tail either rather longer than the body or about one-third less in length—there were neither apes, as that word was originally applied, that is, monkeys without tails, nor were there baboons or monkeys with short tails known, proper to that continent. This circumstance renders the more interesting the discovery by Humboldt, of a short-tailed American species—one which is in that respect among the monkeys of the new world, what the magot, (simia inuus,) and some others, are among those of the old.

"The head of this animal, called the CACAJAO, is not much like that of a monkey, being oval, but flatted at the two sides. The face is very human, naked, and of a deep black colour. The eyes are large, deeply seated, and brownish black in colour. A few stiff black hairs are found about the eyelids, mouth, and chin. The cleft which separates the nostrils is very large. The chin is beardless; the ears are naked, large, and very human. All the body, with the exception of the head and fore hands, is covered with a yellowish brown fur. The hairs are long and shining. The fingers are long, the nails flattish, and the tail is thick, coloured like the back, short, and almost naked towards the extremity."



The Cacajao.

"The cacajao is a phlegmatic, inactive, weak, but very docile little animal. He eats greedily all sorts of fruits, even the sourest; these he will seize when offered him by stretching out both hands at once, bending his back and body at the same time into the attitude represented in the cut. His fingers are very thin and long; he handles his food with little dexterity, and eats altogether very awkwardly. He is much annoyed by the petulance of other monkeys, which disturbs the natural quiet of his disposition. When irritated, which, however, is but seldom, he opens his mouth in a strange manner, and his face becomes disfigured by a sort of convulsive laugh.

"Humboldt naturally suspected that the individual in his possession might have lost a part of its tail by accident, or by eating it, as is known to be done by some of the monkeys of the old world: but he was assured by many of the natives that it was not so, and that the shortness of the tail is a distinctive character of the species, from which, indeed, it was named by some. They are gregarious about the Cassiquiare and the Rio Negro. The Baron's specimen died from a coup du soleil, which was not mortal on the instant, but followed by indigestion."

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